

A
 COMMENTARY
 OR
 EXPOSITION
 UPON
 All the EPISTLES
 AND THE
 REVELATION of *John* the Divine.

Wherein the Text is explained, some Controversies are discussed, divers Common-places are handled, and many remarkable matters hinted, that had by former Interpreters been pretermitted.

Besides, divers other Texts of Scripture, which occasionally occur, are fully opened, and the whole so intermixed with pertinent Histories, as will yield both pleasure and profit to the judicious Reader.

With a Decad of Common-places upon these ten Heads,

<i>Abstinence.</i>	<i>Anger.</i>
<i>Admonition.</i>	<i>Apostasie.</i>
<i>Alms.</i>	<i>Arrogancie.</i>
<i>Ambition.</i>	<i>Arts.</i>
<i>Angels.</i>	<i>Atheisme.</i>

By *John Trapp* M. A. Pastour of *Weston* upon *Avon* in *Glocestershire*.

Pau'um quotie(cunq; lego, non verba audire video, sed Tonitrua. Hierom.

L O N D O N,

Printed by *A. M.* for *John Bellamy* at the Signe of the three golden Lions in *Cornhill*, M.DC.XLVII.

JOHN LEVER, Bookfeller, Sta-
tioner and Printeller, at *Little*
Moorgate, near *Moorfields*.



TO THE
R E V E R E N D

And his much honoured Father,

M^r J O H N L E Y,
Pastour and Preacher of Gods Word
at great Budworth in Cheshire, and one of the
venerable A S S E M B L Y.

Reverend Sir,

NOW, by a sweet providence, is that happinesse put into my hands, that I have long wished and waited for, viz. a fit opportunity of telling the world, how highly I honour You, and how deeply I stand ingaged unto You. A most able and absolute Divine (in another
A 2 sense.

*Absolute e-
ruditionis &
pietatis virus.
Sic scripsit
Theologus
Parisiensis b.
Voluit autem,
alienis ab om-
ni eruditione
& pietate, in-
terprete Mc-
lancthone.*

Buchol.

*Ἰωάννης ὁ Ἀγιός
ἐκ τῆς ἐκκλησίας.
Ἀγ. ἡλίας ἐκ τῆς
ἐκκλησίας.
Dugardi mei
ingeniofissi-
mum inven-
tum.*

*M. Ley was
at that time
the first Pre-
sident of Si-
on-Colledge.
Joseph. Scali.
epist. ad Eliam
Vinet.*

sense then *Erasmus* tearmed some in his
time) I ever took You for, since I first
came acquainted with You. And
how little mistaken I am therein, let
Your many elaborate lucubrations say
for me; those accurate Annotations
upon the *Pentateuch* especially.: of
which precious piece, and the thrice-
worthy Authour, I am estsoons ready
to say, as one did once of *Erasmus* and
his *Adagies* — *quis nōsset Erasmus,*

Chilias aeternum si latuisset opus?

Or as another did of *Calvins* Institu-
tions,

(*chartas*

Præter Apostolicas, post Christi tempora,

Huic peperere libro secula nulla parem.

Sure I am, and not a little sensible, that
he that here come's after You, shall but
actum agere, he shall but *facem Soli* (*Soli,*
inquam, in Sion) *accendere*, he shall but *in*
nobilissimo theatro seipsum traducere. Well
he may pick up *Præterita* with *Drusus*,

or

or *spicilegium post messem* with Capellus,
 he shall hardly ever get so near You, as
 the Latine Orator did the Greek, *De-*
mosthenes Ciceroni præripuit, ne primus esset
Orator, Cicero Demostheni, ne solus. But
 whither (or ere I wist) hath the just ad-
 miration of Your singular worth trans-
 ported me? My design was not to praise
 You (for that were, as an Ancient said
 of *Athanasius*, to praise vertue it self) but to
 professe my deep indebtednesse unto
 You, for Your many fatherly favours
 and reall courtesies done me since mine
 adoption *Quibus effecisti, ut vivere & mo-*
rerer ingratus, as he said to *Augustus*, this
 being the only wrong that ever You
 did me, that I must live and die un-
 thankfull. These brief Notes passeable
 (I say not praisable) only for their bre-
 vity, do humbly beg Your perusall, and
 (*sitanti sint*) Your Patronage: and sure-
 ly may they but obtain Your much-

Val. Max.

Cant. 6. 12.

Sen. de benef.
 l. 2. c. 12.

desired countenance and comprobation, I shall soon say with the Oratour,
non timetis eorum taxamenta, I fear not any mans cen-
sure. Whatever else is wanting in them,
 a will, I am sure, is not wanting, of lay-
 ing forth my small talent to the honour
 of my Master, and the good of my fel-
 low-servants; those of mine own parti-
 cular charge especially, to whom most
 of these things have been delivered, and
 of whom I can truly say, as Reverend
 M. Stock did of his people in Breadstreet
 London, That he had rather win one of
 them, then twenty others. Now that I
 may be fit and able to *fulfill the Mini-*
stery that I have received in the Lord, so as
 to save myself and them that hear me, let
 Your fatherly benediction, and instant
 intercession to the Father of all the father-
 hood in heaven and earth, be never want-
 ing to Your most affectionately
 obsequious son and servant,
John Trapp.

Mr Gatake,
 Abrahams
 decessor.

Col. 3. 17.
 1 Tim. 4. 16.

Ephes. 3. 15.
 Parenchela.

Welford this
 16. of Nov.
 1647.



Ad Libellum chartaceum, venerando Autori, ante manum
huic Annotationum parti admotam, dono missum,
Affatio. Quæ vice *Præfationis*, de Autore Operæque,
esse possit.

Dominum, Libello, gratior tibi novum.
Mibi negatam in sortem felix habes;
Viro futurus eximio iugis comes,
Qui floribus, quos fundit, seu Britannia,
Seu Latium, seu Palaestina, simul Græciâ,
Te fragrantissimis ornabis, instrues:
Ut olim Acheloi cornu implerunt Najades,
Qui propriis venustos sætus ingeni,
Quibus venustiores nullum parturit,
Magisve densos, credos servandos tibi.
Qui quicquid audit est: divino pectore,
Lingua sacundâ, moribus suavissimis.
Contra quam Sacra jam proficentes plurimi,
Docere recta callidi, non vivere.
Quam vellem scitus esse nunc Libellinus!
Forem ut tua felicitatis particeps,
Ejus beandus, gestandus, manu, siuu.
Tene fidelis quicquid mandârit tibi.
Furacibus cave sedulus ab unguibus.
Tibi ne maculas aut fœdas labe contrahas:
Subire vultus ut queas libens meos.
Abijam, & Dominum à me saluta millies.

THOMAS DUGARD,

Art. Mag. Rector Barfordia.

A Table of such Texts of the old Testament, as are here
occasionally explicated.

Gen. 5. 24.	p. 388.	Psal. 39. 1.	420.
Gen. 13. 9.	330.	Psal. 41. 1.	639.
Gen. 23. 2.	83.	Psal. 119. 9.	329.
Gen. 25. 34.	401.	Psal. 139. 16.	107.
Gen. 27. 33.	401.	Prov. 3. 17.	635.
Gen. 33. 9, 11.	256.	Prov. 10. 23. & 15. 24.	635, 65.
Exod. 23. 28.	517.	Prov. 20. 29.	469.
Exod. 33. 23.	402.	Prov. 28. 20.	161.
Exod. 33. 16. 17.	688.	Eccles. 5. 6.	498.
Levit. 2. 5.	103.	Cant. 1. 5.	185.
Levit. 14. 19.	459.	Isa. 6. 1, 2, 3.	433.
Levit. 19. 16.	314.	Isa. 14. 23.	116.
Levit. 19. 17.	618.	Isa. 23. 18.	632.
Numb. 13. 16.	362.	Isa. 28. 9.	64.
Deut. 27. 26.	191.	Isa. 45. 7.	572.
1 Sam. 25. 6.	653.	Isa. 51. 18.	159.
Job 38. 2.	671.	Isa. 58. 10.	636.
Psal. 7. 12.	671.	Lam. 3. 36.	443.
Psal. 10. 3.	320.	Ezek. 38. 3.	581.
Psal. 22. 1.	356.	Dan. 4. 19.	689.
Psal. 26. 12.	254.	Dan. 9. 21.	660.
Psal. 36. 10.	640.	Hof. 9. 4.	103.
Psal. 72. 17.	581.	Zach. 3. 9.	494.

Errata.

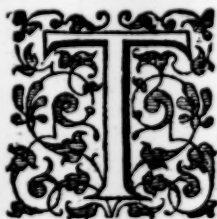
P Ag 51. 15. r. *præripuit* p. 211. 14. r. *ad* p. 25. 1. 12. r. *longold* p. 80. 1. 17. r. *married couples* p. 85. 1. 10. r. *bat's* p. 94. 1. 5. r. *bitter* p. 114. 1. 11. r. *fir* p. 114. 1. 18. *delectat* p. 128. 1. 7. r. *at* p. 136. 1. 21. r. *Secretarier* p. 143. 1. 12. r. *engaged* p. 173. 1. 30. r. *conquerour* p. 200. 1. 3. r. *beedleſſe* p. 206. 1. 20. r. *amanuens* p. 214. 1. 10. r. *willes* p. 221. 1. 24. r. *blown* p. 228. 1. 24. *adde we* p. 260. 1. 6. r. *relate* p. 263. 1. 21. r. *matter* p. 305. 1. 35. r. *involuntary* p. 391. 1. 1. r. *there* p. 395. 1. 9. r. *forwardnes* p. 404. 1. 14. r. 5. r. *paucis* p. 418. 1. 9. r. *they* p. 406. 1. *warmed* p. 424. 1. p. 426. 4. r. *ſavouirly* *ſad* *Lovras* p. 459. 1. 39. r. *in his eyes* *ib. mar. r. pupilam* p. 463. 1. 30. r. *Sertorius* p. 473. 1. 18. r. *Theologica* p. 532. 1. 3. r. *one writes* p. 534. 1. 8. r. *Amos* p. 537. 1. 38. *deſe ſer* p. 546. 1. 7. r. *Anticriſt* p. 549. 1. 25. r. *earth* p. 557. 1. 28. *dele are* p. 571. 1. 23. r. *imitate* p. 593. 1. 12. r. *by the Sun beams* p. 608. 1. 23. r. *that the devil* p. 628. 1. 9. r. *caſt* p. 641. 1. 23. r. *Sareptan* p. 646. 1. 14. r. *agathæon*.



A
COMMENTARY
OR
EXPOSITION
Vpon the Epistle of S. Paul to the
ROMANES.

CHAP. I.

Verse 1. *A servant of Iesus Christ.*



His is an higher title than *Monarch of the World*, as *Numa*, second King of Rome could say.

Verse 2. *Promised*] Fore-shewed and foreshadowed.

Verse 3. *Concerning his Son*] Here's a lofty and lively description of Christs sacred person. The whole Epistle being the Confession of our Churches, as *Melancthon* calleth it, who therefore went over it ten severall times in his ordinary Lectures : The Epistle being such, as never can any man possibly think, speak or write sufficiently of it's worth and excellency.

Verse 4. *Declared to be, &c.*] *Gr.* Defined; for definitions explain obscurities.

With power] For, *Superas evadere ad auras* ; *Hic labor,*

B

hoc

ἡ οὐκ ἔστιν
αὐτῷ βασιλεύειν
ἐν οὐμῶν. Πλὴν.

Sculter, Anal.

ὁ ἐκείνου.

hoc opus est---a work befitting a God. See *Ephes. 1. 20.* with the Note there.

The Spirit of holinesse] The divine essence of Christ, *2 Cor. 13 4.* which sanctifieth the humane nature assumed by him.

Psal. 2 12.
Math. 17. 5.

Verse 5. For obedience to the faith] That is, to the Gospel (that doctrine of faith) or to Christ, who is oft put for faith (whereof he is the proper object) in this Epistle. *Kisse the Son, &c. Hear him.*

Verse 6. Ye are the called] With an high and heavenly calling, *Heb. 3. 1.* See the Note there.

Bemb in list.
Venci.

Dan hist of
Engl. fol. 99.

Iac. Revins.
bist. Pontif.

Verse 7. Called to be Saints] Those then that are called, are Saints, whilest alive, and not only those that are canonized by the Pope after they are dead, *In numerum. Dcorum ab Ecclesia Romana relati*, as *Bembus* profanely speaketh of their Saint *Francis*, a sorry man, of whom (as once of *Becket* 48 years after his death) it may well be disputed, Whether he were damned or saved. Pope *Callistus 3.* fainted some such in his time, as of whom Cardinall *Bessirion*, knowing them for naught, said, These new Saints make me doubt much of the old.

Grace be to you, and peace] See the Note on *1 Cor. 1. 2.*

Verse 8. Your faith is spoken of] See *chap. 16.* and *Juvenal*, *Tacitus*, and other profane writers, who bitterly exagitate the doctrines and practices of those Roman Christians.

Verse 9. Whom I serve in my spirit] That is, with all the faculties of my soul concentred and co-united.

Verse 10. I might have a prosperous journey] This he praised, and this he had by such a way as he little dreamt of. Little thought *Paul*, that when he was bound at *Jerusalem*, and posted from one prison to another, that God was now sending him to *Rome*: yet he sent him, and very safe, with a great Convoy. God goes oft another way to work, for our good, then we could imagine.

Theat Nature.

Verse 11. That I may impart] There is no envy in spirituall things, because they may be divided in *solidum*; one may have as much as another, and all alike. *Scientiarum (sic & gratiarum) ea vis est & natura, ut quò plus doceas, & alteri de tuo largiare: eò ditior ac doctior fias*, saith *Bodine*. Such is the nature and property of sciences and graces, that the more you communicate them, the more you encrease them.

Verse 12. That I may be comforted] Or exhorted, *Ad communem exhortationem percipiendam*, saith *Beza* out of *Bucer*, and others.

others. The meanest of Christs members may contribute somewhat to the edifying even of an Apostle.

Verse 13. *But was I left hither so*] Either by Satan, 1 *Thess.* 3. 18. or by the holy Spirit, otherwise disposing of him, as *Act.* 19. 6, 7. or by some intervenient, but important occasion : as Chap. 15. 20, 21.

Verse 14. *I am debtor*] Because entrusted with talents for that purpose, 1 *Cor.* 9. 16. See the Note there.

Verse 15. *So as much*] *Quicquid in me situm est, promptum est.* A notable expression.

Verse 16. *For I am not ashamed*] As men are apt to be ; whence that fatherly charge, 2 *Tim.* 1. 8. “ Doe ye thinke (said *John Frith*, Martyr, to the Archbishops men that would have let him go) that I am afraid to declare mine opinion unto the Bishops of England in a manifest truth ? If you should both leave me here, and go tell the Bishops that you had lost *Frith*, I would surely follow as fast after, as I might, and bring them news that I had found and brought *Frith* again.

Act. and Mon.
19:7.

For it is the power, &c.] Eternall life is potentially in the Word preached, as the harvest is potentially in the seed.

Verse 17. *The just shall live by faith*] *Hab.* 2. 4. that is, they shall enjoy themselves by their faith, in greatest disasters, or dangers, when others are at their wits ends, that's the Prophets sense; and the Apostle not unſtly applieth it to prove justification by faith alone : for if a man live by faith, he is just by faith.

Verse 18. *Who hold the truth*] Hold the light of their consciences (which is as a Prophet from God) prisoner. The naturall man, that he may sin the more securely, imprisons the truth, which he acknowledgeth, and laies hold on all the principles in his head, that might any way disturb his course in sin, locking them up in restraint. Hence it appears that no man is righteous in himself, or by his own righteousness, which was the *το κενώματός*

Verse 19. *Because that which may*] Heathens might know God the Creatour, *per species creaturarum* (as they speak) either in way of negation, or causality, or eminence : not so God the Redeemer.

Verse 20. *Are clearly seen*] As in a mirrour, or as on a *Pervidentis* theatre. *Ut solem in aquis, sic Deus in operibus contem- plamur.*

Verse 21. *Neither were thankfull*] How then shall we an-

"swer to God our hatefull unthankfulnesse, which is (saith one)
 "a monster in nature, a solecisme in manners, a paradox in divi-
 "nity, a parching winde to damme up the fountain of divine
 "favours.

Dialogizans.

But became vain in their imaginations] *Gr.* In their reason-
 ings, disputations, discourses upon serious deliberation. They
 stood not to their own principles (as, That there is one God
 only, That this God is to be worshipped, &c.) but were Atheists
 by night that worshipped the Sun, and Atheists by day that wor-
 shipped the Moon, as *Cyril* saith wittily.

Metaphys. I. 1.

14. lib. 1.

Bodin. Theat.

Nat. p. 29.

Verse 22. Professing themselves to be wise] *Aristotle*, Na-
 tures chief Secretary, writeth many things moit absurdly concern-
 ing God: As, that he is a living creature, That he worketh not
 freely, but by a kinde of servile necessity; and that therefore he
 deserveth no praise or thanks from men for his many benefits, sith
 he doth but what he must needs do. These are *Aristotles* absurd
 assertions. And yet at *Struckard* in *Germany*, was found a Doctour
 of Divinity that preached to the people, That the Church might be
 sufficiently well taught and governed by *Aristotles* Ethicks, though
 we had no Bible: And the *Collen* Divines set forth a book, concern-
 ing *Aristotles* salvation.

Verse 23. Made like to corruptible man] God made man in
 his own image: And man (to be even with him, as it were) will
 needs make God, after his image.

And fourfooted beasts] God therefore justly gave them up to
 Sodomy, which did abate them below the beasts: that there might
 be an analogy between the sin and the punishment. This is called
 a meets recompence, ver. 27. They dishonoured God, they disho-
 noured therefore themselves. They would not know nor honour
 him, they shall not therefore know, nor spare one another, &c. so
 severely will God punish the contempt of rebellion against the
 light.

*Abbots his
 Geog.*

And creeping things.] In *Lapland* the people worship that all
 day for a god, whatsoever they see first in the morning, be it a bird
 or worme.

*Arist. Eth. 1. 7.
 6. 3. 4.*

Verse 24. Gave them up to uncleannesse] *Aristotle* confes-
 seth the disability of morall knowledge to rectifie the intem-
 perance of nature; and made it good in his practice: for he used a
 common strumpet to satisfie his lust. *Socrates* is said to have had
 his Catamite, *Inter Socraticos*, &c.

Juvonal.

Verse 25.

Verse 25. *Who changed*] They tare out their naturall principles and turned Atheists.

Verse 26. *Into that which is against nature*] So against nature, that children (natures end) and posterity is utterly lost by it.

Verse 27. *Leaving the naturall*] As at this day in the Levant, Sodomy is held no sinne. The Turkish Bassa's have many wives, but more Catamites, which are their serious loves. *Bauts voyage.*

Burned in their lust] Gr. *Were scalded.* Some men put off all manhood, become dogs, worse then dogs. Hence *Deut.* 23. 18. *The price of a dog*, that is of a buggerer, as *Iunius* and *Deodatus* expound it. *ἔχρησεν.*

Verse 28. *To a reprobate minde*] Or, an injudicious minde: Or, a minde rejected, disallowed, abhorred of God: Or a minde that none hath cause to glory in, but rather to be much ashamed of.

Verse 29. *With all unrighteousnesse*] The mother of all the ensuing misrule.

Wickednesse] The Syrian saith, *Bitternesse.* See *Ier.* 2. 19.

Envy, murder] Three such Agnominations are found in this black bedroll. The Apostle seems delighted with them, as was likewise the Prophet *Isaiah*. Of which noble two, I may well say, as one doth of *Demosthenes* and *Cicero*, *Demosthenes Cicero* *præcipue ne esset primus Orator; Cicero Demostheni, ne solus.* *περὶ α. πρὸς α. φθόν. φόβ. αὐτίκως. αὐτίκως. αὐτίκως.*

Malignity] Or, *Morosity, crossnesse.* *αὐτίκως. αὐτίκως. αὐτίκως.*

Verse 30. *Haters of God*] And so God-murderers, *1 Joh.* 3. 15. See the Note there.

Verse 31. *Implacable*] That will not hear of a truce, much lesse of a peace.

Verse 32. *Have pleasure*] Or, they patronize, applaud and approve: This is set last, as worst of all: it comprehends all kindes of consent. To hold the bagge is as bad as to fill it. *αὐτίκως. αὐτίκως. αὐτίκως. Theoph.*

CHAP. II.

Verse 1. Therefore thou art inexcusable.

THough thou have no pleasure in them that do evil, as Chap. 1. 33. but dost superciliously censure them, being thy self otherwise as bad. *Cato* is said to have exercised usury, to have prostituted his wife, to have slain himself. God oft sets a *Noverius universi* upon the worlds wizards, for the foulest fools.

Verse 2. Which commit such] As *Cato*, ver. 1. whom yet *Velleius* affirmeth to have been, *hominem virtuti simillimum*. But God judgeth not as man.

Verse 3. Thinkest thou] This is preaching to the conscience, to the quick.

Verse 4. The goodness of God] Gr. His native goodnesse, ready to be imploied to the behoof and benefit of the creature, *Tir.* 3. 4. Now as the beam of the Sunne shining on fire, doth discourage the burning of that ; so the shining of Gods mercies on us should dishearten and extinguish lust in us. This is so equall, and needfull a duty, that *Peter* picks this flower out of *Pauls* garden, as one of the choicest, and urgeth it upon those to whom he writes, 2 *Pet.* 3. 15.

Verse 5. Treasurest up unto thyself] *Sicut mittentes pecuniam in gazophylacium, quod, ubi jam impletur, confringitur*, saith *Stella* upon *Luke*. In treasuring, there is, 1. Laying in. 2. Lying hid. 3. Bringing out again, as there is occasion. Wicked persons, whiles by following their lusts, they thinke they do somewhat to their happinesse, shall in the end finde, *Pro thesauro earbonem*, those burning coals, *Psal.* 140. 10.

Verse 6. Who] See the Note on *Mat.* 16. 27.

Verse 7. Who by patient continuance] Or, By suffering persecution for righteounesse sake. *Gordius* the Martyr said, It is to my losse, if you bate me any thing in my sufferings. *Majora certamina, majora sequuntur premia*, οὐκ ἀλλήλων κέρδιον πάλυ κέρδιος, saith *Ignatius*. Much pains hath much gains.

Verse 8. But unto them that are contentious] That wrangle and thwartle against clearest truths, searching the devils skull for carnall arguments, as those Athenians, *Act.* 17. being refractory as *Pharaoh*, who would not sit down under the miracle, but sent for

τὸ χερσὶν.

Tertul.
Ep. ad Polycarp.

ἐκ τῆς ἐκείνης.

for the Magicians. And though the word doth eat up all they can say, as *Moses* his rod did, yet harden they their hearts as *Pharaoh*, and resolve to curse, as *Balaam*, what ever come of it. These are those contentious ones.

Verse 9. *Of the Jew first*] *Qui idè deteriores sunt, quia meliores esse debent.* Who are therefore worse, because they should be better. Salvian.

Verse 10. *Peace*] Safety here, and salvation hereafter.

Verse 11. *For*] See the Note on *Act.* 10. 34.

Verse 12. *Perish without law*] Or, *Though they had no written law*, as that of *Moses*.

Verse 13. *But the doers of the law*] The Scriptures are *verba vivenda non legenda*, as *Egidius* Abbot of *Norimberg* said of the 119. Psalm. *Boni Catholici sunt qui & fidem integram sequuntur, & bonos mores.* Lessons of musick must be practised, and a copy not read only, but acted. Divinity must be done as well as known. Aug.

Verse 14. *Doe by nature, &c.*] *Velleius* saith that *Cato* was, *Homo virtuti simillimus, cui id solum visum est rationem habere; quod haberet justitiam, omnibus humanis vitiis immunis, &c.* Vell. lib. 2.

Are a law to themselves] The *Thracians* gloried that they were *αὐτονομοί*, living laws, walking statutes.

Verse 15. *Their thoughts mean while*] Or, *Between whiles*: *utrumq.* Or in every interim of this life. Other faculties may rest; an obscene dream by night shall not scape consciences record, it is *index, index, vindex*. Gods spy, and mans over-seer; and it is better to have it fore, then feared.

Verse 16. *According to my Gospel*] Which promiseth heaven to beleevers. This is comfort to those that are faithfull in weakness, though but weak in faith. The sentence of the last day shall be but a more manifest declaration of that judgement that the Lord in this life, most an end, hath passed upon men. Heathens shall be judged by the law of Nature: Profligate Professours by the law written, and the Word preached: Beleevers by the Gospel, which saith, *If there be a willing minde, God accepteth, &c.*

Verse 17. *Restest in the law*] So spending thy time in a still dream, but thou shalt have sick waking, then when God shall send out summons for such sleepers. Men dream their *Midasianish* Judg. 7. dreams, and then tell them for law or Gospel to their neighbours.

Rom. viii.

Verse 18. *Being instructed out of the law*] Gr. *Being well catechized* and principled, thou art able to discern of doctrines, and choose the best.

Verse 19. *Of the blinde*] The *Chinois* say, That all other Nations see but with one eye, they with two.

1st Cor. xii.

Verse 20. *Which hath the form of knowledge*] A platform of wholesome words, a systeme, a method artificially moulded, such as Tutors and Professours of Arts and Sciences have, and do read over again and again to their Auditors.

M. Ward, Hap. of pract.

Verse 21. *Teachest thou not thy self?*] He that knows well, and does worse, is but as a whiffler which carrieth a torch in his hand to shew others his own deformities. I have read of a woman, who living in professed doubt of the Godhead, after better illumination and repentance, did often protest, That the vicious life of a great scholar in that town did conjure up those damnable doubts in her soul, *Neronis illud (quantus artifex pereor?) quadrabit in se peritum & periturum.* That's the best Sermon that's dig'd out of a mans own brest. *Origens* teaching and living were said to be both one.

Speeds Chron.

Verse 22. *Dost thou commit sacriledge*] The *Chronicler* noteth of *Q. Mary*, that she restored again all Ecclesiasticall livings assumed to the Crown, saying, that she set more by the salvation of her own soul, then she did by ten Kingdoms. Shall not she that abhorred not idols, rise up and condemn those that do, and yet commit sacriledge?

Verse 23. *Thorow breaking*] By shooting short, or beyond, or wide of the mark, by omission, commission, or failing in the manner.

Aug. de civ. Dei, li. c. 51.

Verse 24. *For the Name of God, &c.*] Heretikes and hypocrites doe it ill with *Iudas* deliver up the Lord Christ to the scoffes and buffetings of his enemies. *Augustine* complains of the ancient heretikes, that in them many evil-minded men found matter of blaspheming the Name of Christ, because they also pretended to the Christian religion. *Epiphanius* addeth, That for the loosenesse of such mens lives, and the balenesse of their tenets, many of the Heathens shunned the company of Christians, and would not be drawn to hear their Sermons. *Origen* before them both cries out, *Nunc male audiunt castiganturq; vulgò Christiani, quòd aliter quàm sapientibus convenit, vivant, & vitia sub obtentu nominis celent, &c.* There is an ill report goes of Christians for their unchristian

De opific. Dei, praem.

Christian conversation, &c. *Ammianus Marcellinus* a Heathen Historian deeply taxeth the pride, luxury, contentions, covetousness of the Bishops in his time, and the deadly hatreds of common Christians. *Nulla infesta hominibus bestia, ut sunt sibi ferales plerique Christiani*, saith he. A sad thing that a Heathen should see and detest such hellish miscarriages among Christians.

Am. Marc. l. 2.
cap. 2.

Verse 25. *If thou keep the law*] Which thou art thereby bound to do, either by thy self, or by thy Surety Christ Jesus.

Verse 26. *If the uncircumcision*] Which it can never do. But admit it could, &c.

Verse 27. *Judge thee*] Mens guilt is increased by their obligations, as was *Solomons* in departing from God, who had appeared unto him twice, 1 King. 11 9.

Verse 28. *Neither is that circumcision*] See *Colos. 2. 11.* with the Note there. Inward circumcision is (as *Origen* describeth it) *Purgatio animæ & abjectio visionum*, or (as S^t Paul in the place above named) the putting off old Adam with his actions, by the circumcision of Christ, by his merit and Spirit.

Verse 29. *Which is one inwardly*] An Israelite indeed, *Ioh. 1.* that hath put away the foreskin of his heart, *Ier. 4. 4.*

CHAP. III.

Verse 1. *What advantage*]

GR. What odds, singular thing, prerogative? See my *True Treasure*, Chap. 7. Sect. 2.

to memory.

Verse 2. *Chiefly, because that, &c.*] This was their prime privilege, that they were Gods library-keepers, that this heavenly treasure was concredited unto them. Other Nations are said to have been without God, because without those lively oracles, 2 *Chron. 15. 3.* *Ephes. 2. 12.* Prize we this privilege, and improve it. You must never expect another edition of the *faith once received*, Jude 3. once for all.

Verse 3. *The faith of God*] That is, his faithfull promises, opposed to mans perfidy.

Verse 4. *Every man a liar*] viz. By nature. But *Isa. 63. 8.* Gods people are children that will not lie, they will die rather. *Non idè negare volo, ne peccam: sed idè mēsiiri nolo ne peccem,*
saith

Act and Mon.
10. 866.

saith she upon the rack, of whom *S^c Hierom* writeth. The officers of *Merindol* answered the Bishop that moved them to abjure, That they marvelled much that he would perswade them to lie to God and the world. And albeit that all men by nature are liars, yet they had learned by the Word of God, that they ought diligently to take heed of lying in any matter, be it never so small, &c.

That thou maiest be justified in thy sayings] *David* speaketh of the truth of *Nathans* reprehension; *Paul* applies it to the truth of God in his promites also. Let us give him a testimoniall, *Ioh. 3. 33.* Such as is that *Dent. 32. 4.* *A God of truth, and without iniquity, just and right is he.*

Psal. 51.

And mightest overcome] Maiest be pure, saith *David*. *Zacab* in the Syriack is u'ed for overcoming. *Vincit veritas, & dare non dignis res magis digna Deo est.*

Verse 5. *Is God unrighteous*] Such heart-boilings there were in the rejected Jews. And *Iob* said little lesse, till God over-hearing him, steps, as it were, from behinde the hangings, and takes him up for it, *Iob 38. 2.* Who is this, saith he, that talketh thus? How now?

Verse 6. *I speak as a man*] q. d. Is there not such language heard in some mens hearts?

Lomelius.

Verse 7. *For if the truth of God*] Here the former objection is repeated, explicated, and more fully answered, that every mouth might be stopped. *Ferunt ranae lampade supra lacum, in quo tumultuantur, appensa, illius fulgore repercussas conicecere.* So gain-sayers are silenced, when the truth is thorowly cleared.

Verse 8. *As we be slanderously reported*] So are the reformed Churches by the black-mouthed Papists. See the abatement of *Popish* brags by *Alex. Cook*, the Preface: *Eudemon Ioannes* against *Casaubon*, & *Calvino-Turcismum*, &c.

Sculiet. Annal.

Whose damnation is just] In the yeer of grace 1535. a Monk of *Berline* in *Germany*, who in the Pulpit charged *S^c Paul* with a lie, was suddenly smitten with an apoplexy, while the word was yet in his mouth, and fell down dead in the place on *S. Stevens* day, as they call it.

Verse 9. *That they are all under sin*] Whole evil is in man, and whole man in evil. *Homo est inversus decalogus.* Man by nature is no better then a filthy dunghill of all abominable vices. His heart

heart the devils store-house, throne, nest. His eyes great thorough-fares of lust, pride, vanity, &c. His life a long chain of sinnefull actions, a web of wickednesse spunne out and made up by the hands of the devil and the flesh, an evil spinner, and a worse Weaver. M. Whate'y
his new birth.

Verse 10. *As it is written*] What the Prophets had said of some particular people or person, is here applied to the whole race of mankind, because by nature there is never a better of us, Eras. Adag.

Verse 11. *None that seeketh*] That seeketh and fetcheth him out of his retiring-room, as he did, *Mark* 7. 24. 25.

Verse 12. *Become unprofitable*] Or rotten, nasty, stinking, as the Hebrew hath it, *Psalms* 14. 3. The old world was grown so foul, that God was forced to wash it with a deluge.

Verse 13. *The poison of Aspes*] Of that sort of Aspes that spit their venom farre from them upon the by standers. There is a great deal of such vermine and venom in that new found world of wickednesse, the tongue, *Iam* 3. It is easie to observe, that S. Paul here making the anatomy of a naturall man, stands more on the organs of speaking then all other members, and sheweth how his tongue is tipped with fraud, his lips tainted with venom, his mouth full of gall, his throat a gaping grave, his tongue as a rapier to run men thorow with, and his throat as a sepulcher to bury them in. As for the Asp, they write of her, That whereas her poison is so deadly, that the part infected cannot be cured, but by cutting off, *succurrit periclitantibus benignior natura, & noxiosissimo animali caliginosos obitus dedit. Aspidi* (saith *Pliny*) *hebetes oculi datur, eosq; non in fronte, sed in temporibus habet.* To Wover.
Hist. 8. c. 23.

Verse 14. *Full*] As a ship that hath it's full freight and laden.

Verse 15. *Swift to soord blond*] As Paul, till God stopt him in his cursed career.

Verse 16. *They minde nothing but mischief.*]

Verse 17. *They are restlesse and troublesome.*]

Verse 18. *There is no fear of God*] This is set last, as the source of all the former evils.

Verse 19. *Guilty*] Culpable, and such as cannot plead their own cause without an advocate. Chrysost.

Verse 20.

Act. and Mon.
fol. 1077.

Verse 20. *Therefore by the deeds of the Law*] This is directly against Popish justification by works, merits, &c. Those misled and muzzled souls did worse then lose their labour that built religious houses, *Pro remissione & redemptione peccatorum, pro remedio & liberatione anima, in cleemosynam anima, pro salute & requie animarum patrum & matrum, fratrum & sororum, &c.* These were the ends that they aimed at, as appears in stories.

Verse 21. *But now*] Since Christ came.

Verse 22. *Upon all*] So that none shall hinder their happiness.

Verse 23. *All have sinned*] The first man defiled the nature, and ever since the nature defileth the man. *Adam* was a parent, a publike person, a Parliament man, as it were; the whole country of mankind was in him, and fell with him.

Short of the glory of God] i. e. Of his image now obliterated, or of his kingdome, upon the golden pavement whereof no dirty dog must ever trample. It is an inheritance undefiled, 1 Pet. 1. 4.

Verse 24. *Being justified freely*] Because the Apostles word *δωρεα*, is expounded by *Varinus* to be *χαρις δωρεα*, therefore *Thammyrus* will needs conclude from this text, that God by justifying us, doth but pay us for our pains, give us what we have earned. *Cælum gratis non accipiam*, saith *Vega*. *Opera bona sunt Cæli mercatura*, saith another. Heaven is the purchase of good works.

By the redemption] That is, By faith applying this redemption, wrapping her self in the golden Fleece of that Lamb of God.

Verse 25. *To be a propitiation*] Or a covering, in allusion to the Law; where the Ark covering the two Tables within it, the Mercy-seat covering the Ark, and the Cherubims covering the Mercy-seat and one another, shew'd Christ covering the curses of the Law, in whom is the ground of all mercy; which things the Angels desire to pry into, as into the paterne of Gods deep wisdom.

For the remission of sins] Gr. For the relaxation or releasment of sins, as of bonds or fetters.

Verse 26. *To declare*] Gr. For a clear demonstration or pointing out with the finger.

Verse 27. *Where is boasting then, &c.*] A certain sophister would

wisdom.

and 1077.

would hence prove the authority of the Church : He read the words thus, by a mistake of their short-hand-writing, *Ubi est gloria? Ecclesia est*, for *exclusa est*.

Verse 28. *A man is justified by faith*] Here S^t Paul shews himself a pure *Lutheran*, and is therefore sharply and blasphemously censured by some Jesuites for a hot-headed person, who was so transported with the pangs of zeal and eagerness beyond all compass in most of his disputes, that there was no great reckoning to be made of his Assertions. Yea, he was dangerous to read, as favouring of heresie in some places, and better perhaps he had never written. Four years before the Council of Trent, Cardinal *Contarini*, asserted the doctrine of justification by faith alone, in a just tractate, and was therefore soon after poisoned. Cardinal *Pool* is thought to have been sound in this point. *Bellarmino* reproves *Pighius* for consenting to *Luther* herein, whom he undertook to confute : and yet *Bellarmino* himself with his *intissimum est*, doth as much upon the matter. *Magna est veritas & valebit*, Great is the truth, and shall prevail.

Speculum Europe.

Verse 29. *Is he the God of the Jews only*] That is, Doth he justify the Jews only ? For he is their God only, whom he justifieth. Now men are said to be justified effectively by God, apprehensively by faith, declaratively by good works. The School-men are very unfound in this capitall Article of Justification, and are therefore the lesse to be regarded. *Nam qua de gratia Dei justificatione scolastici scribunt, commentitia universa existimo*, saith Cardinal *Pighius*, who is therefore much condemned by *Bellarmino*, but without cause.

Verse 30. *And uncircumcision*] All by one way, lest he should seem not to be one, but *alius & alius*.

Verse 31. *We establish the law*] Which yet the *Antinomians* cry down, calling repentance a legall grace, humiliation a back-dore to heaven ; grieving that they have grieved so much for their sins, &c.

CHAP. IV.

Verse 1. *As pertaining to the flesh.*]

THAT is, As touching his works, v. 2. called also the letter, cha. 2. 27. and the Law a carnall commandment, *Heb. 7. 16.*

Verse 2.

Verse 2. *But not before God*] Who when he begins to search our sacks, as the Steward did *Benjamins*, can finde out those our theevies that we thought not of; bring to minde and light those sins that we had forgot, or not observed. When he comes to turn the bottome of the bag upwards, it will be bitter with us. *Abimelech's* excuse was accepted, and yet his sinne was chastised, *Gen. 20. 6.*

Joh. Manlij loc.
conc. p. 496.

Ibid. 481.

Verse 3. *Abraham beleev'd God*] *Latomus* of *Louan* was not ashamed to write, That there was no other faith in *Abraham*, then what was in *Cicero*. And yet our Saviour saith, *Abraham saw my day, and rejoyced*: so did *Cicero* never. Another wrote an apology for *Cicero*, and would needs prove him to have been a pious and penitent person, because in one place he hath these words, *Reprehendo peccata mea, quod Pompeio confisus, ejusq; partes secutus fuerim*. A poor proof: *Hoc argumentum tam facile diluitur, quam vulpes comest pyrum*.

Verse 4. *Now to him that worketh*] Yet it is an act of mercy in God to render to a man according to his works, *Pf. 62. 12. Exo. 20. 6.* Gods kingdom is not *partum*, but *paratum*, *Mat. 25. 34.* not acquired, but prepared.

But of debt] Not so indeed, *Rom. 11. 31.* but according to the opinion of the merit-monger, who saith as *Vega*, *Celum gratis non accipiam*.

Verse 5. *His faith*] Yet not as a work, nor in a proper sense, as *Arminius* and *Bertius* held, but as an act of receiving Christ.

Manlij loc.
60m. p. 494.

Verse 6. *Unto Whom God imputeth*] Ten times the Apostle mentioneth this grace of imputed righteousness in this Chapter: Yet the Papists fear it, calling it *putative righteousness*, to speaking evil of the things they know not. Stories tell us of a Popish Bishop that lighting by chance upon this Chapter, threw away the book in great displeasure, and said, *O Paule, an tu quoq; Lutheranus factus es?* Art thou also a Lutheran, Paul? But if the faith of another may be profitable to infants at their baptism, as *Bel-larmine* holdeth, why should it seem so absurd a thing, that Christs righteousness imputed, should profit those that beleve on him? The Jews indeed at this day being asked, Whether they beleve to be saved by Christs righteousness? They answer, That every Fox must pay his own skin to the slaier. Thus they reject the righteousness of God, *Rom. 10. 3.* As their Fathers did, so doe they,

At. 7.

Act. 7. 51. The Lord open their eyes, that they may convert and be saved.

Verse 7. *Are covered*] *Sic velantur ut in iudicio non revelentur* : So covered as that he never see them again, but as the Israelites saw the Egyptians dead on the shore.

Verse 8. *Imputeth not*] Chargeth it not, setteth it not upon his score, 2 Cor. 5. 19.

Verse 9. *Cometh this blessednesse*] This is the third time that the Apostle avoucheth the universality of the subject of justification. For this he had done once before, Chap. 3. 23. and again, cha. 3. 29 30, 31.

Verse 10. *Incircumcisi n*] As the Jew would have it : No such matter.

Verse 11. *A seal of the righteousnesse*] Circumcision is called a sign, and a seal by a Doctor of the Jews, more ancient then their Talmud. Zohar, Gen. 17.

That righteousnesse might be imputed] How foolish is that inference of *Thammerus*, that because the word here used to signify imputed, comes of a word that signifies reason, therefore the righteousness of faith must be such as a man may understand and comprehend by reason?

λογισμους.
λογος.

Verse 12. *Walk in the steps*] That herein personate and expresse him to the life, as *Constantines* children (saith *Eusebius*) did their father.

Verse 13. *Heir of the world*] That is, Of heaven, say some ; of *Canaan*, say others, the pleatant Land, more esteemed of God, then all the world besides, because it was the seat of the Church. As man is called every creature, *Mark* 16. 15. the Church is called *all things*, Col. 1. So *Canaan* is called *the world*, and *Tabor* and *Hermon*, put for the East and West of the whole world, *Psal.* 89. 12.

Verse 14. *Faith is made void*] See the Note on *Gal.* 3. 12. and 5. 2.

Verse 15. *No transgression*] *sc.* Is imputed by men where there is no law written, See *Chap.* 5. 13.

Verse 16. *It is of faith*] *Fides mendicâ manu.*

Verse 17. *Who quickneth the dead*] As he doth, when he maketh a man a beleever, *Ephes.* 1. 19. he fetcheth heart of Oak out of a hollow tree, and a spirituall man out of a wilde-affe-colt. See both these metaphors, *Job* 11. 12.

Verse 18.

Verſe 18. *Who againſt hope, &c.*] *Elegans antinacſiſis propter ſpeciem contradictionis*, ſaith *Piſcator*. *Spes in terrenis, incerti nomen boni : ſpes in divinis, nomen eſt certiſſimi*, ſaith another.

Verſe 19. *He conſidered not*] Gr. He cared not for his own body, &c. he never thought of that.

Verſe 20. *Giving glory to God*] Confeſſing and exalting God, as *Luk. 17. 18* giving him a teſtimoniall, as it were, *Iob. 3. 33*. with *Dent. 32. 4*.

Verſe 21. *Being fully perſwaded*] Gr. Being carried on with full ſail, and going gallantly towards heaven.

Verſe 22. See the Note on *Verſ. 5, 6*.

Verſe 23. *For his ſake alone*] But for our inſtruction and encouragement, *Rom 15. 4*. See the Note there.

Verſe 24. *That raiſed up Ieſus*] And with him all beleevors *Col. 3. 1. Rom. 6. 4*.

Verſe 25. *Who was delivered, &c.*] Not that his death had no hand in our juſtifying : but becauſe our juſtification begun in his death, was perfected by his reſurrection. Redemption we have by Chriſts abatement, application of it by his advancement. This one verſe is an abridgement of the whole Goſpel, the ſumme of all the good news in the world. The grand inqueſt of all the ancient Prophets, *1 Pet. 1. 11*. Adore we the fulneſſe of the holy Scriptures.

CHAP. V.

Verſe 1. *Being juſtified by faith.*]

AS he had ſaid, *Chap. 4. 24*.

We have peace with God] A bleſſed calm lodged in our conſciences : Like as when *Ionas* was caſt overboard, there followed a tranquillity.

Verſe 2. *We have acceſſe*] Chriſt leading us by the hand, and preſenting us to the Father, with, *Behold, here am I, and the children whom thou haſt given me*, *Ephes. 2. 18*.

Verſe 3. *We glory in tribulations*] As an old ſouldier doth in his ſcars of honour. See *Gal. 6. 17. 2 Cor. 7. 4*.

Verſe 4. *And experience, hope*] Without hope patience is cold almoſt in the fourth degree, and that is but a little from poiſon.

Verſe 5.

Verse 5. *Hope maketh not ashamed*] As among men, many lie languishing at Hopes hospitall, as he did at the Pool of *Bethesda*, Joh. 5. and return as they did from the brooks of *Tema*, Job 6. 17. Or, as men goe to a Lottery with heads full of hopes, but return with hearts full of blanks. The Dutch have a Proverb to this purpose, *Sperare & expectare, multos reddit stultos*. And we say, He that hopes for dead mens shoes may hap go bare-foot. Bad mens hopes may hop headlesse, they may perish in the height of their expectancies. Not so those that hope in God : they shall yet praise him who is the help of their countenance, and their God, *Pf. 43 ult. Nunquam confusi, Deo confisi.*

Verse 6. *Christ died for*] A sufficient evidence of Gods dearest and deepest love shed abroad in our hearts, as a most sweet ointment.

Verse 7. *Yet peradventure for a good man*] For a publike person. *Liloe* stept between the murderer and King *Edwin* his master to intercept the deadly thrust. A common souldier lost his life at *Musselfborough* field to save the Earl of *Huntlies* life : so did *Nicolas Ribische* to rescue Prince *Maurice* at the siege of *Pissa*.

Speeds Chron.
lib 7. cap. 20.
Life of K. E. 46
pag. 37.
Turk hist fol.
730.

Verse 8. *God commendeth, &c.*] Herein God laies naked to us, the tenderest bowels of his fatherly compassions, as in an anatomy.

Verse 9. *Much more then*] It is a greater work of God to bring men to grace, then being in the state of grace, to bring them to glory ; because sin is far more distant from grace, then grace is from glory.

Verse 10. *We shall be saved*] Here the Apostle reasoneth from regeneration to eternall life, as the lesser.

Verse 11. *Not only so*] Not in tribulation only do we glory (as v. 3.) but in the whole courte of our lives.

Verse 12. *As by one man*] Yet Anabaptists deny originall sin, as did also the *Pelagians* of old, confuted by *Augustine*. *Egrannus* a German Preacher said (as *Melancthon* reporteth) that originall sin is a meer fiction of *Augustine*, and other Divines ; and that, because there was no such word found in the Scriptures. Papiists say that originall sin is the smallest of all sins, not deterving any more of Gods wrath, then only a want of his beatificall-presence : and that too, without any pain or sorrow of minde from the apprehension of so great a losse. There have been amongst us, that

Joh. Manl loc.
com. pag. 486.

Moulins Ana-
tom. Armin c 2.
Watton on Joh.
p 146.

John 8. 12.

have said, that originall sin is not forbidden by the Law. Directly indeed, and immediately it is not : but forbidden it is, because cursed and condemned by the Law. In originall sin is a tacite consent (eminently) to all actuall sin. And some understand this text of all sin, both originall and actuall.

And so death passed upon all men] As a sentence of death on a condemned malefactor : or, as those diseases that are called by Physitians, *Corruptio totius substantiae* ; or as the rot overruneth the whole flock.

Verse 13. *Sinne is not imputed*] In mens esteem, as Chap. 4. 15.

Verse 14. *Death raigned*] From the raign of death, he concludes the raign of sin. Infants are no innocents : the first sheet or blanket wherein they are covered is woven of sin, shame, bloud and filth, Ezek. 16. 4. 6.

Verse 15. *Many be dead*] *Many* is here put for *all*, as *all* for *many*, 1 Tim. 2. 3.

Verse 16. *Of many ffences*] i.e. Of all, whether imputed to us, inherent in us, or issuing from us.

Verse 17. *Abundance*] That is, abundant grace.

Verse 18. *By the offence of one*] We were all in *Adam*, as the whole countrey in a Parliament-man. And although we chose not, God chose for us.

Verse 19. *Many*] That is, *All*, except Christ, *sinners*, tainted with sins, guilt and filth.

Verse 20. *But where sin abounded*] But then it is where sinne that abounded in the life, abounds in the conscience in grief and detestation of it, as the greatest evil. Bonner objected to Mr Philpot, Martyr, that he found written in his book, *In me Joanne Philpot-10 ubi abundavit peccatum, superabundavit & gratia*. This he said was an arrogant speech, *Novum crimen, C. Casar*.

Verse 21. *That as sin hath raigned*] That is, the wrath of God by sin.

Through righteousness] Imputed and imparted.

By Jesus Christ] See how sweetly the end answers the beginning of the Chapter, and how Christ is both authour and finisher, &c.

CHAP. VI.

Verse 1. *Shall we continue*]

Q*uasi dicat*, That were most unreasonable, and to an ingenious nature, impossible. To argue from mercy to liberty is the devils Logick. Should we not after deliverance yeeld obedience, said holy Ezra? Chap. 9. 13, 14. A man may as truly say, the sea burns, or fire cools, as that certainty of salvation breeds security and loosnesse.

Verse 2. *Live any longer therein*] Fall into it we may and shall : but it is not the falling into the water that drowns, but lying in it : so it is not falling into sinne that damns, but living in it.

Verse 3. *Baptized into his death*] *Hoc est baptizari pro mortuis*, saith Beza, to be buried with Christ in baptisme, Col 2. 12. in putting off the body of the sinnes of the flesh *verse 11.*

Verse 4. *We are buried*] Buriall is a continuing under death ; so is mortification a continue dying to sinne, *Mors quadam perpetuata* ; Sin is by degrees abated, and at length abolished, when once our earthly tabernacles are dissolved.

Walk in newnesse of life] *Resurrectione Domini configuratur vita, qua hic geritur.* Walk as Christ walked after his resurrection.

Verse 5. *For if we have been planted*] Burying is a kinde of planting.

Verse 6. *The body of sin*] For whole evil is in man, and whole man in evil.

Verse 7. *Is freed from sin*] *Anacreon* saith the like, ὁ θάνατος ἐν ἐμθυμῷ ; Death is the accomplishment of mortification. It doth at once, what death doth by degrees. Herbs and flowers breed worms, which yet at last kill the herbs and flowers : So sinne bred death : but at last death will kill sin. A mud-wall whiles it standeth, harboureth much vermine ; which when it falleth, flee away : So doth corruption, when once these cottages of clay fall to ruine.

Verse 8. *We shall also live*] Then we are said properly to live, when our regeneration is perfected in heaven. To live here, is but to lie a dying.

Verſe 9. *Death hath no more, &c.*] Chriſt, being life eſſentiall, ſwallowed up death in victory, as the fire ſwalloweth up the ſuell, and as *Moses* his ſerpent ſwallowed up the Sorcerers ſerpents.

Verſe 10. *He died unto ſinne*] That is, To abolish ſinne, as Chap. 8. 2.

Verſe 11. *Reckon ye alſo*] By faith, reaſon and reckon your ſelves wholly dead in and through Chriſt, who once died perfectly to ſin, as a common perſon.

Verſe 12. *Let not ſin therefore*] As if the Apoſtle ſhould ſay, we preach purity and not liberty, as the adverſary ſuggeſteth, v. 1. of this Chapter with Chap. 3. 8.

Verſe 13. *Unto ſinne*] As Satans Generall, who hath his trenches, 2 Cor. 10. 4. His Commanders, as here, and his fighting ſouldiers, 1 Pet. 2. 11. His weapons, as here.

Verſe 14. *Sinne ſhall not have dominion*] Rebell it may, but raign it ſhall not in any Saint. It fareth wick ſin in the regenerate, as with thoſe beaſts, Dan. 7. 12. they had their dominion taken away, yet their lives were prolonged for a ſeaſon and a time.

Ye are not under the Law] i. e. Under the rigour, irritation, curſe of the Law, *Quatenus eſt virtus peccati.*

Verſe 15. *Shall we ſinne, becauſe, &c.*] Some *Antinomian* Libertines would perſwade men, That God is never diſpleaſed with his people, though they fall into adultery, or the like ſin, no not with a fatherly diſpleaſure: That God never chaſtiſeth his people for any ſin, no not with a fatherly chaſtiſement.

Verſe 16. *His ſervants ye are*] Sinners, though not drunk, yet are not their own men, but at Satans beck and check, whom they ſeem to deſie, but indeed deſie.

Verſe 17. *That form of doctrine*] Gr. *That type or mould*; The Doctrine is the mould, hearers the mettall, which takes impreſſion from it in one part, as well as another. And as the mettall hath been ſufficiently in the furnace, when it's not only purged from the dross, but willingly receiveth the form and figure of that which it is caſt and poured into: ſo here.

Verſe 18. *Verſus eſt planus*, ſaith *Pareus*.

Verſe 19. *After the manner of men*] That is vulgarly, *Craſſus & rudis loquor*, by a ſimilitude drawn from humane affairs of eaſie and ordinary obſervation.

See M. Calamities Serm. to the houſe of Commons, Oſob. 22 an. Dom. 1644.

To uncleanness, and to iniquity] Mark the opposition: there are three *To's* in the expression of the service to sin: but in the service of God only two. Wicked men take great pains for hell: would they but take the same for heaven, they could not, likely, misse of it.

Verse 20. *Free from righteousness*] That is, Utterly void of grace, and did therefore sin lustily and horribly, earnestly opposing with crest and brest, whatsoever stood in the way of their sinnes and lusts.

Verse 21. *Whereof ye are ashamed*] Where sin is in the saddle, shame is on the crupper. Men would have the sweet, but not the shame of sinne, and the credit of religion, but not goe to the cost of it.

Verse 22. *Become servants to God*] *Phrasis vulgatissima est, Deum colere. Non secus atq; agri fertiles in primis & optimis, sic Deicultus, fructus fert at vitam eternam uberrimos.*

Ye have your fruits unto holines] Every good work encreaseth our holines, and so hability for obedience.

Verse 23. *For the wages of sin*] The best largesse or congiary that sin gives to his souldiers, is death of all sorts. This is the just hire of the least sin. The Jesuites would perswade us, that some sins against which the Law thundereth and lightneth, are so light in their own nature, *Ut factores nec sordidos, nec malos, nec impios, nec Deo exosos reddere possint.* But as there is the same roundnesse in a little ball, as in a great one: so the same disobedience in a small sin, as in a greater. Indeed there is no sin little, because no little God to sin against.

disposition.

Chemnit. de theol. Te. vitar.

CHAP. VII.

Verse 1. *Know ye not Brethren*]

Bellarmino saith of his *Romans* (more true perhaps of these) *Romani sicut non acumina, ita nec imposturas habent.* As they are not very knowing, so not cunning to deceive.

Verse 2. *She is loosed, &c.*] And so at liberty to marry again, though *Hierom* compare such to the unclean beasts in the Arke, and to vessels of dishonour in an house, yea to dogs that return to their vomit, which was his errour. *Patres legendi cum venia*, saith one.

M. Edwards his
Gangr. par. 2. p.
141.

Verse 3. *So then if*] The Sectaries then are our, that say now-a-daies, that it they have husbands and wives that will not turn Saints, that is Sectaries, they may leave them, and marry others.

Verse 4. *That we should bring forth fruit*] The Ministry of the Word, saith one, is the bridall-bed; wherein God by his Spirit doth communicate with our souls his sweetest favours, and maketh them be conceived with fruits of righteousness to everlasting life.

sublimata,

invenietur.

Verse 5. *In the flesh*] In our pure naturals.

The motions of sin] Those maladies of the soul.

By the law] By the irritation of the law.

Did work] Gr. Did inwardly work.

Verse 6. *Not in the oldness of the letter*] That is, Not in that old kinde of life that we lived under subjection to the law, to the irritation, coaction, and curte of it.

Possivein.

Apparat sa:
verbo. Pat. An-
tiq.

Verse 7. *I had not known lust*] Involuntary evil motions. The Apostle calleth concupiscence sin, saith *Possivein* the Jesuite: but we may not say so. Most of the most dangerous opinions of Popery spring from hence, that they have slight conceits of concupiscence, as a condition of nature. But inward bleeding will kill a man, so will concupiscence, if not bewailed. The Council of Trent saith, That it is not truly and properly a sin, albeit it be so called, because it proceeds from sin, and enclines a man to sinne. Neither want there amongst us that say, That original sinne is not forbidden by the law: Directly indeed, and immediately it is not: but forbidden it is, because cursed and condemned by the law.

Verse 8. *By the commandment*] Not Commandments. Papists abolishing, or at least destroying the sense of the second Commandment by making it a member of the first, that they may retain the number of ten words (to loth are heretikes to have their Askes ears teard) they divide this last; which yet *Paul* here calls the Commandment; and sure he knew better then they, the Analysis of the law.

Verse 9. *For I was alive*] As being without sense of sin, and conscience of duty.

Sin revived] sc. In sense and appearance.

And I died] sc. In pride and self justice.

Verse 10. *Ordained to life*] By life and death, understand peace and perturbation.

Verse 11.

Verse 11. *Deceived me*] Irritated my corrupt nature, and made me sin the more, *per accidens*, as Pharaoh was the worse for a message of dismissal,

Verse 12. *The Commandment*] *Vis legis in mandando & precipiendo*. The word properly signifieth an affirmative precept.

Verse 13. *Exceeding sinfull*] Sin is so evil that it cannot have a worse Epithite given it. Paul can call it no worse then by it's own name, *sinfull sin*.

Verse 14. *Sold under sin*] But yet ill-apaied of my slavery, and lusting after liberty.

Verse 15. *I allow not*] Gr. *I know not*, as being preoccupied, Gal. 6. 1. wherried and whirled away by sin before I am aware, or have time to consider.

Verse 16. *I consent unto the law*] I vote with it, and for it, as the rule of right, I wish also well to the observance of it, as David did, *Psal. 119. 45*.

Verse 17. *It is no more I*] Mr Bradford Martyr, in a certain Letter thus comforteth his friend; At this present, my dear heart in the Lord, you are in a blessed estate; although it seem otherwise to you, or rather to your old Adam; the which I dare now be bold to discern from you, because you would have it not only discerned, but also utterly destroyed. God (saith another reverend man) puts a difference between us, and sin in us, as betwixt poison, and the box that holds it.

Ab. and Mon.
fol. 1497.

M. Harr. Sam.
Funn.

Sin that dwelleth in me] An ill inmate that will not out, till the house falleth on the head of it. As the fretting leprosie in the walls of an house would not out, till the house it self were demolished. Sin, as Hagar will dwell with grace, as Sarah, till death beat it out of doors.

Verse 18. *Dwelleth no good thing*] *Herreo quicquid de meo est, ut sim meus*, saith Bernard. It was no ill wish of him that desired God to free him from an ill man, himself. For, though engrafted into Christ, yet we carry about us a relish of the old stock still. Corruption is though dejected from it's regency, yet not e-jected from it's inherency: It intermingleth with our best workes.

Domine, libera
me a malo ho-
mine, meipso.

How to perform] Gr. *To do it thorowly*; though I am doing at it, as I can.

καταργαζ.

Verse 19. *For the good, &c.*] Nature, like Eve and Jobs wife

is alwaies drawing us from God. As the ferry-man plies the oar, and eyes the shore homeward, where he would be, yet there comes a gust of winde that carries him back again: so it is with a Christian. Corruption edg'd with a temptation, gets as it were the hill, and the winde, and, upon such advantages, too oft prevaileth.

Verse 20. *It is no more I*] Every new man is two men. See the Note above on *Vers. 17*.

*Tota vita boni
christiani sat-
is desiderium
est. Aug.*

Verse 21. *When I would doe good*] Something lay at the fountain head, as it were, and kept him when he would do his duty. But God valueth a man by his desires.

Evil is present] We can stay no more from sinning, then the heart can from panting, and the pulle from beating. Our lives are fuller of sins then the firmament of starres, or the furnace of sparks. *Erasmus* was utterly out, that said with *Origen*, *Paulum hoc sermone balbutire, quum ipse potius ineptiar*, saith learned *Beza*. So *Joannes Sylvius Agranus*, a learned, but a prophane person, reprehended *Paul* for want of learning, and said, *Quod usus sit declamatorijis verbis, non congruentibus ad rem*, &c. *Nominabat sophisma, quod diceremus homines non posse implere legem*, &c.

*Joh. Manl. loc.
con. 165, 486.*

Verse 22. *I delight*] *Germanicus* reigned in the *Romans* hearts, *Tiberius* but in the Provinces. So here.

Verse 23. *A law in my members*] Called the deeds of the body, *Rom. 8. 13*. becaule corruption acteth and uttereth it self by the members of the body. The *πυρραquia* (*vox Empedoclea*) is within, but easily and often budgeth and breaketh out.

*Empedoclea.
Plato πυρρα-
quias appellat.
Phaedro.*

Warring against the law] The regenerate part. *Plato* in *Cratylo* pulchre ait: *Ut mentem appellamus νοον, ita legem dicimus νομον, quasi νοοντα νοον, alioqui mens hominum vagatur.*

D. Presson.

And bringing me into captivity] The sins of the Saints (those of daily incursion) are either of precipitancy, as *Gal. 6. 1*. or of infirmity, when a man wrestles, and hath some time to fight it out, but for want of breath and strength, falls, and is in some captivity to the law of sin. This is the worse.

Verse 24. *O wretched man*] We must discontentedly be contented to be exercised with sin, while we are here. It is so bred in the bone, that till our bones, as *Josephs*, be carried out of the Egypt of this world, it will not out. The *Romans* so conquered *Chosroes the Persian*, that he made a law, that never any King of

Exagrim.

Persia

Persia should move warre against the *Romans*. But let us do what we can to subdue sin, it will be a *Jebusite*, a false borderer, yea, a rank traitour rebelling against the Spirit. Only this we may take for a comfortable sign of future victory, when we are discontent with our present ill estate. Grace will get the upper hand, as nature doth, when the humours are disturbed, and after many fits. And as till then there is no rest to the body: so neither is there to the soul.

Who shall deliver me] Nothing cleaves more pertinaciously, or is more inextinguishable than a strong lust.

From this body of death] Or, *this dead body*, by an *H. braisme*, this carcase of sin to which I am tied and lugg'd: as noisome every whit to my soul, as a dead body to my senses; and as burdensome, as a withered arm, or mortified lim, which hangs on a man, as a lump of lead.

Verse 25. *I thank God, &c.*] The *Grecians* being delivered but from bodily servitude by *Flaminias* the *Roman* Generall, called him their Saviour: and so rang out, *Saviour, Saviour*, that the Fowls in the air fell down dead with the cry. How much greater cause have we to magnifie the grace of Christ, &c.

So then, with the minde, &c.] The stars by their proper motion are carried from the West to the East: And yet by the motion of obedience to the first mover, they passe along from the East unto the West. The waters by their naturall course follow the center of the earth; yet yielding to the Moon, they are subject to her motions: So are Saints to Gods holy will, though corrupt nature repine and resist.

Plutarch.

CHAP. VIII.

Verse 1. *There is therefore now*]

NOW, after such bloody wounds and gashes, chronicled Chap. 7. Though carried captive, and sold under sin, yet not condemned, as might well have been expected. This the Apostle doth here worthily admire.

Verse 2. *For the Law of the Spirit*] That is, Christ revived and risen hath justified me. See the Note on Chap. 4. 25.

Verse 3. *It was weak through the flesh*] Which was irritated by the law, and took occasion thereby.

Verse 4.

Verse 4. *Might be fulfilled*] In us applicative, in Christ in-
beſiue.

Verse 5. *Doe minde the things*] For want of a better princi-
ple. The ſtream riſeth not above the ſpring.

De ſinua.

Verse 6. *To be carnally*] The quinteſſence of the fleſhes witi-
neſſe, or rather wickedneſſe.

De ſinua.

Verse 7. *Because the carnall minde*] The beſt of a bad-man, is
not only averſe, but utterly adverſe to all goodneſſe. *Homo eſt in-
verſus decalogus*, Job 11. 12. an aſſes foal for rudeneſſe, a wilde aſ-
ſes for unruleneſſe.

De ver intro-
cent. cap. 56.

Verse 8. *Cannot pleaſe God*] Their beſt works are but dead
works, ſaith the Authour to the Hebrews; but ſilken ſins, ſaith Au-
guſtine. Lombard citeth that Father, ſaying thus, *Omnis vita
inſid-
lium peccatum eſt : & nihil bonum ſine ſummo bono*. The
whole life of unbelievers is ſin ; neither is there any thing good
without the chiefteſt good. Ambroſe Spiera a Popiſh Poſtiller, cen-
ſureth this for a bloody ſentence, *Cruelis eſt illa ſententia*,
ſaith he,

Verse 9. *He is none of his*] As the Merchant ſets his ſeal
upon his goods : So doth God his Spirit upon all his people,
Ephes. 1. 13.

Verse 10. *The body is dead*] Death to the Saints is neither to-
tall, but of the body only, nor perpetuall, but for a ſeaſon only,
verſ. 11.

Verse 11. *Your mortall bodies*] As he hath already quickned
your ſouls.

Verse 12. *Not to the fleſh*] We owe the fleſh nothing but
ſtripes, nothing but the blew eye that St Paul gave it. It muſt be
maſtered and mortified. Drive this Hagar out of doors, when once
it grows haunty.

Verse 13. *If ye live after the fleſh*] We muſt not think to paſſe
e cæno ad Cælum, to dance with the devil all day, and ſup with
Chriſt at night, to fly to heaven with pleaſant wings. Beets love
dunghills better then ointments : and ſwine love mud better then
a garden, to doſtwinish people their luſts, better then the lives of
their ſouls. *At Paris ut vivat regnetq; beatus, Cogi poſſe negat*.
That carnall Cardinall ſaid, That he would not part with his part
in Paris for Paradife.

Horat ep. 2.

Camden Elis.

But if ye mortifie the deeds, &c.] Either a man muſt kill here,
or be killed, *Aut fer, aut feri*, as Q. Elizabeth often ſighed and
ſaid

said to her self concerning the Queen of Scots, *Valentinian* the Emperour dying, gloried of one victory above the rest, and that was his victory over the flesh. *Inimicorum nequissimum devici,* *In vita Valentinian.* said he. Be alwaies an enemy to the devil, and the world, but specially to your own flesh, said *Rob. Smith*, Martyr, in a letter to his wife.

Verse 14. *For as many as are led*] As great men suffer their sons to go along with them, but set tutors to overlook and order them: So dealeth God by his; the Spirit leadeth them into all goodnesse, righteousnesse and truth, *Ephes. 5. 9.* and fetcheth them again in their cistraines.

Verse 15. *The spirit of bondage*] *Δουλείας*, as *2 Tim. 1. 7.* *Δουλείας* The law will convince the judgement: but 'tis the Gospel that convinceth the lust and the affection, and so sendeth us to treat with God as a Father, by fervent prayer.

Verse 16. *Beareth witness*] What an honour is this to the Saints, that the holy Ghost should bear witness at the bar of their consciences.

Verse 17. *And if sonnes, then heirs*] All Gods sons are heirs; not to the sons of earthly Princes. *Jehoshaphat* gave his younger sons great gifts of silver, of gold, and of precious things, with fenced Cities in *Judah*; but the Kingdom gave he to *Jehoram*, because he was the first-born, *2 Chron. 21. 3.* Gods children are all higher then the Kings of the earth, *Pf. 89. 27.*

Verse 18. *Are not worthy to be, &c.*] Heaven will pay for all: hold out therefore faith and patience. When *Saul* had the Kingdom, some despised him, but he held his peace, though a man afterwards froward enough. What is a drop of vinegar put into an ocean of wine? What is it for one to have a rainy day, who is going to take possession of a kingdom. *Pericula non respicit Martyr, coronas respicit,* saith *Basil.* A Dutch Martyr feeling the flame to come to his beard, Ah, said he, what a small pain is this to be compared to the glory to come?

Verse 19. *For the earnest expectation*] Gr. *The intent expectation of the creature expecteth*; an hebrew pleonastine, and withall, a metaphor either from birds that thrust a long neck out of a Cage, as labouring for liberty; or else from those that earnestly look and long for some speciall friends coming, as *Sisera's* mother, who looked out at a window, and cried thorow the lattise, *Why is his chariot so long in coming?* *Judg. 5. 28.*

Verse 20.

In vita Valentinian.

*Act. and Mon.
fol. 1545.*

*Act. and Mon.
813.*

Verse 10. *Subject to vanity*] The creature is defiled by mans sin, and must therefore be purged by the fire of the last day ; as the vessels that held the sin-offering were purged by the fire of the Sanctuary.

Verse 11. *Because the creature is self*] See Mr *Wilcox* his Discourse upon these words, printed together with his Exposition of the *Psalms, Proverbs, &c.* in Folio.

Verse 12. *The whole creature groweth*] Even the very heavens are not without their feebleness, and the manifest effects of fainting old-age. It is observed that since the daies of *Protophy* the Sun runs nearer the earth by 9976. Germane miles ; and therefore the heavens have not kept their first perfection.

Verse 13. *The first fruits*] Which the creatures have not, and yet they grow, how much more we ?

The redemption] Our full and finall deliverance.

Verse 14. *For we are saved by hope*] Hope is the daughter of faith, but such as is a staff to her aged mother.

Verse 15. *Then do we with patience*] Religious men finde it more easie to bear evil, then to wait till the promised good be enjoyed, *Heb. 10. 36.* The spoiling of their goods required patience ; but this, more then ordinary.

Verse 16. *Helpeth our infirmities*] *Lifts with us, and before us* in our praiers : Or helpeth us, as the Nurse helpeth her little childe, upholding it by the sleeve.

For we know not what, &c.] The flesh with her murmurings maketh such a din, that we can hardly hear the voice of the spirit, mixing with the fleshs roarings and repinings, his praying, sighes and sobbings.

But the Spirit is self] Praier is the breath of the Spirit, who doth superexpostulate for us, ending our praiers. We cannot so much as *inspire*, unless he do first *inspire*, breathe out a sigh for sin, if he breathe it not into us.

With groanings that cannot be uttered] He that would have unspeakable joy, *1 Pet. 1. 8.* must by the Spirit stirre up unutterable groanings.

Verse 27. *Knoweth the minde, &c.*] *Quomodo enim non exaudisur spiritus a patre, qui exaudit eum patre ?*

Verse 28. *All things work together*] Not affliction only (as some would here restrain it) but sin, Satan, all. *Venenum aliquando pro remedio fuit*, saith *Seneca*. *Medici pedes & alas Cantharidis,*

συνεργὸν αὐτῷ
ἐστίν.
Beza.
Patens.

Dr. Dike,

συνεργὸν αὐτῷ
ἐστίν.

Aug.

De benef. lib. 2.
c. 18.

tharidis, cum sit ipsa mortifera, prodesse dicunt. The drinking of that wine wherein a viper hath been drowned, cureth the leprosie. The Scorpion healeth his own wounds: and the viper (the head and tail being cut off) beaten and applied, cureth her own biting. God changeth our grisly wounds into spangles of beauty: and maketh the horrible sting of Satan to be like a pearl-pin, to pin upon us the long white robe of Christ, and to dresse us with the garment of gladnes.

Verse 29. *Confirmed to the image*] In holines, say some; in glory, say others, in affliction is the Apostles meaning. Art not thou glad to fare as *Phocion*? said he to one that was to die with him. May not Christ better say so to his co-sufferers? Plur. in Apoph. ibeg.

Verse 30. *Them also he called, &c.*] If ye feel not faith (said that holy Martyr) then know that predestination is too high a matter for you to be disputers of, untill you have been better scholars in the school-house of repentance and justification, which is the Grammar-school wherein we must be conversant and learned, before we goe to the university of Gods most holy predestination and providence. Bradford. Act and Mon. fol. 1505.

Them he also justified] Vocation precedeth Justification. *Deum justificat fide jam donatos, sicut damnat prius induratos.* Cameron,

Them he also glorified] That is, He keepeth them glorious by his glorious Spirit, even in this life, from impenitent sin, and maketh them stable and constant in godlines.

Verse 31. *What shall we say then?*] *q. d.* Predestination, Vocation, Justification, Glorification? What things be these? We cannot tell what to say to these things, so much we are amazed at the greatnes of Gods love in them. A brave conclusion of the whole disputation concerning justification by faith alone.

If God be for us &c.] *Maximilian* the Emperour so admired this sentence, that he caused it to be set in Checker-work upon a Table, at which he used to dine and sup: that having it so often in his eye, he might alway have it in minde also. Chytræus in litæty.

Verse 32. *He that spared not*] *Qui misit unigenitum, immisit spiritum, promisit cultum, quid tandem tibi negaturum est?* saith Bernard. *Nihil unquam ei negasse credendum est, quem ad vituli hortatur esum,* saith Hierom. Bern de temp.

Verse 33. *Who shall lay any thing*] This is that confident inter-rogatory of a good conscience, 1 Pet. 3. 21. improbatum.

It is God that justifieth] Some reade it questionwise thus, *Shall God*

God that justifieth? No such matter. And if the Judge acquit a prisoner, he cares not though the Jailer or fellow-prisoners condemn him: So here.

Verse 34. *Who is he that condemneth?*] To the sentence of death he opposeth Christ his death.

Who is even at the right hand] And as Christ is at the right hand of his Father: so is the Church at the right hand of Christ, Ps. 45. 10 a place of dignity and safety.

Verse 35. *Who shall separate us*] Who shall separate me? saith the Syriack.

Verse 36. *We are killed all the day*] In *Dioclesians* daies 17000 Christians are said to have been slain in the space of a moneth: In the *Parisian* Massacre 30000 in as little space, and within the year 300000.

As sheep to the slaughter] That lamentable story of the Christians of *Calabria* that suffered persecution, anno 1560. comes home to this text. For being all thrust up in one house together, as in a sheep-fold, the executioner comes in, and among them takes one and blinde-folds him with a muffler about his eyes, and so leadeth him forth to a larger place, where he commandeth him to kneel down. Which being done, he cutteth his throat, and so leaveth him half dead: and taking his butchers knife, and muffler all of gore blood, he cometh again to the rest; and so leading them one after another, he dispatcheth them to the number of eighty eight, no other wise then doth a butcher kill his calves and sheep.

Verse 37. *We are more then Conquerours*] What is that? *Triumphers*, 2 Cor. 2. 14. We doe over-overcome: because through faith in Christ we overcome before we fight, and are secure of victory.

Verse 38. *For I am perswaded*] Or, *I am sure* by what I have heard out of Gods Word. He that hath this full assurance of faith goes gallantly to heaven. What (saith the world) should a rich man ail? The Irish ask such, What they mean to die? But I wonder more at such as have the riches of full assurance, yea, that have but the assurance of adherence, though not of evidence, what they mean to walk heavily. Mr *Latimer* saies, That the assurance of heaven is the sweet-meats of the feast of a good conscience: There are other dainty dishes in this feast, but this is the banquet.

Verse 39. *From the love of God*] viz. Wherewith he loved

Art. and Mon.
fol 859.

verbi prædicat.

verbi prædicat.
Ex verbi prædicat.
ci. ut indicat.
citè hoc verbo.
Beza.

us. For he loveth his own to the end, and in the end, *Joh. 13. 1.*
 See the Note there. The wife of *Camerarius* heard *Sarcerius* in-
 terpreting this text, and *vers. 35.* thus, and was much comforted
 after a sore conflict. Joh. Manlij.
136. com.

CHAP. IX.

Verse 1. *I say the truth, &c.]*

AS any one is more assured of his own salvation, the more he
 desireth the salvation of others. Charity is no churl; as we
 see here in *Paul.*

Verse 2. *Continuall sorrow]* Such as a woman in travail hath. 136m.
 So *Gal. 4. 19.*

Verse 3. *Were accursed,]* Devoted to destruction, as those
 malefactours among the Heathens were, that in time of common
 calamity were sacrificed to their infernall gods, for pacifying their
 displeasure, that the plague might cease. Out of greatest zeal to
 God, and love to his countrey-men, the Apostle wisheth himself
Anathema, that is, not to be separated from the Spirit and grace
 of Christ (for so he should have sinned) but from the comforts of
 Christ, the happinesse that comes in by Christ, as one well inter-
 preteeth it. and 36m.

Verse 4. *The adoption]* For *Israel* was Gods first-born, and so
 higher then the Kings of the earth, *Pl. 89. 27.*

And the glory] The Ark of the Covenant, *1 Sam. 4. 21.* whence
Judaa is called the glorious land, *Dan. 11. 41.*

The Covenantis] The morall law in two tables.

The giving of the law] The judicall law.

The service] The ceremoniall law. 136m.

The promises] Of the Gospel made to *Abraham*, and his seed
 for ever. These promites are a precious book, every lea whereof
 drops myrrh and mercy.

Verse 5. *Of Whom is Christ]* This is as great an honour to all
 mankind (how much more to the Jew?) as if the King should
 marry into some poor family of his subjects.

Verse 6. *Not as though the word]* That word of promise, *v. 4.*
 which is *ure-hold, Ye. and Amen.*

For they are not all Israel] *Multi sacerdotes & pauci sacer-*
dotis, laici Chrysoſtom, multi in nomine, & pauci in opere. So here.

Verse 7.

Verse 7. *Neither because they are*] This profiteth them no more then it did *Dives*, that *Abraham* called him *Son*.

Verse 8. *The children of the promise*] *Abraham* by beleeving Gods promise, begat, after a sort, all beleevers, yea Christ himself, the head of his seed, his Son according to the flesh, but more according to the faith.

Verse 9. *At this time*] See the Note on *Gen.* 18. 10.

Verse 10. *But when Rebecca*] She, and not *Isaac* is named, because she received the Oracle; whether from the mouth of *Melchisedech*, or some other way, I have not to determine.

Verse 11. *For the children, &c.*] Here the Apostle wadeth into that *profundum sine fundo*, Predetermination.

Being not yet born] *Sapores* son of *Misdades*, King of *Persia*, began his reign before his life. For his father dying left his mother with childe, and the *Persian* Nobility set the Crown on his mothers belly, acknowledging thereby her issue for their Prince, before she as yet had felt her self quick. God elects not of fore-seen faith or works, but of free-grace.

Verse 12. *Shall serve*] Servitude came in with a curse, and figureth reprobation, *Gen.* 9. 25. *Joh.* 8. 34. 35. *Gal.* 4. 30.

Verse 13. *Esau have I hated*] i. e. I have not loved him, but passed him by: and this precession is properly opposed to election.

Verse 14. *Is there*] Carnall reason dares reprehend what it does not comprehend.

Verse 15. *I will have mercy, &c.*] *Dei voluntas est ratio rationum, nec tantum recta, sed regula.*

Verse 16. *So then it is not, &c.*] *Nec volentis, nec volentis* (as a Noble-man gave it for his Motto) though a man could run as fast as a bird can flie.

Verse 17. *Raised thee up*] For a vessel of wrath, and an instance of my justice.

Verse 18. *Therefore*] God being a free agent, cannot be unjust: he is bound to none.

Verse 19. *Why doth he yet finde fault?*] *Queritur*, saith the Vulgar: which interpretation cozened *Aquinas*, as if it had been written *Queritur*. So *Luk.* 15. 8. *Gregory* the great and others, for *Everit*, read *Everit*: which mistake produced many groundlesse glosses.

Verse 20.

Verse 20. *That repliest against God*] Gr. *That chatteft and wordest it with him?*

ΑΥΤΩ ΤΟΚΕΙΝΟ.
ΜΕΤΩ.

Verse 21. *Of the same lump*] The Apostle alludeth to mans creation, and therehence ascendeth to Gods eternall decree of predestination.

Verse 22. *Fitted to destruction*] *Nondicit Deum eos aptasse ad interitum, ne videretur dicere Deum eis indidisse peccatum, quo ad exitum preparentur.*

Molinus in
Anat. Armin.

Verse 23. *And that he might*] He rejected some, that his mercy might the more appear in the election of others.

Verse 24. *Even us*] Not me *Paul* only hath he assured of vocation, and so consequently of election to eternall life.

Verse 25. *And her beloved*] Jer. 12. 7. God calls the Church, the beloved of his soul, or (as the Septuagint and Vulgar reade it) *his beloved soul.*

τὴν ψυχὴν τὴν
ἠγαπημένην.

Verse 26. *The children, &c.*] This is such a royalty, *John 1. 12.* as the Apostle worthily wondereth at, and sets an *Ecce* upon it.

Verse 27. *A remnant*] Reserved for royall use. *Diaconos, paucitas honorabiles fecit,* saith *Hierom: Sic & sanctos,* say I.

Verse 28. *A short work*] When once he sets to work to cut off hypocrites.

Verse 29. *Except the Lord of Sabaoth*] That is, *Of Hosts.* God is Commander in chief of all creatures. The Rabbins well observe that he hath *Magleh Cheloth,* and *Matteh Cheloth,* two generall troops, as his horse and foot, the upper and lower troops ready prest.

Kimbi.

Verse 30. *Which is of faith*] Faith wraps it self in the righteousness of Christ, and so justifieth us.

Verse 31. *The law of righteousness*] That is, The righteousness of the law.

Verse 32. *For they stumbled*] So they doe to this day. So do Papiists and carnall Protestants. *Non frustra Lutherus in libris totius vaticinatus videtur, sese vereri dictitans, ne se extincto virailla justificationis disciplina prorsus apud Christianos exoleseat.*

Jo. Fox Christ.
Triumphans
Pist.

Verse 33. See the Note on 1 Pet. 2. 6.

CHAP. X.

Verse 1. *My hearts d. fire*]

SO it should be ours. See my *True Treasure*, Chapter 7. Sect. 2.

Alfred. Chron.
4:6.

Verse 2. *They have a zeal of God*] So had thole two Rabbins, *David Rubenita*, and *Shelomoh Molchin* that set upon the Emperour *Charles* the fift, to perswade him to Judaisme, and were therefore put to a cruell death, anno 1530. So had *Latimer* before his conversion: I was as obstinate a Papist, saith he, as any was in *England*: Insomuch that when I should be made Bachelour in Divinity, my whole Oration went against *Philip Melancthon*, and his opinions, &c. Being a Priest, and using to say Masse, he thought he had never sufficiently mingled his massing wine with water: and moreover that he should never be damned, if he were once a professed Frier; with divers such superstitious phantasies. Zeal without knowledge is as wilde-fire in a fools hand; it is like the devil in the demoniack, that casts him sometimes into the fire, and sometimes into the water.

M. and Mon.
fol 1571.

Verse 3. *For they being ignorant*] The soul that is without knowledge is not good, and he that (without knowledge) hasteth with his feet, sinneth, Prov. 19. 2. the faster he goeth, the farther he is out.

Verse 4. *For Christ is the end, &c.*] q. d. By, and for Christs sake, is the righteousness of God. But the Jews submit not to Christ, therefore not to the righteousness of God.

Verse 5. *Shall live by them*] This doe and live; that is, saith *Luther*, morere, die out of hand: for there is no man lives and sins not. We can as little cease to sin, as the pulse to beat, heart to pant, &c.

Verse 6. *Say not in thine heart*] The law preacheth faith in Christ, as well as the Gospel.

Verse 7. *Into the deep*] Those deeps of the earth, Ps. 71. 20.

Verse 8. *The word is nigh thee*] *Moses* meant it of the law, but it more fitly agreeth to the Gospel. The Babe of *Bethlehem* is twarhed up in the bands of both Testaments: he is authour, object, matter and mark of both. Therefore if we will profit in hearing, teaching, reading, we must have the eye of our mindes turned toward

toward Christ, as the faces of the Cherubims were toward the Mercy-seat.

Verse 9. *That if thou shalt confesse*] That is, If thou shalt call upon the name of the Lord, as it is expounded, v. 13.

Verse 10. *For with the heart, &c.*] *Plutarch* tells us, that of all plants in *Egypt*, that they call *Persica* is consecrated to their goddess *Isis*, and that for this reason, because the fruit of it is like an heart, the leaf like a tongue. Plut. de Iside & Osiride.

Verse 11. *Shall not be ashamed*] Maketh not haste, saith the Prophet. Shame and confusion follow haste and precipitancy : *Sed Deo confisi nunquam confusi.*

Verse 12. *Is rich unto all, &c.*] He cannot therefore be poor that can pray : for he shall have out his praiser, either in money or moneys-worth.

Verse 13. *Shall be saved*] Though he misse of that particular mercy he asketh, he is certainly sealed up to salvation.

Verse 14. *How shall they hear, &c.*] The word read, is of divine use and efficacy : but of preaching we may say as *David* did of *Goliath's* sword, *There's none to that.*

Verse 15. *How beautifull are the feet*] How much more their faces? *Surely I have seen thy face as the face of God*, said *Jacob* to *Eſau*, Gen. 33. 10. that is, honourable and comfortable. We know how *Cornelius* received *Peter* ; and the *Galatians*, *Paul*, till they were bewitched from him, *Gal. 4. 14.* But it must be remembered that we glorifie the Word, not the Preacher, *Act. 13. 48.*

Verse 16. *Who hath beleevved our reports?*] Gr. *Our hearing.* Ακούει
Passively taken. So *Cæsar* and *Cicero* use *auditis*, for report and rumour. Some sit before a preacher as senseless as the seats they sit on, pillars they lean to, dead bodies they tread on. Others rage, *Tange montes & fumigabunt, &c.*

Verse 17. *By the Word of God*] That is, By the Word of Gods command sending out preachers gifted for the purpose, and saying to them, *Go, preach, &c.*

Verse 18. *Yes verily; their sound, &c.*] *Sonus, tonus.* ἡ φωνή.
David saith only, *Their line*, *Psal. 19. 2.* That accurate and artificial frame of the heaven preacheth, as it were, the infinite wisdom and power of the Creatour. All Gods works are his *Regij professores*, his Catholike Preachers, or reall Postilles (as one calleth them) of his Divinity. The world (saith *Clem. Alex.*) is *Dei*

Scriptura, Gods great Bible with three great leaves, heaven, earth and hell.

Verse 19. *Did not Israel know*] *sc.* That the Gentiles were to be called ? They were oft told it.

Verse 20. *Is very bold*] So that for his boldnes he was sawn asunder, saith *Hierom.*

Verse 21. *Stretched*] A metaphor from a mother.

CHAP. XI.

Verse 1. *I say then, Hath God, &c.*]

AS I may seem to have said, *Chap. 10.* Ministers must doe their Autmost to prevent mistakes. *Zuinglius*, when in his Sermons he had terrified the wicked, was wont to shut up with *Bone vir, hoc nihil ad te*, Thou good man, I mean not thee.

Verse 2. *Saith of Elias*] A man of such transcendent zeal, that to heighten the expression thereof, some have legended of him, that when he drew his mothers breasts, he was teene to suck in fire.

Verse 3. *And I am left alone*] To withstand and reform the common corruptions. Some have commended it to our consideration, that from the first service in the Temple, when it was built, and the time of *Eliab's* Reformation, was about an hundred years. And from the Reformation in *K. Edward* the sixth's daies untill now, is about the same proportion of time.

Verse 4. *The image of Baal*] *Tū Baal*, to that Lady, as our modern Idolaters also call the virgin *Mary*, whom they despise with seeming honours. They would perfwade the world, that Christ by dying obeyed not his Father only, but his mother too, that she is the complement of the Trinity, that she intreateth not, but commandeth her Sonne, is the most imperious Mother of our Judge, with many like horrid blasphemies, which I tremble to relate.

Verse 5. *According to the election of grace*] *S^t Paul* was *Constantissimus gratia predicator*, as *Austin* calleth him, a most constant preacher of Gods free grace.

Verse 6. *Then is it no more of works*] Whatsoever conferrumination of grace and works Papists dream of. They think, that as he that standeth on two firm branches of a tree, is surer then he that standeth

Salazar. de suita
in Prov. 8. 19.
Ibid ad ver. 23.
Ibid. ad ver. 29.

standeth upon one only : So he that trusteth to Christ and works too, is in the safest condition. But, 1. They are fallen from Christ that trust to works, *Gal. 5. 4.* 2. He that hath one foot on a firm branch, and another on a rotten one, stands not so sure as if he stood wholly on that which is sound. But let them be *Moses's* Disciples, let us be Christs : Set not up a candle to this Sun of righteousness : mix not thy puddle with his purple blood, thy rags with his raiment, thy Pigeons plumes with his Eagles-feathers. He can and will save his to the utmost, *Heb. 7. 25.* Detest all mock-staies.

Verse 7. *Israel*] i. e. *The carnall Israelite.*

He seeketh for] viz. Righteousnes and salvation by works.

Hardened] By a judiciary hardnes.

Verse 8. *The Spirit of slumber*] So that with those Bears in *Pliny* they cannot be awakened with the sharpest prickles : and with those Asles in *Heetwria*, that feeding upon hen-bane, they lie for dead, and awake not till half-bileded. Such a dead Lethargy is now befallen Papists.

*Mathiol in
Dioscorid.*

Verse 9. *Bemade a snare*] As the bait is to the birds.

Verse 10. *Bow down*] i. e. Bring them into bondage and misery. Compare *Lev. 26. 13.*

Verse 11. *Have they stumbled*] He that stumbleth and comes not down, gets ground.

Verse 12. *How much more their fulnesse*] *O dieculam illam ! dexter mihi prae latitia salis oculus.* How long, Lord, holy and true ?

Verse 13. *Imagnifie mine office*] I make the utmost of it by gaining souls to Christ.

Verse 14. *And might save some*] Ministers must turn themselves as it were into all shapes and fashions both of spirit and speech to win people to God.

Verse 15. *Be the reconciling*] Not as a cause, but as an occasion.

Life from the dead] That is, *Res summè bona*, saith *Phocius*, a speciall good thing.

Verse 16. *If the first fruit be holy*] Not with a naturall, but federal holines, as *1 Cor. 7. 14.*

Verse 17. *Were grafted in*] Gr. *Pricked into the middle, the center of the Olive.* ωκευρωμενης

Verse 18. *Beast not*] Gr. *Throw not up thy neck*, in

Isidor. solil.
Greg. Moral.

a scornfull insulting way, but rather pity and pray for them.

Verse 19. *Thou wilt say*] Carnall reason will have ever something to say, and is not easily set down.

Verse 20. *Be not high-minded, but fear*] *Alterius perditio tua sit cautio*, saith one. *Ruina majorum sit cautela minorum*, saith another. Seest thou thy brother shipwrack? look well to thy tackling.

Verse 21. *Take heed lest*] *Cavebis autem si pavebis*.

Agrippas.

Verse 22. *Severity*] Gr. *Resectio* or *cutting off*, as a Chyrurgian cutteth off proud and dead flesh.

Verse 23. *God is able*] He can fetch heart of oak out of an hollow tree, and of carnall make a people created again, *Psal.* 102. 18. *Eph.* 2. 10.

Verse 24. *Contrary*] Therefore nature contributes nothing toward the work of conversion.

Spec. Europ.

Verse 25. *That blindness in part*] It is neither totall nor perpetuall. *Lyra* was a famous English Jew. *Tremellius* was also a Jew born; they are but *Me the mispar*, a very few that are yet converted. They pretend (but maliciously) that those few that turn Christians in *Italy*, are none other then poor Christians hired from other cities to personate their part. But when God shall have united those two sticks, *Ezek.* 37. 19. and made way for those Kings of the East, *Rev.* 16. 12. then it shall be said of *Jacob* and *Israel*, *What hath God wrought!* *Numb.* 23. 23.

Verse 26. *Shall turn away ungodlinesse*] That is, He shall pardon their sin. The Prophet *Isaiah* hath it, *Unto them that turn from transgression in Jacob*, &c. They whose persons are justified, have their lusts mortified.

Verse 27. *When I shall take*] By the spirit of judgement and of burning, *Isa.* 4. 4. with 27. 9.

Verse 28. *They are enemies*] i. e. Hated of God, as appears by the opposition; and banished, as it were, by a common consent of Nations, out of humane society. See 1 *Theff.* 2. 15, 16.

Verse 29. *Are without repentance*] When God is said to repent, it is *Mutatio rei non Dei, effectus non affectus, facti non consilij*, a change not of his will, but of his work. Repentance with man, is the change of his will: Repentance with God, is the willing of a change.

Verse 30. *Through their*] By occasion of their unbelief.

Pungit

Pungit Iudæos & humiliat Gentes, saith one.

Verse 31. *That they also*] It noteth not the cause, but the event,
as 1 Cor. 11. 19.

Verse 32. *For God hath concluded*] Or lockt them all up in the laws dark dungeon, Gal. 3. 22. Unbelief breaks all the law at an instant by rejecting Christ, as the first act of faith obeys all the law at an instant in Christ.

That he might have mercy upon all] *Luther* in a very great conflict was relieved and comforted by the often repeating of this sweet sentence.

Verse 33. *O the depth of the riches*] The *Romans* dedicated a certain lake, the depth whereof they knew not, to victory, so should we the unsearchable counsels of God, being subdued to that, which we cannot subdue to our understandings.

Verse 34. *Who hath been his Counsellour*] *Alphonso* the wise (the fool rather) was heard blasphemously to say, That if he had been of Gods counsell at the Creation, he could have adviced and ordered many things much better then they now are.

Roderic. Santh
Hist. Hispan. p.
4. c. 5.

Verse 35. *Who hath first given to him*] Doe we not owe him all that we have and are? And can a man merit by paying his debts?

Verse 36. *For of him*] As the efficient cause, and (*through him*) as the administering cause, and (*to him*) as the finall cause are all things. A wise Philosopher could say, *That man is the end of all in a semicircle*; that is, All things in the world are made for him, and he is made for God.

To whom be glory for ever] God (saith one) counts the works and fruits that come from us to be ours: because the judgement and resolution of will, whereby we do them is ours: This he doth to encourage us. But because the grace whereby we judge and will aright, comes from God, ascribe we all to him: So shall he loose no praise, we no encouragement.

CHAP. XII.

Verse 1. *That ye present*]

AS they of old did their sacrifices at the altar. With the burnt offering, w^{ch} signified the sacrificing of the flesh, was joyned the sin-offering, that is, Christ. Faith applies Christ to the believer, & the believer to Christ.

Your bodies] That is, your whole person. *Cainista sunt*, saith *Luther*, *offerentes non personam, sed opus persona*. They are *Cainists* that offer to God the work done, but do not offer themselves to God.

A living sacrifice] In the old law they had many kinds of Sacrifices killed and offered. Now (saith *Origen*) instead of a Ramme we kill our irfull passions : in stead of a Goat our unclean affections : in stead of flying fowls our idle thoughts, &c.

Verse 2. *To this world*] To the corrupt customes and courses of wicked worldlings. See them set forth, *Rom* 13. 13. *Ephes*. 4. 18, 19, 20. *1 Per*. 4. 3. and shun them.

But be ye transformed] Gr. Metamorphosed, the old frame being dissolved, and a new form acquired.

That ye may prove] sc. By your practice.

Verse 3. *To think soberly*] Gr. To be wise to sobriety. *Socrates* made no distinction between wisdom and sobriety, *σοφία καὶ σωφροσύνη non distinguebat*.

Verse 4. *For as we have, &c.*] See *1 Cor*. 12. 12. which is a Commentary on this text.

Verse 5. *One body in Christ*] See the Note on *1 Cor*. 12. 12, 13.

Verse 6. *According to the proportion*] That form of sound words, *2 Tim*. 1. 13. those principles of the doctrine of Christ, *Heb*. 6. 1. with which all interpretations of Scripture must bear due proportion.

Verse 7. *Or Ministry*] Take it either largely for the whole ministry, as *1 Cor*. 12. 5. *Act* 1. 17. Or more strictly for the office of a Deacon, as *Act*. 6.

Verse 8. *Or he that exhorteth*] The Pastour properly so called. See the Note on *Eph*. 4. 11.

Verse 9. *Abhorre that which is evil*] Hate it as hell it self : so the word signifies, *Mihi certè Auxenius nunquam aliud quam diabolus erit, quia Arrianus*, saith *Hilary*, I shall look upon *Auxenius* no other wise then as upon a devil, so long as he is an *Arrian*.

Verse 10. *Be kindly affectioned*] As naturall brethren and more. *Arctior est copula cordis quam corporis*. We are brethren in *Adam* according to the flesh, in and by Christ according to the Spirit.

Verse 11. *Not slothfull*] Or, Not driving off till it be too late.

Charles

ἡμεῖς τοὺς
σωφροῦν.
Xenoph. de di-
ctu & saltu
Socrat. lib 3.

ἀποδοῦναι.

ἀποδοῦναι.
Gualter.

Charles the son of Charles Duke of Anjou, who was King of Sicily and Jerusalem, was called, *Carolus cunctator*, not in the sense as *Fabius*, because he staid till opportunity came, but because he staid till opportunity was lost.

Fervent in spirit] Gr. Seething hot. God, who is himself a pure act, loveth activeness in men: the very rest of heavenly bodies is in motion in their proper places.

Verse 12. *Rejoycing in hope*] Hope makes absent joyes present, wants plenitudes, and beguiles calamity as good company doth the time.

Patient in tribulation] Bearing up under pressures, as among many other Martyrs *Nicolaus Burton*, who by the way to the stake, and in the flame was so patient and cheartull, that the tormentours said, the devil had his foul before he came to the fire, and therefore his senses of feeling were past.

Continuing instant in praier] Constant and instant. A metaphor from hunting dogs, that give not over the game till they have got it. *Nazianzen* saith of his sister *Gorgonia*, that she was so given to praier, that her knees seemed to grow to the very ground. Of *Trafilia* it is reported, that being dead she was found to have her elbows as hard as horn, by leaning to a desk at which she used to pray. *St James* is said to have had knees as hard as Camels knees, by his continuall kneeling in praier. And *Paul* the eremite was found dead kneeling upon his knees, holding up his hands, lifting up his eyes: so that the very dead corps seemed yet to live, and to pray to God.

Verse 13. *To the necessity*] Gr. *To the uses of the Saints*, not staying till they be in necessity.

Verse 14. *Blesse them*] See the Note on *Mat. 5 44*.

Verse 15. *Weep with them that weep*] *St Cyprians* compassion is remarkable, *Cum singulis pectus meum copulo, maroris & funeris pondera luctuosa participo: cum plangentibus plango, cum d flentibus defleo*, &c. I partake in every mans grief, and am as much affected and afflicted, as if it were mine own case.

Verse 16. *Be of the same*] This verse had been easie, had not Interpreters obscured it, as *Origen* observeth.

Verse 17. *Recompense to no man*] In reason, revenge is but justice: *Aristotle* commendeth it: the world calls it *Manhood*, 'tis doghood rather. The manlier any man is, the milder and more mercitull, as *David*, 2 *Sam. 1. 12*. and *Julius Caesar*, who wept over *Pompeys* head presented to him, and said, *Non mihi places vindicta*,

Zéovtes.

Aff. and Non.
1866.

πενεργετης.
790
Niz. in Epita.

Greg. Dialog.

Euseb.

Hieron in vita

χρησις.

Arist Rhetor.
lib. 9 cap. 1.

dicta, sed victoria, I seek not revenge, but victory.

Verse 18. *As much as lieth in you*] Let it not stick on your part. Give not offence carelessly, take not offence causlessly. See the Note on *Mat. 5.9*.

Verse 19. *Avenge not your selves*] Some take the Sword into their own hands: and, lest they should seem Anabaptists in taking two blows for one, will give two blows for one.

Give place to wrath] *sc.* To the wrath and vengeance of God, which he seemeth to prevent that seeks revenge.

Verse 20. *Thou shalt heap*] Thou shalt melt him, and make him thy friend for ever.

Verse 21. *Be not overcome*] *In rixa is inferior est, qui victor est*, saith *Basil*. In revenge of injuries, he is the loser that gets the better. Hence the Apostle disgraceth it, by a word that signifieth disgrace or losse of victory.

But overcome evil] This is the most noble victory. Thus *David* overcame *Saul*, and *Henry* the 7th, Emperour of *Germany*, overcame the Priest that poisoned him at the Sacrament: for he pardoned him, and bad him be packing. So did not *Iacup* the *Persian* King, who perceiving himself poisoned by his adulterous wife, enforced her to drink of the same cup: and because he would be sure she should not escape, with his own hand he struck off her head. But this (to say truth) was not revenge, but justice.

CHAP. XIII.

Verse 1. *Let every soul be subject*]

IN things lawfull only: for else we must answer as those Apostles did, *Act. 3. 29.* and as *Polycarp*, who being commanded to blaspheme Christ, and to swear by the fortune of *Cesar*, peremptorily refused, and said, We are taught to give honour to Princes and Potentates, but such honour as is not contrary to Gods religion.

Ordained of God] In regard of it's institution, though for the manner of it's constitution it is of man.

Verse 2. *Resisteth the power*] His authorative commands, not his personall.

Receive to themselves damnation] *Pœnam sibi auferent*, saith *Piscator*, they shall receive punishment, to wit from the Magistrate:

1 Tim. 6. 7.

Fanc. Chronol.

Turk Hist.

Tho. 1. 2. q. 10. ar. 10.

Revel. Confer. 1 Cor. 11. 31, 32

strate: as *Aretine* deserved to doe, who by longer custome of libellous and contumelious speaking against Princes, had got such a habit, that at last he came to diminish and disesteem God himself.

Verse 3. *For Rulers are not, &c.*] They should not be. But *Jeroboam* set a net on *Mixpeh*, and ipread a snare upon *Tabor* to watch who would go from him to *Judah* to worship, *Hos* 5. 1.

A terrour to good works, but to the evil] The Sword of justice (saith one) must be furbished with the oil of mercy: yet there are cases wherein severity ought to cast the scale. *Duresce*, *Duresce*, *ô infelix Lantgravie*, laid the poor Smith to the *Lantgrave* of *Thuring*, more milde then was for his peoples good. *Bonus nocet, qui malus parcit*. *Edward* the Confessour was held a bad Prince, not by doing, but enduring ill.

Verse 4. *For he is the minister*] It was written upon the sword of *Charles* the great, *Decem praeceptorum custos Carolus*, (*Charles* is Lord Keeper of the Decalogue.

For he beareth not the sword in vain] Like S^t Paul in a glasse window, or S^t George (as they call him) in a sign-post.

A revenger to execute wrath] But now we see how every man almost will be a Pope in his own caule, depose the Magistrate, at least appeal from him to himself.

Verse 5. *But also for conscience sake*] Good Rulers we must obey as God; bad, for God.

Verse 6. *Attending continually*] As born for the benefit of many. The Parliament in the 25. of *Edward* 3. is known to posterity by the name of *Benedictum Parliamentum*: So shall this present Parliament for their continuall attendance upon the Lords work; bending themselves to the businelle (as the word signifies) and holding out therein with unparallel'd patience.

Verse 7. *Render therefore to all their dues*] He saith not their unjust exactions. *Melancthon* makes mention of a cruell Prince, that to get money of his Subjects, would knock out their teeth; first one tooth, and then another, unless they would bring him in such sums of money as he required.

Fear to whom, &c.] i. e. Reverentiall observance, farre beyond that which *Q. Fabius Maximus* yielded to his son, when he became Consul.

Verse 8. *Owe no man, &c.*] The *Persians* reckoned these two for very great sins; 1. To be indebt. 2. To tell a lie; the later being oft the fruit of the former. By the twelve Tables of *Rome*,

Petr. Nicol.
Gelfrout.
Dan. kiff.

ὁ δὲ τοῦ Θεοῦ.
Basil.

This was written, anno 1646.
George Petrus.
Tus.

Primo unum
dentem evele-
bat minians,
&c.

Li. Decal. 3.
lib 4.

Xenophon.
ha

Gill lib. 12. c. 1.

he that owed much, and could not pay, was to be cut in pieces, and every creditour was to have a piece of him according to the debt.

Ανδραγαθῶν
ταί.

Verle 9. *Briefly comprehended*] Capitulated, fulfilled, faith the Syriack, summed up. St Bartholomew was quoted by Dionysius to have said of Divinity, *Et magnam esse & minimam*, that it was large and yet little, as containing much matter in few words.

Καὶ πολλὴν καὶ
ἐλάχιστην.

Verle 10. *The filling of the law*] The filling up of the law in this, that it clothe the duties of the law with the glory of a due manner, and seateth them upon their due subjects, with the unwearied labours of a constant well-doing.

Verle 11. *To wake out of sleep*] Whiles the Crocodile sleepeth with open mouth, the Indian rat gets into his stomach, and eateth thorow his entrails. Whiles *Isbosheth* slept upon his bed at noon, *Baanah* and *Rechab* took away his head. Security ushereth in destruction. Goe forth and shake your selves as *Sampson* did, when the *Philistims* were upon him: lest Satan serve you, at least for your souls, as Captain *Drake* did the *Spaniard* at *Taurapasa* in the West-Indies for his treasure; he found him sleeping securely on the shore, and by him thirteen bars of silver to the value of 400000 duckets, which he commanded to be carried away, not so much as once waking the man. Or lest Christ himself deal by us, as *Epaminondas* did by the watchman, whom he found asleep: He thrust him thorow with his sword, and being blamed for to sever a fact, he replied, *Talem eum reliquis, qualem inveni*, I left him, as I found him.

Candidus Eliza.
fol. 222.

For now is our salvation nearer] Stir up your selves therefore, and strain toward the mark. There is a Greek word signifying the end of a race, which is derived of a word that signifieth to spur or prick forward. Surely, as they that run their hortes for a wager, spur hardest at the races end: so, sith our salvation is nearer now then ever it was, therefore we should run faster now then ever we did.

νύκτι.

νύκτι.

Hefych.

Pollux 13 c 30

Verle 12. *The night*] Here it is taken for all unregeneracy, which (as the night) is full of error, terror, &c. *Nox pudore vacat*. This night with the Saints is far spent, or already past, as *Cyprian* and *Hierom* here render it.

Transluc.

Preterijt.

ἐν νύκτι.

Verle 13. *Let us walk honestly*] Handsomely, fashionably, mannerly, with an holy shamefacednes.

Nos

Not in chambering] Properly, lying a bed, or long-lying.

νοίτας.

Verse 14. *But put ye on*] *Augustin* confelleth that he was converted by reading and pondering this text.

And make not provision] Make not projects, cater not for the flesh.

CHAP. XIV.

Verse 1. *Him that is weak, &c.*]

That is not thorowly perswaded of all things pertaining to Christian liberty about things indifferent.

Receive] *Affectu charitatis*, put him into your bosoms, bear with his weakneties, &c. *Bucer* rejected none, though different in some opinions, in whom he found, *Aliquid Christi*, any thing of Christ, whose weaklings are to be handled with all tenderness.

Haymo.

But not to doubtful] Make him not *Question-sick*, 1 Tim. 6. 4. Wring not mens consciences, you may hap to break the wards, if you do.

Verse 2. *Eateth herbs*] Rather then meats forbidden by the Law. The ancient Latines were as well apaid of herbs to eat, as if they had had all manner of dainties. Green herbs were both food and physick to them.

Dan. 1. 11

Verse 3. *For God hath received him*] viz. For his household servant, which *David* counted a greater dignity then to be King of *Israel*. And *Iustinian* the Emperour stiled himself, *Ultimum servorum Dei*, the meanest of Gods servants.

Helus ab ἑλεον.

Verse 4. *Who art thou, &c.*] The wisdom from above is without censuring, without hypocrisie, saith *S. James*, Chap. 3. 17. Intimating, that the greatest censurers are mostly the greatest hypocrites: And as any one is more wise, he is more sparing of his censures.

Verse 5. *Let every man be fully perswaded*] It is a safe rule, *Plin. Epist.* *Quod dubites, ne ficeris*: In doubtful cases be sure to take the surer side.

Verse 6. *For he giveth God thanks*] A custome used by the very Heathens to their gods, as is to be read in *Homer* and *Virgil*: but grown clean out of use among the Catholikes in *France* and *Italy*.

Sic Ed Sands,
Spec. Europe.

Italy. But if they that give thanks at meat do eat to God, to whom do they eat that give none?

Verle 7. *For none of us liveth to himself*] S. Paul stood, as it were on tiptoes, *Phil.* 1. 20. to see which way he might best glorifie God, by life or by death.

Verle 8. *We are the Lords*] Death divides us not from Christ, but brings us home to him, *2 Cor.* 5. 6. It is but winking (as that Martyr said) and thou shalt be in heaven presently.

Verle 9. *That he might be Lord*] He wonne his crown before he wore it: he fought for it, and having vanquished all enemies, he accomplished and proclaimed the victory in his glorious resurrection, triumphed in his wonderfull ascension leading captivity captive, &c. *Eph.* 4. 7.

Verle 10. *But why dost thou, &c.*] Three things are not subject to our judgement. 1. The counsels of God. 2. The holy Scriptures. 3. The persons of men. Be not therefore rash in rejecting, or fowr in censuring your fellow-servant; but let your moderation herein be known to all men; and the rather, because the Lord is at hand, *Phil.* 4. 5.

Verle 11. *As I live, saith the Lord*] As true as I live is an oath, as appears here, and *Numb.* 14. 21. with *Pf.* 95. 11. Forbear it therefore.

Verle 12. *So then every one, &c.*] It was excellent counsell that the Oratour gave his hearers, *Im vivamus ut rationem nobis reddendam arbitremur.* Let us so live as those that must give an account of all at last.

Verle 13. *A stumbling block, or an, &c.*] A lighter or greater offence, to make him go halting to heaven.

Verle 14. *By the Lord Iesus*] Who hath pulled down the partition-wall, and purchased our Christian liberty.

Verle 15. *But if thy brother be grieved*] It is his weaknesse to be grieved thereat, but gratifie him howtoever. What one speaks of a plain place of Scripture, this verse (saith he) had been easie, had not Commentatours made it knotty: the like, saith another of a Christians condition, it is gracious, happy, clear, sure, sweet, did not erroneous judgements vex and unsettle them.

Verle 16. *Let not then your good*] That is, Your Christian liberty purchased by Christ.

Be evil spoken of] Gr. Be blasphemed. Contumely cast upon the people of God is blasphemy in the second Table. God, for

for the honour that he beareth to his people, counts and calls it so.

Verse 17. *For the kingdom of God, &c.*] That was a swinish saying of *Epicurus*, That eternall life should be nothing else but a continuall eating of the fat, and drinking of the sweet, even unto an incessant surfeiting and drunkenness. The Turks at this day promise Paradise to such as die in warre for the *Mahometan* faith, where they shall have delicious fare, pleasant gardens, all sensuall delights, eternally to be enjoyed notwithstanding any former sins. Fit lettee for such lips.

καὶ τὸν καὶ
μαθὲν εὐνοίας.

Blounts voyage,
p 378.

Verse 18. *Is acceptable to God*] And he is an happy man that can be acquitted by himself in private, in publike by others, in both by God.

Verse 19. *Wherewith one may edifie another*] Discords among good people, do *edificare in gehennam*, as *Tertullian* phraseth it, build backwards. One of the main scandals the Jews take from Protestants, is their dissention.

Verse 20. *The work of God*] That work of faith, 1 *Thess.* 1. 3. wrought by the mighty power of God, *Ephes.* 1. 19. who puts not forth great power, but for great purposes.

Verse 21. *It is good neither to eat, &c.*] It will be no grief of heart (as he once told *David* in another case) to have forborn in case of scandall. A great grief it would be if by some rash word we should betray a brother, or smite out the eye of our dearest childe. Should we then destroy the life of grace in another by our unadvised walking?

1 Sam. 19.

Verse 22. *Hast thou faith?*] *Posse, & nolle, nobile est.* Forbear for fear of offence, unless it be in point of necessary duty: For then we may not doe evil that good may come, *Rom.* 3. 8.

Verse 23. *Is damned*] Both of his doubting conscience, which soundeth heavily, as a shalim, and of God, who is greater then his conscience.

CHAP. XV.

Verse 1. *Ought to bear*]

AS Porters do their burdens, as pillars do the poise of the house, *Basileus*, or rather as parents bear their babes in their arms.

And

And not to please our selves] Bis desipit, qui sibi sapit, Prov. 3. 7.

Verie 2. *Please his neighbour]* Though he crosse himself: this is true Christian love, and driven almost out of the world by sinfull self-love, which cau'eth men to dislike those things in others, that they flatter in themselves.

Verie 3. *For even Christ]* And we should expresse him to the world, preach abroad his vertues by our practice, 1 *Pet.* 2. 9. Our lives should be as so many Sermons upon the life of Christ. This is to walk in Christ, *Col.* 2. 6. as Christ, 1 *Joh.* 3. 6.

Verie 4. *For whatsoever things, &c.]* Here the Apostle meets with an Objection. For some man might say, that that saying of the Psalme pertains to *David*, how therefore is it applied to Christ? He answers, *Whatsoever things, &c. q. d.* We must learn to see Christ in *David*: *David* in the history, Christ in the mystery; *David* as the type, Christ the truth.

Revel. 1.

in the *Luzariz*
Verie 4.

That we through patience] Hence the Scriptures are called, *The Word of Christs patience*, because they patient the heart under Gods holy hand: and are better called *Physick for the soul*, then ever was the library of *Alexandria*.

And comfort of the Scriptures] As the blood and spirits are conveyed by the veins and arteries: so is the Spirit by the promises, helping the soul to lay it self upon Christ by faith, which is a grace of union, and so of establishment.

Verse 5. *Now the God of patience]* The soul is then only in good plight, when the heaven answers the earth, *Hos.* 2. 21. When Christ the Sun of righteousness shines into it.

Verie 6. *With one minde, and one mouth]* It is recorded to the high commendation of the Church of *Scotland*, that for this 90 years and upwards, they have kept unity with purity, without schisme, much lesse heresie.

Synag. Confes-
sion prefat.

Verie 7. *To the glory of God]* That is, Of heaven, the joyes whereof it is as impossible to comprehend, as it is to compasse the heaven with a span, or contain the Ocean in a nut-shell. Such comfort there is in the presence of Christ (though but in the womb) as it made *John* to spring: What then shall it be in heaven?

Verie 8. *Now I say that Jesus]* *Paul* proveth particularly in this and the following verses, that Christ hath taken both Jews and Gentiles to his glory.

Verse 9.

Verse 9. *And that the Gentiles*] Though they had no such promises, might glorifie Gods free grace in the day of their visitation.

Verse 10. *Rejoyce*] That your names also are written in heaven, and that ye are enrolled in the records of the new Jerusalem.

Verse 11. *All ye Gentiles*] As being received into the glory of God, vers. 7.

Verse 12. *In him shall the Gentiles trust*] *Isaiah* hath it, *To him shall the Gentiles seek*; To seek to God then argues trust in God. He that hopes not, praises not, or but faintly.

Verse 13. *Fill you with all joy, &c.*] Note here that joy and peace are the means, whereby faith worketh hope.

Verse 14. *Full of goodnesse*] The excellency of a godly man is to follow God fully, as *Caleb*, Numb. 14. 24. to have a heart full of goodnesse, as these *Romans*, a life full of good works, as *Tabitha*, Act. 9. 36. These shall receive a full reward, 2 *Job*. 8.

Verse 15. *Chrysostome* truly saith of St Paul that he was *insatiabilis Dei cultor*, one that thought he could never do God or his Church service enough.

Verse 16. *Ministring the Gospel*] Serving about holy things, or doing sacred offices, as the Priests under the Law, to whom the Apostle all along this verse alludes in an elegant allegory: the Ministry is a divine and heavenly function. All other callings are for the world, and draw to the world: but this, both in the preparation and execution, draweth to God, keepeth us with God, and to be ever in the things of God.

Verse 17. *I have therefore, &c.*] So have all Gods faithfull Ministers at this day against the contempts and contumelies cast upon them by the mad world, ever besides it self in point of salvation. There is a pamphlet lately published that sticks not to make that sacred and tremendous function of the Ministry to be as meer an imposture, as very a mystery of iniquity, as arrant a juggle as the Papacy it self.

Verse 18. *To make the Gentiles, &c.*] Christ by his Gospel subdued the *Britans*, whom the *Romans* with all their force could never subdue, as *Tertullian* observed.

Verse 19. *So that from Jerusalem*] *Chrysostome* observeth, that *Plato* came three times to *Sicily* to convert *Dionysius* the ty-

ισχυρις του λαου
της γης.

The Compass.
Samaritan.

Britannorum
inaccessa Ro-
mana cet
Christo ianum
subdito & c.

rant to morall philosophy, and could not. But *Paul* set a great compasse, converted many souls, planted many Churches: And why? Christ sat upon him as upon one of his white horses, and went forth conquering and to conquer, *Revel* 6.2.

Verse 20. *Lest I should build*] Lest I should seem to doe any thing unbecoming the office of an Apostle. There is a *decorum* to be kept in every calling.

Verse 21. *But as it is written*] In obedience to this divine oracle, the Apostle preached to those that had not heard, yet neglected not those that had.

Verse 22. *For which cause*] By planting Churches, and preaching where was more need.

Verse 23. *These many years*] The Romans were converted to the faith betimes.

Verse 24. *For I trust to see you*] *Ipse aspectus viri boni deletat*, saith *Seneca*. There is a great deal of sweetness in the society of Saints, and much good to be gotten thereby. Sometimes, (saith a grave Divine) though we know that which we ask of others, as well as they do, yet good speeches will draw us to know it better, by giving occasion to speak more of it; wherewith the spirit works more effectually, and imprints it deeper, so that it shall be a more rooted knowledge then before. For that doth good that is graciously known; and that is graciously known, that the Spirit seals upon our souls.

Verse 25. *To minister unto the Saints*] The highest Angel in heaven may not hold himselfe too good to serve the Saints.

Verse 26. *It hath pleased them*] It hath not been squeezed out of them, as verjuice is out of a crab, but freely and cheerfully they have contributed.

Verse 27. *Their debtors they are*] And so are we to pity and pray for them. See my *True Treasure*, Sect. 2. chap. 7.

Verse 28. *When I have sealed*] That is, safely delivered, as if it were under seal.

This fruit] This sweet ripe fruit of their faith and love, their alms

Verse 29. *In the fulnesse of the blessing*] Christ may use one of lesse grace to doe more good then one of more (for there are diversities of operations, as well as of gifts, *2 Cor.* 12. 6.) but usually he delights to honour those of most sincerity, with most success, *1 Cor.* 15. 10.

Verse 30.

Verse 30. *For the Lord Jesus Christs sake*] This is one of those passages in *S. Paul*, then the which there can nothing possibly be imagined more grave, divine, excellent, saith *Beza*.

That ye strive together] Even to an agony, as the word imports. Spirituall beggery is the hardest and richest of all trades, as one said. Learn of this great Apostle to beg prayers with all earnestnesse. Pray for me, I say, pray for me, I say, quoth father *Latymer*, Pray for me, pray for me, for Gods sake pray for me, said blessed *Bradford*.

suragimus

*AM. and Mon.
fol 156 s.
Ibid. 1499.*

Verse 31. *That my service which, &c.*] One would have thought that the Apostle coming with alms to them, should easily have been well accepted: but he saw cause to seek God for such a mercy, sith it is he alone that fashions mens opinions, and gives favour and kinde acceptance. Besides wisdom, he gave *Solomon* honour.

Verse 32. *Be refreshed*] See the Note on *Rom. 1. 12.* and on *2 Joh. 12.*

Verse 33. *Now the God of peace*] A fit attribute for the present purpose. It is a commendable policy in Christians, when they pray to propound God to their minde in such notions, and under such titles, as whereby they may see in God the things they desire of God.

CHAP. XVI.

Verse 1. *Servant of the Church*]

A Diaconisse to minister to the sick, as *1 Tim. 5. 9.* not a prædicantisse, to preach or have *Peters* keys at her girdle.

*D. Eastwick 2-
gainst Inde-
pend.*

Verse 2. *As becometh Saints*] Who are great Princes, States, in all lands, *Psal 45.* and to be observed accordingly, even worthy of God, *3 Joh. 6.*

Verse 3. *Salute Priscilla*] She is first mentioned, haply as more forward then her husband in the best things. So was *Manoahs* wife, and *Nazianzens* mother.

Verse 4. *Who have for my life*] A rare example. Fast friends are in this age for the most part gone on pilgrimage (said one once) and their return is uncertain.

Dan. biff. 231.

Verse 5. *The Church that is in their house*] The house of *George* Prince of *Anhalt*, for the good orders therein observed,

is said to have been, *Ecclēsia, Academia, Curia.*

The first fruits of Achaia] The first that received the Gospel there. A singular commendation, a sweet happiness. Gods soul hath desired such first ripe fruits, *Mic. 7. 1.* such primaroses.

Verse 6. *Greet Mary, &c.*] It is profitable that men of great parts and place should preserve their memory with others, though it be but in a salutation: for it may be a means to fire up affection to godliness in such whom they so remember.

Iniquus.

Verse 7. *Who are of note*] Noble, notable Christians, old experienced gray-headed Disciples. Christianity findes or makes us honourable.

Verse 8. *Greet Amplius*] Piety is no enemy to courtesie: It doth not remove, but rectifie it.

Verse 9. *Our helper in Christ*] A sweet sign to him, that his name was written in the book of life, *Phil. 4. 3.*

Verse 10. *Approved in Christ*] An high stile, far beyond that of the great Turk, with all his big-twoln-titles.

Verse 11. *My kinsman*] In the flesh, but more in the faith, that surest tie.

Cic. de orator.

Verse 12. *Who labour in the Lord*] Though not so much as *Perfis* did, yet doth he not defraud them of their due commendation, *Prima sequentem honestum est in secundis tertiiq, considerare.* Every man must not look to excell: let him be doing, as he is able.

Verse 13. *His mother and mine*] His by nature, mine by affection. The Apostles parted with parents and friends at home, found them abroad.

Verse 14. *Salute Asyncritus, &c.*] Nothing is said of these; for haste perhaps, or else because they were (as one saith of *Iesse* the father of *David*) *Viri, probi & honesti, minus tamen clari*, Good honest men, but not much noted. Or lastly, for that the Apostle had no very good opinion of them, as he seems not to have had of *Demas*, *Colos. 4. 14.* who yet would needs be one in the Apostles register there: a place he will have, though it be the last place. *Hermas* here mentioned, was reputed by some of the Ancients to be the Authour of that Apocryphall book called *Pastor*; wherein he dealt not so fairly and faithfully in relating what he had received from the Apostles, being *sublesta fidei author.*

Verse 15.

Verse 15. *And Olympus*] *Viri nomen non mulieris.* The name not of a woman, but of a man, saith Beza.

M. Edwards his
Antopol. p 36,
60.

Verse 16. *With an holy kisse*] The Independents at *Arnhem*, in *Holland*, propounded this kisse of love to be practised amongst them. So for anointing the sick with oil, singing of hymns by one man, all the rest being silent, &c.

Verse 17. *Mark them which*] Set a watchfull and a jealous eye upon them, as upon pests and enemies. And here, let not our *Episcopi* (whose office it is chiefly) be *Aposcopi*, over-seers be by-seers, but look well to the flock, lest these wolves worry them.

σποράντες.

Bernard.

Act. 20, 29.

And avoid them] Gr. Decline them studiously, as ye would do a serpent in your way, or poison in your meats.

ἐκκλίνατε.

Verse 18. *But their own bellies*] They pretend the service of Christ to their worldly and wicked respects, by a dissembled sanctity, which is double iniquity. The Duke of *Bavaria* is even eaten up with those Popish flesh-flies, Friars and Jesuites.

And by good words, &c.] Those locusts in the R. v. elation have faces like women, insinuitive and flattering. The *Valentinian* heretikes had an art to perswade before they taught, whereas the truth perswadeth by teaching, it doth not teach by perswading.

Tertullian.

They deceive] As cheaters do, by the cogging of a dye, Eph. 4. 14. *Fallax artificium, vel potius artifex fallacia*, saith *Erasmus* on that text, a cunning kinde of cozenage.

δοτὴν κρυβείας.

Verse 19. *For your obedience, &c.*] Whereas the *Romans* might object, Are we also of those simple ones? Your obedience, saith he, is famous all the world over. Howbeit I would have you wise to that which is good, but simple concerning evil. This simplicity is no disparagement, to be unskilled in the devils depths, *Revel. 2. 24.*

Verse 20. *Shall bruise Satan*] Sincerity of a little grace shall be rewarded with abundance of greater graces. Christ our Champion hath already wonne the field, and will shortly set our feet upon the necks of our spirituall enemies. The broken horns of Satan shall be the Trumpets of our triumph, and the Cornets of our joy.

Verse 21. *Timotheus my work fellow*] Of *Timothy*, read *Act. 16. 1, 2.* Of *Lucius*, *Act. 13. 1.* Of *Isaion*, *Act. 17. 5.* Of *Sopater*, *Act. 20 4.*

Verse 22. *Terimus who wrote, &c.*] Either from the Apo-

files mouths, or rather out of his foul papers.

1 Cor. 1. 14.
*Multū hospitium
 praebeuit. Steph.*

Verse 23. *Gaius mine host*] Baptized by *Paul*, for whom therefore, and for other good men he thought he could never doe enough. Such another was *Phoebe*, *verse 2.* who had been a succourer, or an hostesse to many, and to my self, saith *Paul*.

Verse 24. *The grace of our Lord*] This is the seal of all *S. Pauls* Epistles. 2 *Thess.* 3. 17.

Verse 25. *Which was kept secret*] Even from the very Angels, 1 *Pet.* 1. 12. who do daily profit in the knowledge of this secret, *Eph.* 3. 10.

Verse 26. *According to the Commandment*] The writings of the Prophets concerning the mystery of Christ were not made known to the world by hap-hazard, but by a speciall command of God.

Verse 27. *To God only wise, &c.*] So say I for these few Notes thus finished.



A
COMMENTARY
 OR
EXPOSITION
 Vpon the first Epistle of *S. Paul* to the
CORINTHIANS.

CHAP. I.

Verse 1. *Soſthenes our brother*]



And companion in the kingdome and patience of Christ, *Act. 18. 17.* There he was despitefully entreated, here highly honoured. Christ is a liberall pay-master: Never any did or suffered ought for his sake that complained of an hard bargain. It is to my losse (said that Martyr) if you bate me any thing in my sufferings. *Majora certamina, majora sequuntur premia,* saith *Tertullian.*

Revel. 1. 9.

Verse 2. *Called to be Saints*] *i. e.* Either such as are sanctified by habituall infusion, or such as are sanctified by baptis small profession only, that are in Covenant with God by sacrifice, *Psal. 50 6.* and are in Christ, though they bear no fruit, *Ioh. 15. 2.* These two sorts of Saints make up a true visible Church.

With all that in every place] The Apostles then wrote not their Epistles for the particular uses of those times

only, as the Jesuites will have it.

*Pax infila. pax
incerta. Livius.*

Verse 3. *Grace be to you and peace*] All peace that flows not from the sense of Gods love and favour, is as that of the Romans with the Samnites, unsound and uncertain.

Verse 4. *For the grace of God*] Intending to chide them, he first commends them that he may preserve in their hearts an opinion of his love, whilst he rebuked them sharply, that they might be found in the faith.

Verse 5. *Ye are enriched*] See here what is the Christians riches. And so David reckons of his wealth, *Psal.* 119. 32. He cannot be poor in whom the word of God dwells richly, *Colos.* 3. 16. especially if he be free of discourse, able and willing to communicate. A dumb Christian is to be blamed, as well as a dumb Minister.

Verse 6. *The testimony of Christ*] The Gospel, called also the Testimony, *1sa.* 8. 10. To the Law, and to the Testimony.

Verse 7. *So that ye come behinde, &c.*] Yet were babes and carnall, *Chap.* 3. 2, 3. and fell short in many graces. We must distinguish between gifts and graces & cover these rather than those, *1 Co.* 13. 1.

Bern.

Verse 8. *In the day of our Lord Jesus*] Eleven times in these ten first verses (as *Chrysostome* well observeth) the Apostle mentioneth the Lord Jesus Christ, who was to him, and should be to us, *Mel in ore, melos in aure, jubulum in corde*, Honey in the mouth, musick in the ear, joy in the heart.

Verse 9. *Unto the fellowship*] Union being the ground of communion: so that all that is in him is for us, I give my goods to the Saints, saith David, in the person of Christ.

Verse 10. *That there be no divisions*] To break unity in the Church, is to cut asunder the very veins and sinews of the mystical body of Christ.

By the Name of our Lord] Which is like to suffer by your dissensions, and whereof you ought to be as tender, as of treading upon your parents that begat you.

Perfectly joyned] Schismes dis-joynt men.

Verse 11. *Of the house of Chloe*] A godly Matron she was no doubt, and a good office herein she did her neighbours: though, likely, she had little thank for her labour; as likewise Joseph had for bringing his brethrens evil report to their father, *Gen.* 37. 2.

That there are contentions] These oft breed Schismes; as did the contention between Luther and Carlostadius: And many

many of the ancient heresies, sprang from private grudges and discontents, *in sui solatium*, for a sorry comfort to those that broached them.

Verse 12. *And I of Christ*] *q. d.* I care neither for *Paul* nor *Apollo*, &c. As some say now-a-daies, they are neither Papists nor Protestants, but Christians, that is just nothing, flat Atheists. *Heraclius* the Emperour being imprudently carried away by some Bishops into the opinion of the *Monothelites*, when that heresie was afterwards condemned by the Council of *Hierusalem*, the Emperour being ashamed to recant, became a meer Neutralist, and held neither one way nor other.

Verse 13. *Baptized in the Name*] *Gr. Into the Name*, so as to be called by my name. Those then that will needs be called *Franciscans*, *Lutherans* &c. do after a sort disclaim their baptism, and become run awaies from Christ.

Verse 14. *I thank God*] He noteth and noticeth herein a sweet providence, beyond all that he then imagined, when he was at *Corinth*. God is to be seen in every speciall occurrence.

Verse 15. *Lest any should say*] *q. d.* God hath so disposed of it, that none can with any colour of caute, or shew of sense say such a thing.

Verse 16. *Whether I baptized any*] His Colleagues, belike, did it (whiles he was otherwise busied) with a particular examination and instruction in those principles, *Heb. 6. 2.*

Verse 17. *Not to baptize*] As my chief work, * but to preach and plant Churches, wherein he had a very happy hand : as had likewise *Farellus* among our late Reformers, *Qui Mompelgardenses, Aquileienses, Lausannensis, Geneveses, Novocomenses Christo lucrificauit*, he gained five Cities with their territories to Christ.

Not with wisdom of words] Which yet *S. Paul* could have done as well as another; witnesse his artificall unstarching of the Oratours speech, *Act. 26.* But he liked not to put the Sword of the Spirit into a velvet scabbard, that it could not pierce, to speak *Floride potius quam sileio*, as those self-seekers at *Corinth* did, that sought more to tickle the ear then to affect the heart. It repented *Augustine*, (and well it might) that when he was young he had preached more, *Ut placeret, quam ut doceret*, to please, then to profit. And *Luther* was wont to say, He is the best preach-

* So *Jer. 7. 22.*
Melch. Adam.
is vit. 115.

er that preacheth, *vulgaritèr, trivialitèr, maximèq; ad populi caput*. Not but that there is a lawfull use of Rhetorike in Sermons, so it be free from ostentation. See the Preface to my *Gods love tokens*.

Verse 18. *To them that perish, foolishnesse*] As it is to the Jews at this day, who rail against Christs person, calling him the hang-ed God, the woof and the warp, *Levit. 13. 52*. because these two make the figure of the Crosse. And being asked whether they beleeve to be saved by Christs righteousnesse? They answer, That every Fox must pay his own skin to the flae. The Pagans also jeered at Christ, and his people, as did *Julian, Lucian, Porphyry, &c.*

Αἰτιολογία.

Verse 19. *For it is written*] Thus the old Testament is fulfilled in the New, whiles the worlds wizards are dazelled, dulled and disannulled.

Verse 20. *Where is the Wise?*] The teacher of traditions: the Jews had a Proverb οἱ σοφοὶ ἑαυτὸν δευτεροῦσι.

Where is the Scribe?] Of the Text-men, those that proceed according to the literall interpretation.

Where is the Disputer?] The teachers of allegories and mysteries, *1 Tim. 1. 4*.

Αἰ. 17. 27.

Αἰνολογία.

Verse 21. *The World by wisdom*] Not the Jews by their deep Doctours, nor the Gentiles by their wits and wizards (*Qui tanquam nocturna ad solē caligabant*) could grope out God.

By the foolishnesse of preaching] An ironickall concession, so the mad world esteemeth it, who shall rue for ever the contempt of it, crying out. *Nos insensati, &c.*

Verse 22. *For the Jews require, &c.*] The reason of their rejecting the Gospel is, they are prepossessed against it, they look for that, that it affordeth not. A prejudicate opinion bars up the understanding. *Inius existens prohibet alienum*: like muddy water in a vessell, that causeth the most precious liquour to run over.

Verse 23. *But we preach Christ*] We not only preach of him, but we preach him, we give what we preach. It is the specciall office of the ministry to lay Christ open, to hold up the tapestry, to unfold the hidden mysteries of Christ. The holy Ghost in them, taketh of that which is Christs, and sheweth to men; *Joh. 16. 15*.

Unto the Jews a stumbling block] These Philistims cannot conceive how out of the eater should come meat, and out of the strong,

Strong, sweet. *Unto the Greeks*] These jeered at Jesus, and the resurrection, as at a couple of strange gods, *Act. 17. 18.* *Cato* profanely saith, *Stultitia est morte alterius sperare salutem.* It is a folly to expect safety by the death of another.

Verse 24. *Christ the power of God*] Opposite to the power of miracles required by the Jews.

And the wisdom of God] Opposite to the *Grecians* worldly wisdom.

Verse 25. *Because the foolishness*] The wisest man compared to God, *Simia videbitur, non sapiens*, said *Heraclitus*, as *Plato* relateth it, He will appear to be an Ape rather than a wise-man.

Verse 26. *Not many mighty*] The Eagle and Lion were not offered in sacrifice, as the Lamb and the Dove were. It is hard for great ones to deny themselves. Hence it grew to a Proverb in times of Popery, That hell was paved with Priests shaven crowns, and great mens head-pieces. Indeed if men might passe *de deliciis ad deliciis, è ceno ad calum*, as *Hierom* hath it: If they could dance with the devil all day, and sup with Christ at night: If they might live all their lives long in *Dalilah's* lap, and then go to *Abrahams* bosome when they die, they would have a fine time of it. But that cannot be: and hence so many mighties miscarry.

Not many noble] Blessed be God that any: as *Galeacius Caracciolus* an Italian Marquesse, and Nephew to Pope *Paul 5.* was converted by *Peter Martyr* reading upon this first Epistle to the *Corinthians*. *George Prince of Anhalt*, a pious preaching Prince, converted by *Melancthon*: *Ulysses Martinengus* Earl of *Baccha* another Italian convert, and some few more that might be instanced. But good Nobles are black-swans (saith one) and thinly scattered in the firmament of a state, even like stars of the first magnitude. We may say of such, as *Luther* doth of *Elizabeth Queen of Denmark*, a pious Princess, *Scilicet Christus etiam aliquando voluit reginam in calum vehere.*

Raptus sacrificiorum verticibus & magnatibus.
Hierom.

Luther in epist. ad Job. Agricola.

Verse 27 *But God hath chosen*] In our Church assemblies the meaner usually, like little fishes, bite more then the greater. The poor are *Gospelized*, *Mat. 11. 5.*

Verse 28. *Things which are not*] i. e. That are nought set by *1 Sam. 25. 6.* Thus shall ye say to him that liveth, that is, to him that is rich: for poor men are reputed as dead men. They have

have but prisoners pittances, which will keep the m alive, and that's all.

Verse 29. *That no flesh*] Proud flesh will soon swell, if it have but any thing to fasten on. The devil will also easily blow up such a blab.

Verse 30. *But of him are ye*] *q. d.* Albeit ye have nothing of your own, yet in Christ you have all: for in him is all fulnes both repletive and diffusive, both of abundance, and of redundance too, both of plenty and of bounty.

Is made unto us wisdom] This notes out Christs Prophetick office.

Righteousnesse and sanctification] By his Priestly office.

Redemption] By his Kingly office, having fully delivered his from sin, death and hell; all which is not fully done, till after death. And that's the reason why Redemption is here set last. See *Rom. 8. 23. Luk 21. 28.*

Verse 31. *Glory in the Lord*] Acquiesce and exult in him, which is the end why God hath done all this for us in Christ.

CHAP. II.

Verse 1. *Not with excellency*]

Saint Pauls speech was *neg.lecta*, *neg. neglecta*, neither curious nor carelesse. *Politian* could say, that it is an ornament to an Epistle to be without ornaments. And yet he had so little grace as to prefer *Pinders Odes* before *Dauids Psalms*. *Hosius* also the Cardinal, thought *Dauids Psalms* unlearned, applying that, *Scribimus indocti doctiq. poemata passim. Os durum!* The holy Scriptures have a grave eloquence, but want those pompous and painted words, that carnall & rhetoricians hunt after.

Verse 2. *To know any thing*] To profess or teach any other skill. All the wisdom of a man is in this one thing, saith *Lactantius*, *Ut Christum cognoscat & colat*, That he know and worship Christ. *Hoc nostrum dogma, hac sententia est*, &c.

*Lactan. lib 3.
cap. 30.*

Verse 3. *In Weaknesse*] In misery, and in a mean condition, labouring with his hands, &c. *Act. 18. 3.*

And in fear] Of adversaries, or through care of discharging my duty amongst you.

Verse 4.

Verse 4. *With enticing words*] Religion is not a matter of parts, words or wit. The devil cares not for the sons of *Seeva's* adjurations. *Abanab* and *Pharphar* may scour, but *Jordan* only can cure. Gods holy things must be handled, *Sanctè magis quam scire*, with fear and reverence, rather then with wit and dalliance.

In demonstration of the spirit] With demonstrations fetcht out of the very marrow of the Scriptures. It must be an elaborate speech that shall work upon the conscience.

Verse 5. *That your faith, &c.*] A humane testimony can breed but a humane faith. *Aarons* bells were of pure gold; our whole preaching must be Scripture-proof, or it will burn, and none be the better for it.

In the power of God] In the Gospel that lodgeth a certainty in the soul.

Verse 6. *Wisdom among the perfect*] Or those that are grown to maturity. Some think the Apostle borroweth this term from the *Pagans* superstition, who admitted none to their most secret Ceremonies, but only persons well prepared and purified for many years.

Yet not the wisdom, &c.] Which is like the labour of Moles, that dig dexterously under ground, but are blinde above ground.

That come to nought] That are tumbled into hell with all their learning, which doth but light them into utter darkness.

Nec cum doctrinis nostris, &c. Aug.

Verse 7. *Wisdom of God in a mystery*] Whiles God did not divide himself into a mercifull Father, and a just Judge (as *Valerius* speaketh of *Zaleucus*) but declared himself to be both a perfectly mercifull Father, and withall a perfectly just Judge; which was such an act of wisdom as the world never heard of. This is that great mystery of godlines, 1 Tim. 3. 16.

Verse 8. *Which none of the Princes*] He calleth the Pharisees and Philosophers Princes, for their learning; as being himself a scholar. Only he might well have said of them, as *Tully* of others in another case, *Mibi quidem nulli satis eruditi videntur, quibus nostra sunt ignota*. I cannot take them for scholars, that partake not of our learning.

Cic. de Poet. Latinu.

None of the Princes of this world knew] Because their learning hung in their light. So it fared with *Ulpian* the chief Lawyer, *Galen*

Galen the chief Physician, *Porphyry* the chiefest *Aristotelian*; and *Plotinus* the chief *Platonist*, who were profest enemies to Christ and his truth. So was *Libanius* and *Lucian* the chief scholars of their time. None miscarry oftner then men of greatest parts. None are so deep in hell as those that are most knowing. They see no more into the mystery of Christ, then illiterate men do into the profound points of Astronomy. As a man may look on a trade and never see the mystery of it: or he may look on the letter, and never understand the sense: so here.

Verse 9. *Eye hath not seen, &c.*] It is reported of one *Adrianus*, that seeing the Martyrs suffer such grievous things, he asked the cause, one of them answered, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him.* The naming of which Text so wrought upon him, that afterward he became a Martyr.

The things which God hath prepared] As he prepared Paradise for *Adam*; so heaven for all his. Yet he reserves not all for the life to come, but gives a few grapes of *Canaan* in this wilderness.

Verse 10. *But God hath revealed*] The *Chineses* use to say of themselves, That all other Nations of the world see but with one eye, they only with two. This is most true of the naturall man compared to the spirituall.

Verse 11. *Save the Spirit, &c.*] Man knows his inward thoughts, purposes and desires; but the frame and disposition of his own heart he knows not, *Ier. 17. 9.*

Knoweth no man] How can he that cannot tell the form and quintessence, that can not enter into the depth of the flowers of the grass he treads on, have the wit to enter into the deep things of God, hid from Angels till the discovery, and since that, they are students in it?

But the Spirit of God] With this heifer of his therefore we must plow, if we will ever understand his riddles.

Verse 12. *Not the spirit of the world*] The world lieth down in that unclean one, and is under the power and vassallage of that spirit that worketh in the children of disobedience, as a Smith in his forge, *1 Iob. 5. 19. Ephes. 2. 2.* It is wholly set upon wickedness, as *Aaron* saith of the people, *Exod. 32. 22.*

That we might know] A sweet mercy: The Cormorants of the

Descrip. of the
world, Chap.
of China and
Calbaia.

the world will not let their heirs know what they will do for them, till they die. But God assures his of heaven afore-hand. Thus we have not received the spirit of this world : we cannot shift and plot as they can ; but we have received a better thing, and have no reason to repine.

Verle 13. *But which the holy Ghost teacheth*] So that not the matter only, but words also of holy Scripture are dictated by the Spirit, and are therefore to be had in higher estimation, 2 Pet. 1. 21.

Comparing] Or coapting, fitting spirituall words to spirituall matters, that all may favour of the Spirit.

Verle 14. *But the natural man*] The meer *Animal*, that hath no more then a reasonable soul, and naturall abilities, *Iude* 19. Such was that saplesse fellow, *Psal.* 14. 1. that may have a disciplinary knowledge, that is, by hear-say, as a blinde man hath of colours, but not an intuitive *per speciem propriam*. The water riseth no higher, then the spring whence it came : So naturall men can ascend no higher then nature. If the unreasonable creatures could draw a picture of God, said *Xenophanes*, they would certainly paint him like themselves, *Quia scilicet nihil animal animalis superius cogitare potest*, because they can think of nothing above themselves.

Neither can he know them] They that are blear-eyed and weak-sighted, if at any time they set themselves to see better into a thing, they see the worse : So here. Nay more, in our nature there is an antipathy to divine truth. We love the law better then the Gospel, and any truth better then the law.

Because they are spiritually] *Ambrose* reads, *Because he is spiritually judged*, being delivered up to a reprobate sense. But the other reading is better.

Verle 15. *Judgeth all things*] By his spirit of discerning, 1 Cor. 14. his spirituall senses exercised to discern good and evil, *Heb.* 5. 14. his undoubted perswasion of that truth he professeth, *Colos.* 2. 3. and whereof he hath felt the sweetness, *Colos.* 1. 9.

Is judged of no man] Of no naturall man, who can judge no more of divine truths then a blinde man can do of colours, or a sick man of meats. And herein the poorest Idiot (saith one) being a sound Christian goeth beyond the profoundest Clarks that are not sanctified, that he hath his own heart in stead of a Commentary.

spirituall

Iude

Psal.

*Vives in Aug.
de civ Dei, l. 12.
cap. 6.*

to help to understand even the most needfull points of the Scripture.

Verse 16. *But we have the minde of Christ*] This is a privilege confined to the communion of Saints, to have communication of Christs secrets, to be as it were of his Court and Council. One saith of Dr *Sibbs*, That he was a man spiritually rationally, and rationally spiritual, one that seemed to see the insides of nature and grace, and the world and heaven, by those perfect anatomies he had made of them all.

CHAP. III.

Verse 1. *Could not speak unto you*]

VNlesse I would beat the air, and lose my sweet words, *q. d.* You quarrell me for a shallow triviall teacher, when your selves are in fault, as not yet capable of more mysterious matter. Our Saviour preached (not as he could have preached, but) as the people were able to hear, Mark 4. 33. So the Authour to the Hebrews, chap. 5. 11. Some impute their not profiting to the Minister, as he in *Seneca*, that having a thorn in his foot, complained of the roughnesse of the way, as the cause of his limping. Or as she in the same Authour, that being struck with a sudden blindness bad open the windows, when as it was not want of light, but want of sight that troubled her.

As unto carnall, even as unto babes] Or, *At least as unto babes*, not yet past the spoon, and that must have their meat masticated for them by their nurses.

Verse 2. *I have fed you with milk*] Ministers must condescend to their hearers capacities, though they be slighted for so doing, as *Paul* was; or jeared, as *Isaiah*, chap. 28. 9, 10. for his line upon line, precept upon precept, *Kau lekau*, and *Zau lezau*; The sound of the words carries a taunt, as scornfull people by the tone of their voice and riming words, scorn at such as they despise.

Verse 3. *For ye are yet carnall*] It is a shame for Christians to be like other men, as *Sampson* was after he had lost his hair.

Envyng and strife, &c.] These overflowings of the gall and spleen, came from a fulnes of bad humours.

Moses his
choice, 375.

And

And walk as men] Christians should be as *Saul* was, higher then the people by head and shoulders. Something singular is expected from them, *Matth. 5. 47.* they should have their feet where other mens heads are, *Prov. 15. 24.* When we do evil, we work *de nostro & secundum hominem*, we do our kinde, as the devil when he speaks lies, speaks, *De suo*, of his owne, *Job. 8. 44.*

Vetle 4. *For when one saith, &c.*] So those that will needs be called *Lutherans*, *jurantq; in verba magistri.* Did not *Luther* play the man, when he and other Dutch Divines advised *Philip Landgrave* of *Hesse*, a pious Prince to marry a second wife that is an adulteresse, whiles his lawfull wife was yet alive? And might he not deceive, and be deceived in other things as well as in that?

Zanch. Miscel.
Epist. dedicat.

Are ye not carnall?] Nay, Will not the world thinke ye are mad? As the Apostle speaks in a like case, *1 Cor. 14. 23.*

Vetle 5. *But Ministers*] Not Masters, as *Magistri nostri Parisenses*, so the *Sorbonists* will needs be called, contrary to *Jam. 3. 1.* *Bacon* the *Carmelite* was called *Doctor resolutissimus*, becaule he would endure no May Bees.

Prefat. in 1.
Sentent.

Vetle 6. *But God gave the increase*] The Harp yeelds no sound, till it be touched by the hand of the Musician. The heart is never made good, till the heavens answer the earth, *Hos. 2. 21.* till God strike the stroke. Holy *Melancthon* being newly converted, thought it impossible for his hearers to withstand the evidence of the Gospel. But soon after he complained that old *Adam* was too hard for young *Melancthon*.

Vetle 7. *So then neither is he, &c.*] This made *Cyrl* to conclude his Preface to his Catechisme, with *Meum est docere, vestrum auscultare, Dei perficere.* I may teach, and you hear, but God must do the deed, when all's done. Elte, we may preach and pray to the wearing of our tongues to the stumps (as *Bradford* said) and to no more purpose then *Bede* did, when he preached to a heap of stones.

Vetle 8. *And he that watereth are one*] Why then are not you at one? Should ye not follow your leaders, presse their foot-steps?

Shall receive his own reward] Those ambitious Doctours that draw disciples after them, hunting after popular applause (that
F
empty

empty blast of stinking breath) shall have that for their reward; let them make them merry with it. When faithfull Ministers shall shine as stars, *Dan. 12. 3.*

Verse 9. *For we are labourers, &c.*] Let Ministers hence learn their, 1. Dignity. 2. Duty. *Fructus honos oneris, fructus honoris onus.* Who would not work hard with such sweet company?

Arist. Ethic. lib.
6. cap. 7.

Verse 10. *As a wise master-builder*] Artificers also have their wisdom, as *Aristotle* yeeldeth. *For his God doth instruct him to discretion, and doth teach him,* *Ita. 28. 26.* As he did *Bezaleel*, and *Aboliab*.

Verse 11. *Which is Iesus Christ*] The Doctrine of his person and offices is the foundation of Christian religion: and must therefore be kept pure and entire by all means possible. *Arrius* his *equation* Ⓞ, would not be yeilded: nor *Nestorius* his *εὐσὺχ* Ⓞ, for *Θεοτόκ* Ⓞ. So religious were the old Bishops that they would not alter or exchange a letter or a syllable in these fundamentals. Every particle of truth is precious, and not to be parted with.

Verse 12. *Wood, hay, stubble*] Rhetoricall strains, philosophicall fancies, that tend not to edification. There are that together with the gold, silver and ivory of sound and savoury truths, have, as *Solomons* ships had, store of apes and peacocks, conceits and crotchets. Now if he that imbaileth the Kings coyn deserve punishment, what do they that in stead of the tried silver of divine truths, stamp the name and character of God upon *Nehushtan*, their own base brazen stuff?

Verse 13. *For the day shall declare it*] That is, The light of the truth, or time the father of truth, or the day of death, when many recognize and recant their errours, shall shew them their sinne.

Verse 14. *If any mans work abide*] Errour as glasse is bright, but brittle and cannot endure the hammer or fire, as gold can; which, though rub'd or melted, remains firm and orient.

Verse 15. *He shall suffer losse*] Of his work (his laborious losse of time) and of some part of his wages.

Yet so as by fire] Not of Purgatory (a Popish fiction) but of the holy Ghost. Or (as one interprets it) like unto them who save themselves naked out of the fire, without carrying away any of their goods: so his person shall be saved, but he shall not have the reward of a well qualified Minister.

Verse 16.

Verse 16. *To are the temple of God*] Not Gods building only, as *vers. 9.* but his *Temple*. A mud wall may be made up of any thing, not so the wals of a Temple or Pallace : that must have other materials.

And that the Spirit of God, &c.] Next to the love of Christ in dwelling in our nature, we may wonder at the love of the holy Ghost, that will dwell in our defiled souls. Let our care be to wash the pavement of this temple with our tears, to sweep it by repentance, to beautifie it with holines, to perfume it with prayers, to deck it with humility, to hang it with sincerity. *Delicata res est spiritus Dei.* The holy Ghost will dwell in a poor, so it be a pure house. Religion loves to lie clean, as was a grave speech of an ancient Saint.

D. Sibbs on
Eph. 4. 30.

Verse 17. *Which temple ye are*] Man is Gods temple : God, mans altar. *Demosthenes* could say, That mans heart was Gods best, and most stately temple, *Iustitiâ, verecundiâ, & observantiâ legum communis.*

Contra Aristog.

Verse 18. *Let no man deceive himself*] *Bis desipit, qui sibi desipit.* *Consilij satis est in me mihi*, said she in the Poet. Nothing so easie as to over-ween.

Arachne ap.
Ovid. Metam.

Let him become a fool] Let him come to the well with an empty pitcher. *Intus existens prohibet alienum.* *Agur* (if a man may believe him) is more brutish then any man, *Pro. 30. 2, 3.* See there how he vilifies, yea nullifies himself before God. So did blessed *Bradford*, as appears by the subscriptions of many of his letters.

Alt and Mon.
fol. 1507.

Verse 19. *He taketh the wise*] Those naturall bruis beasts made to be taken and destroyed, 2 *Pet. 2. 12.* God takes them, and makes fools of them.

id. De zoroastrianis.

Verse 20. *Of the wise*] Such as excell in naturall gifts, that are the choicest and most picked men. The Psalmist saith only of men, *Pf. 94. 12.*

Verse 21. *Let no man glory in men*] That is, that they are such an ones schollars or followers ; seeing the Church is not made for them, but they for the Church.

Verse 22. *All are yours*] Though not in possession, yet in use, or by way of reduction, as we say, the worst things are Gods childrens, and in reversions those best things above.

Verse 23. *And ye are Christs*] We hold all we have in *Capite*

tenure in Christ. From Christ therefore let us take our denomination. The name of Jesuites savoureth of blasphemous arrogance.

CHAP. IIII.

Verse 1. *Let a man so account*]

Quasi dicat, Though we are yours, as Chap. 3. 22. devoted to the service of your faith, yet are we not to be slighted, but respected as Christs high stewards.

Severus

Ministers of Christ] Gr. Under-rowers to Christ the Master-pilot, helping forward the Ship of the Church toward the haven of heaven.

Stewards of the mysteries] Dispensing all out of Gods goods, and not of our own; setting bread and salt upon the table (that is preaching Christ crucified) what ever else there is.

Verse 2. *That a man be found faithful*] Giving every man his due proportion of fit food, Mat. 24. 45. not as he in the emblem, that gave straw to the dog, and a bone to the ass.

Verse 3. *But with me it is, &c.*] A good Minister reviled, may reply, as once a Steward did to his passionate Lord, when he called him knave, &c. Your honour may speak as you please, but I believe not a word that you say; for I know my self an honest man, *Non curio illos censores, qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt*, saith *Augustine*. *Augustinus* did but laugh at the Satyres and buffoniers, which they had published against him. *Severus* the Emperour was carefull of what was to be done by him, but careless what was said of him.

Aug. cont. Eust.
lib. 22. cap. 34.
Dio.
ἐπελάμβαντο
τοὺς ἀπὸ τοῦ
αὐτοῦ λόγου
ἐκείνου. Dio
A. and Mon.
fol. 356.

Doe well and bear ill is written upon heaven gates, said Mr *Bradford* the Martyr. Thou art an hereticke, said *Woodrooffe* the Sheriffe to Mr *Rogers* the protomartyr in *Queen Maries* daies. That shall be known, quoth he, at the day of judgement. Some men flatter me, saith *Politian*, some others slander me, I think neither the better nor the worse of my self for that: no more then I think my self taller or lower for that my shadow is longer in the morning and shorter at noon.

Polie. epist. 4. 3.
ep. 24.

Verse 4. *Yet am I not, &c.*] *Paul* a chosen vessel, but yet an earthen vessel, knew well that he had his cracks and his flaws, which God could easily finde out.

Verse

Verse 5. *Untill the Lord come*] *Tot argumenta quot verba*, saith *Parau*. Every word here hath it's weight. There shall be a resurrection one day of names, as well as of bodies: Let that stay us, when belied or misreported.

Verse 6. *I have in a figure, &c.*] *i. e.* I have represented and reprehended your partialities under our own names, when I brought you in saying, *I am of Paul, and I of Apollos, &c.* 1 Cor. 1. 12. For the heads of your factions were your own ambitious Doctors, whose names yet I spared, and took the business upon my self and Apollos, for your sakes.

Verse 7. *For who maketh thee*] He directeth his speech to those *Theologi glorie*, as *Luther* usually called such, those vain-glorious, self-ascribing Pastours at *Corinth*, that sought to bear away the bell from *Paul*; and would not stick to answer this demand of his, *Quis te discernit?* As that insolent *Arminian* did, *Ego meipsum discerno*, I make my self to differ. Greeninsbonius.

And what hast thou, &c.] There are that would hammer out their own happinesse, like the Spider, climbing by the thred of her own weaving, with Motto accordingly, *Mihi soli debeo*.

Why dost thou glory] As great a folly, as for the groom to be proud of his masters horte, the stage-plaier of his borrowed robes, or the mud-wall of the Sun-shine. Of all the good that's in us, we may well say as the young man did of his hatchet, *Alas, master, it was but borrowed.*

Verse 8. *Now ye are rich*] *Crescit oratio*, saith *Piscator* here. The Apostle riseth in his expressions; and that all along by an ironical reprehension. These *Corinthians* had riches, and gifts and learning: and carried aloft by these waxen wings, they domineered and despised others.

Verse 9. *As it were men appointed to death*] As when he fought with beasts at *Ephesus*. The Heathens in their publike calamities would commonly call out, *Christianos ad leones*, to the lions with these Christians, as if they had been the cause. *Ignatius* suffered in this sort. Tertul. Apol. cap. 40.

A spectacle to the world] As those that were first led in triumph, and then had back again to the prison, there to be strangled. Piscat.

Verse 10. *We are fools, &c.*] Not to the world, but in your account too. For these *Corinthians* undervalued and depressed

Paul under their silly shallow-headed Verbalists, not worthy to carry his books after him, for sound and substantial learning.

Verse 11. *Even to this present*] Thus he complaineth, not out of impatience (for he was active in his sufferings) but to stain their pride, that permitted it so to be, when it was in their power to have relieved him.

Verse 12. *And labour, working, &c.*] Whereas they might object, Are you hungry, thirsty, naked? It's because you are idle. No, saith he, *We labour, working with our hands* (a shame for you to suffer it) and yet can hardly sweat out a poor living.

Verse 13. *Being defamed, we entreat*] Though *Luther* call me devil, said *Calvin*, yet I will honour him, as a servant of God.

We are made as the filth of the world] *q. d.* The filth of filth; for the whole world lies in wickedness, as a foul saven in a flow, or as a carrion in the slime of it. The word signifies, *The sweepings of the world*, or the dirt scraped off the pavement thereof.

And the of-scouring of all things] *Deterforium, fordes, purgamenta, rejectamenta. Piaculares & obominales*, saith *Paraus*. The word signifies, the dung-cart (saith one) that goes thorow the City, into which every one brings and casts his filth. Every one had some filth to cast upon *Paul* and the Apostles. *Constantine* a Citizen of *Rhoane* with three others, being for defence of the Gospel condemned to be burned, were put into a dung-cart: who thereat rejoycing, said that they were reputed here the excrements of the world, but yet that death was a sweet odour unto God. *Budaeus* is of opinion that the Apostle here alludeth to those expiations in use among the Heathen, performed in this manner. Certain condemned persons were brought forth with Garlands upon their heads in manner of sacrifices: thet they would tumble from some steep places into the sea, offering them up to *Nepinne* with this form of word, *me-Inua nuar yeve, Be thou a propitiation for us*. So for the removall of the pestilence they sacrificed certain men to their gods: thet they called *εὐδαίμονα*, filth, loading them with revilings and cursings.

Verse 14. *To shame you*] An innocent person sometimes, upon the fulness of an aspersion, may conceive shame, as *David* did, *Psal. 44. 15.* yet usually shame is the effect of an evil conscience,

science, and may prove, by Gods blessing, a means of repentance,
2 Thess. 3. 14.

Verse 15. *Ten thousand instructors*] Gr. *Pedagogues*, who oft prove *Orbilinsses*, sharp and severe above measure, *Verberibus pluuant, colaphis grandinant*. So did these *Corinthian* school-masters, 2 Cor. 11. 20. They were also too well skilled in the Dorick dialect, crying, *Give, Give*: and taught little more then elegant elocution.

Verse 16. *Be ye followers of me*] As dear children. *Above* *Ouid* *majori discit arare minor*. *Constantines* children resembled their father exactly, they put him wholly on, saith *Eusebius*, and were, as it were, *very he*.

Verse 17. *For this cause*] That ye may be followers of me, and know what I do.

ὁλοντες ὅσα ἡμεῖς
τοῦ κοινωτικόν

Of my waies which be in Christ] It is of excellent use to know what good men, especially Ministers, do, as well as what they say. Ministers lives should be a transcript of their Sermons, or as so many Sermons on the life of Christ.

Verse 18. *Now some are puffed up*] Swelling in the body is an ill symptom: So it is in the soul. A swelling wall will shortly fall.

Verse 19. *The Kingdom of God*] i.e. The administration of his Ordinances and Government of the Church.

Verse 20. *With a rod, or in love?*] Both: but (as children) we think not so. *Sed finite virgam corripientem, ne sentiat* *Bern.* *malleum conterentem*, saith one Father. *Non erudit pater nisi* *Hieron.* *quem amat, nec corripit nisi quem diligit*, saith another.

CHAP. V.

Verse 1. *As is not so much as named*]

TO wit, Without detestation. The Apostle seems to allude to *Antiochus Soter*, who married his step-mother *Stratonice*, being first like to die for love of her, as *Erasistratus* the Physician told his Father. Of this incestuous marriage came *Antiochus* *Ælian.* *Theos*, or *Antiochus* the god, so called of the *Milesiens*, because he did put down their tyrant *Timark*. This god was poisoned by his wife *Laodice*.

Among the Gentiles] In *Mexico* and those parts, whore-dome,

Sir Fra Drake
his World en-
compas. 58.

Spec. Europ.

Essenc de conzi-
nem. l. 3. cap. 4.

Daniel hist of
Engl 12.

dome, Sodomy, and incest (those Spanish vertues, as one calleth them) are common without reproof: the Popes pardons being more rife in those parts, then in any part of *Europe* for these abominable filthineses, whereout he sucketh no small advantage. Notwithstanding the Indians abhor this most lothsome living: shewing themselves in respect of the Spaniards, as the *Scythians* did in respect of the *Grecians*, whom they so farre excelled in life and behaviour, as they were short of them in learning and knowledge. Who hath not heard of the abhorred incest of the houle of *Austria*? King *Philip* 2. could call Arch-duke *Albert*, both brother, cousin, nephew and son. For all this was he to him either by blood or affinity: being uncle to himself, cousin germane to his father, husband to his sister, and father to his wife; and all this by papall dispensation. The Papists themselves write with detestation, that in *Rome* a Jewith maid might not be admitted into the Stews of whoredome, unlesse she would be first baptized.

That one should have his fathers wife] *Ethelbald* King of *West-Saxons*, with great infamy marrying his fathers widdow *Judith*, enjoy'd his kingdom but two years and a half.

Verse 2. And ye are puffed up] And yet ye are puffed up (so *Piscator* reads it) viz. with your spirituall gifts, and your brave teachers: whereas you have more cause to be cast down for your other mens sins now made yours, because unlamented by you.

And have not rather mourned] That any of you should incur the censure of excommunication: at which time they did anciently fast and lament.

Verse 3. Have judged already, &c.] q. d. I by mine Apostolical authority do excommunicate him. And yet how fiercely doth learned *Erasmus* contend with *Calvin* and *Beza* about Excommunication, denying the Church any such power?

Verse 4. With the power of our Lord] Promised, *Matth.* 18. 18. 19. 20. This makes it to be a heavy case to be rightly excommunicated. Indeed it may fall out that *Jonas* shall be cast out of the ship, when *Cham* shall be reserved in the Ark. Your brethren that hated you, that cast you out for my names sake, said (for a pretence) let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed, *Iſa.* 66. 5. When the sentence of Excommunication began with, *In nomine Domini*, to be read against

against a certain Martyr, he cried out, as well he might, You begin in a wrong name. And another of them, together with his five fellow-sufferers, did formally excommunicate their persecutors.

Act. and Mon.
fol 1862.

Verte 5. *To deliver such an one to Satan*] That he may learn not to blaspheme, that is, not to cause others to blaspheme or speak evil of the good way of God, for his flagitious courses.

Verte 6. *Your glorying is not good*] It is the height of wickedness to glory in wickedness, as *Lamech Gen 4.* and *Alexander Phereus*, who consecrated the Javelin, wherewith he had slain *Polyphron*. *Protagoras* boasted that he had spent forty years in corrupting of youth. *Mark Antony* vomited out a book concerning his own ability to eat and drink much. *Joannes a Casa*, Dean of the Popes chamber, wrote a Poem in commendation of his own beastly sin of *Sodomy*. And *Stokesly*, Bishop of London in King *Henry 8.* time, lying at point of death, rejoiced, boasting that in his life time he had burned fifty heretikes, that is, good Christians.

Plato's

Act. and Mon.
1517.

Ibid 1015.

A little leaven leaveneth, &c.] One spoonfull of vinegar will soon tart a great deal of sweet milk : but a great deal of milk will not so soon sweeten one spoonfull of vinegar.

Verte 7. *As ye are unleavened*] viz. In part sanctified. Every new man is two men. Many a one that is merry in company, hath a shrew at home : to have the best their inward troubles. The comfort is, that God overlooks our involuntary infirmities, and accounts us unleavened, when yet there is much still to be purged out. The leper, when his leprosie began but to heal, was pronounced clean ; because then he went on still to heal, and his leprosie to shale off.

Verte 8. *Let us keep the feast*] The benefits we receive by Christ should crown the Kalendar of our lives with continuall festivals : Yea, make us everlastingly merry at our *convivium iuge* of a good conscience. *Diogenes* could say, That a good man keeps every day holy-day. And the Jews were bound to rejoyce at all their feasts, *Eat therefore thy meat with joy, and drinke thy wine with gladnesse, fish God now accepteth thy works, Eccles 9.7.*

Plut.

Verte 9. *Not to company with fornicators*] *Dion Chrysostome* saith, That *Corinthum* was the most luxurious and lascivious

πολις & παρρη-
στειν.

City

Lib 8.

Molin. Anat.
Arminianif.

City in the world. *Strabo* saith, that *Venus* had a most stately Temple there, that was kept by above a thousand beautifull curtisians. Another saith, that it was the brothel-house of *Greece*, and a most filthy Mart-town of abominable lusts.

Verse 10. *Yet not altogether, &c.*] Here he lets them know that in that former Epistle (not extant now) he meant not that they should wholly sever themselves from those wicked that are yet without the Church (for that they cannot do) but from profligate professors, disinct Christians, that they may be ashamed.

curavimus
vultusAbbots Geog.
231.
Blunts voy. p.
10.

Verse 11. *Not to keep company*] Gr. *Not to be mingled with them*. The rivers of *Pern*, after they have run into the main sea, yea some write 20. or 30. miles, they keep themselves unmixed the salt water : so that a very great way within the sea, men may take up as fresh water, as if they were near the land. So, at *Belgrade* in *Hungary* where the *Danuby* and *Sava* (two great rivers) meet, their waters mingle no more then water and oil, &c. We must so converse with the wicked, as that we commingle not, by holding any needlesse society with such, no not with him that is called a brother, but belies his profession. Yet still must we perform to such, though excommunicated, offices of charity, naturall and civill duties, as those of parents toward their children, of children toward their parents, and the like.

Verse 12. *Them also that are without*] These come not under the verge of Church-censures, *Revel. 22. 15.*

i. ap. 73.

Verse 13. *Therefore put away*] Gr. *Ye will put away, q. d.* I hope you will, though hitherto ye have not. Soft words and hard arguments do soonest prevail : Especially when we reprove or admonish not in our own, but in Gods words, as here the Apostle doth out of *Deut. 13.* Some warmth must be in a reproof, but it must not be scalding hot. *Ægros, quos potus fortis non curavit, ad salutem pristinam aqua tepens revocavit*, saith *Gregory*. They that could not be cured with strong potions, have been recovered with warm water.

CHAP. VI.

Verse 1. *Go to law before the unjust*]

ALI unbelievers are, 1. Void of Christs righteousness imputed, 2. Of true civill righteousness, as being self-seekers in all, 3. They oppress the Saints, and draw them before the judgement-seats. *1am. 2. 6.*

And not before the Saints] Christians first brought their causes before the Bishops to be judged. And hence grew their power (as *Parvus* noteth) which the Christian Emperours first would not, and afterwards could not take away from them. This raised Papacy and Prelacy to such an height; they would be Princes as well as Bishops.

Verse 2. *Shall judge the world*] That is, The wicked, called the inhabitants of the earth, and of the sea, *Revel. 12. 12.* in opposition to the Burgesses of the new *Jerusalem*, *Phil. 3. 20.* And let this comfort us under the perverse censures of worldly men, mad and besides themselves in point of salvation. The Lord seeth that their day is coming, *Psal. 37. 13.*

Verse 3. *Things that pertain to this, &c.*] That serve to, and satisfie the body only, being *nec vera, nec vestra*, *Luke 16. 11, 12.*

Verse 4. *If then ye have judgements*] As the *Corinthians* being many of them merchants, had many law-sutes. But if mens hearts were not bigger then their sutes, there would not be half so many.

Who are least esteemed] Rather then go to law before Heathen Judges. The lowest, if of any judgement, are high enough for such a purpose. Why should those *sordida poscinnumia qui latrocinia intra mania exercent*, as *Columella* hath it, those *Crumenimulge*, the unconscionable Lawyers make a spoil of us; and then when they die build Hospitals for fools, as one of them did, saying, Of fools I got my citate, and to fools I will leave it? Of those that go to Law, we may well say, as *Charondas* once did of those that go to sea, *Se non mirari qui semel mare ingressus sit, sed qui iterum*, that he marvelled not at those that went once, *post penit.* but at those that would go again.

Verse 5. *No, not one that shall be able*] Our late Judge *Dier,*
if

The pr. & of
Queuesse,
p. 270.

if there came any controversies of poor men to be tried afore him, would usually say, that either the parties are wilfull, or their neighbours uncharitable, because their lutes were not quietly ended at home.

ces com.

Tant. l. 1. c. 1.

in m. ca.

Verse 6. *But brother goeth to law*] Once it was counted ominous to commence actions, and follow lutes. Of common barristers, we may say as the Historian doth of Mathematicians, *Genus hominum quod in nostra repub. & vetabitur semper, & retinebitur.*

Verse 7. *There is utterly a fault*] Gr. *Adisgrace, a losse of victory, q. d.* By your litigious lawing one another, you betray a great deal of weaknesse and impotency of affection. These be ignoble quarrels, *Ubi & vincere, inglorium est, & atteri sordidum.* See the Note on Rom. 12. 21.

Because ye go to law] Lightly, for every small offence (which if Mahometans do, they are publicly punished) and with spitefull vindictive spirits: whereas in going to law men should not be transported with hate or heat; but as Tilters break their spears on each others breasts, yet without wrath or intention of hurt, so, &c. The French are said to be very litigious, and full of Law-lutes.

Verse 8. *Nay you do wrong*] In person and name.

And defraud] Of goods and estate.

In Ethic.

Ergo inquit
non ad iudicium

And that your brethren] Which very name should charm and allay all discords, as betwixt Abraham and Lot, Gen. 13. 8. Aristotle could say, It is better to suffer wrong then to do it. And I know how to bear injuries, said Chilo to his brother, who took it ill that he was not chosen to be one of the Judges.

Verse 9. *Shall not inherit*] It is an undefiled inheritance, 1 Pet. 1. 4. no dirty dog ever trampled on that golden pavement, Revel. 22. 15. Heaven spewed out the Angels, shall it lick up the unrighteous? The Serpent could scree himself into paradise, but no wicked could ever get into heaven.

Verse 10. *Nor thieves, nor covetous*] These two be fitly set together, as near akin, so are drunkards and railers.

Nor extortioners] Whose sin is properly immoderate getting, as that of the covetous consists in pinching and saving. So 1 Tim. 3. 3.

Verse 11. *Such were some of you*] Oh the infinite goodness of God that would once look upon such walking dunghills, such monstrous miscreants!

But

But ye are washed.] In generall: As in particular, 1. *Ye are sanctified]* And that by the Spirit of our God. 2. *Ye are justified]* And that in the Name, or by the righteousness of our Lord Jesus Christ. His blood cleanseth us from sins both guiltinesse and filthinesse. It is like to those soveraign mundifying waters, which so wash off the corruption of the ulcer, that they cool the heat and stay the spread of the infection, and by degrees heal the same.

Verse 12. *All things are lawfull.] viz.* All indifferent things amongst which the *Corinthians* reckoned not only meats and drinks, but also fornication (their Nationall sin.) The devil perhaps had perswaded them, as he hath done the Turks at this day, that God did not give men such appetites to have them frustrate, but enjoyed, as made for the gust of man, not for his torment, wherein his Creatour delights not. Now the Apostle grants that for meats all things are lawfull (yet in case of offence or intemperance, they may become inexpedient, and so, unlawfull.) But for fornication, it was utterly unlawfull, as he proves by many powerfull arguments.

Elants voyage.

But I would not be brought.] As those twinish surfeiters, that wearing their brains in their bellies (with the *Ass-fish*) their guts in their heads, do dig their graves with their own teeth: being like the Mule which cannot travell, they say, without a bottle of hay hanging at his nose.

Verse 13. *God shall destroy.]* The belly shall be destroyed in the other world, not for the substance of it, but for the use of it. And the same may be said for the difference of sexes: the parts shall remain, the use cease: *Cato* said well, that he was an ill common-wealths man, *Qui inter guttur & inguen, cuncta sub ventris disione posuisset*, that was a slave to his sensuall appetite.

Verse 14. *And will also raise us up.]* He will make our vile bodies to be like unto his glorious body the standard? Shall we then defile them with the kitchen-stuffe of uncleannesse?

Verse 15. *Shall I then take.]* *Scipio*, when a harlot was offered him, said, *Vellem, si non ess. m. Imperator*, I would, if I were not a Generall. Say thou, if I were not a Christian.

Verse 16. *Is one body.]* By a most strict, but vicious and infamous bond (saith an Interpreter) which is sufficient to untie or break

break any other bond though lawfull and holy, either corporall or spirituall.

Verse 17. *Is one spirit*] That is, One spirituall body : whiles Christ laies hold on us by his Spirit, we lay hold on him by faith, Hence the Church is called *Christ*, 1 Cor. 12. 12. and the fulnes of Christ, Eph. 1. 23. We have the honour of making Christ perfect, as the members do the body.

quæritur.

Verse 18. *Flee fornication*] With post-haste flee it. *Leti venire Venus, tristis abire solet.* Be not of those men that are called *Borborita* of their mity filthinesse, whom *Epiphanius* and *Oecumenius* speak of.

Verse 19. *That your body is the Temple*] Shall we make the Temple of God, the stews of Satan ? See Chap. 3. 16. *Antiochus* and *Pompey* never prospered after that they defiled the Temple.

Verse 20. *Ye are bought*] Shall I drink the blood of these men, said *David* ? So, shall I abuse my body the price of Christs blood, abandon it to Venerie, &c ?

Glorifie God in your body] The very *Manichees* that denied God to be the authour of the body, fasted on Sabbath daies, and in fasting exercised an humiliation of the body.

CHAP. VII.

Verse 1. *Whereof ye wrote unto me*]

Ad. and Mon.
fol. 789.

Certain cases of conscience they had propounded, which here he answers. This he could do excellently, and so could *Luther*, as having had experience, and been much beaten and exercised with spirituall conflicts. Conscience is a diamond, and will be wrought on by nothing but dust of diamond, such as contrition hath ground it to.

It is good for a man] Now since the fall, it is good, i. e. convenient for the many troubles of the married estate. It is not evil to marry, but good to be wary, else *conjugium* may prove *conjugium*, marriage a marriage.

negotia.

Verse 2. *To avoid fornication*] Gr. *Fornications*, comprehending all lustfull burnings, self-pollutions, and all other impurities of a single life. How many are there that enter into Gods ordinance (marriage) thorow the devils portall (fornication) that

that take such liberty before, that after marriage they rue it all the daies of their lives.

Let every man have his one wife] Not many wives. Turks may have as many as they can keep. And some sensualists plead now for Polygamy. See *Mal. 2. 15. Scotorum Natio uxores proprias non habet*, saith Hierom of the old Scots.

Verse 3. *Let the husband, &c.*] Let them be chaste between themselves, and beware both of excess and defect. Chastity is a mans honour, 1 *Theff. 4. 5*. And modesty is the best preserver of nuptiall chastity. Marriage as well as meats must be sanctified by the Word and prayer. God must be sent for, to blesse thy physick to the soul. Raging lust is a great enemy to conjugall love.

Verse 4. *The wife hath no power, &c.*] The husbands body is servant to the wife, and the wives to the husband : they have paired themselves one to another by mutuall covenant, and God keeps the bonds, *Prov. 2. 17. Mal. 2. 14*.

Verse 5. *To fasting and praier*] *Preces nobis jejuniis alendum & quasi saginandum*. Fasting-daies are soul-fatting daies : praier is edged and winged thereby.

That Satan tempe you not] The temptation is strong to fornication, stronger to adultery. Watch therefore. Our nature is catching this way : and once in, 'tis not so easie to come off. This is a searing sin, *Hos. 4. 11. Eph. 4. 19*.

Verse 6. *And not of commandment*] Among the Jews marriage was not held a thing indifferent, or at their own liberty to chuse or refuse, but a binding command. Hereto *Paul* seems in this verse to allude.

Targ. on Gen. r. 18.

Verse 7. *For I would that all, &c.*] He had a peculiar gift, that he was so eminently chaste : such as might be in reprobates. So *Moses* his meekness : was partly from his naturall temper : And *Luthers* not being tempted to covetousnesse was much helped by the freenes and generousnes of his spirit.

Verse 8. *I say therefore to the unmarried*] Yet doth not the Apostle simply prefer virginity or viduity before marriage as better. The *Saturnilian* heretikes said, that marriage was of the devil. And the blemish will never be wiped off some of the ancient Fathers, who to establish their own Idol of I know not what virginity, which they themselves had not, have written most wickedly and basely of marriage. If the same God had not been the
author

author of virginity and marriage; he had never countenanced virginity by marriage, as he did in the blessed Virgin.

Verse 9. *Let them marry*] There is no lust for hot and violent, but Gods medicines rightly applied, will cool and heal. Only remember that it is not the having, but the loving of a wife that keepeth a man chaste and clean: And that God doth use to correct excess and dalliance betwixt married couples, with strong temptations after strange flesh.

Better to marry then to burn] As an Oven heated by the Baker, *Hof. 7. 4.* As those Pagans were scalded, *Rom. 1. 27.* and these Pagans still are, that are forbidden to marry, and yet cannot contain.

Verse 10. *Yet not I*] By prudentiall advice only.

But the Lord] Not in so many words, but by just consequence drawn from *Mat. 19. 6.*

Ovid.

Verse 11. *Or let her be reconciled*] *Ut qua modo pugnant jungant suarostrocolumba.* Why should marriage couples be as glaile, that being once broke can never be pieced again? The Lord hates putting away, *Mal. 2. 16.*

Verse 12. *Let him not put her away*] For to the pure all things are pure. *Uxoris vitium aut tollendum, aut tolerandum est,* saith *Varro* in *Gellius*. Mend a bad wife, if thou canst: bear with her, if thou canst not.

Verse 13. *If he be pleased, &c.*] If he blaspheme not Christ, force her not to deny the faith, &c. as that King of *Denmark* that would have compelled his wife to go to *Massé*, who was therefore forced to flie for her life to her brother the Electour of *Brandenburg* (as *Luther* relateth) where she died Christianly.

Verse 14. *But now they are holy*] With a federall holinesse, and are therefore to be baptized, as being partakers of the Covenant of Grace. The *Habassines* (a kinde of mongrell Christians in *Africa*) have an odde conceit, That the souls of Infants departing afore baptism, are saved by vertue of the Eucharist received by the mother after conception, which sanctifies the childe in the womb.

Breemwoods
Enquir. 257.

Aristotelin Rhetor.

Verse 15. *But God hath called us to peace*] To domesticall peace, which they that want, *Plus quam dimidia beatitudinis sua parte privati sunt,* saith *Aristotle*. They have lost the greater half of the happinesse of their lives. This was verified

rified in *Phoroneus* the Law-giver, and *Sylla* the Roman General.

Brufon. l. 7. c. 22.

Verse 16. *Whether thou shalt save*] And to have any hand in saving a soul, is the highest honour.

Verse 17. *But God hath distributed*] In case you should not save your yoke-fellow, yet keep your station, be content with your condition, and adorn it 1 Pet. 3. 1, 2. It is the duty of a Christian (said *Luther*) to believe things invisible, to hope for things deferred, and to love God when he shews himself contrary to us.

Verse 18. *Let him not become uncircumcised*] Some Jews for fear of *Antiochus*, made themselves uncircumcised, 1 Maccab. 1. 16. Others for shame after they were gained to the knowledge of Christ, as here. This was done by drawing up the fore-skin with a Chirurgions instrument : And of this wicked invention *E-san* is said to be the first authour and practiser.

Godw. Antiq. Hebr.

Verse 19. *But the keeping of the Commandment*] This is that *Bonum hominis*, Mic. 6. 8. that *totum hominis*, Eccles. 12. 23. that one thing necessary, that is better then sacrifice, 1 Sam. 15. 22. *Malleum obedire, quam miracula facere*, saith *Luther*, I had rather obey, then be able to do miracles.

Verse 20. *Abide in the same calling*] And therein learn to maintain good Works, or to be their crafts-masters, to excell in their profession, *Honestis functionibus praeferre*, as some render the Apostle there. These things are good and profitable unto men.

Tit. 1. 8. 14. *Αὐτὸν δεκτέον καὶ ἡρεσέων ἀμύνας ἀνάγων.*

Verse 21. *Use it rather*] Liberty is that we lost by sin, and affected by nature. *Servus est nomen officij*. A servant is not *αὐτόματος*, one that moveth absolutely of himself, he is the masters instrument, and *ὁλος ἐνεῖναι*, wholly his, saith *Aristotle*. O that we could be Gods servants in that sort !

Verse 22. *For he that is called*] See a parallel place to this 1 Sam. 1. 9, 10. Our preferment in Christ should make us hold up our heads, but not too high, and be chearfull, but not withall scornfull.

Leti sumus in Domino, sed cavemus à recidivo. Bern.

Verse 23. *Ye are bought with a price*] The redeemed among the Romans were to addict themselves to the service of their Redeemers, and to observe them as their parents all daies of their lives.

Be not ye the servants of men] When they command you

Epiſt. ad Cor. 1. 4.
cap. 13.

things forbidden by Chriſt, or when they would tyrannize over your conſciences, as the Jeſuites that require blinde obedience. Cardinall *Tolet* ſaith, The people may merit at Gods hand in believing an hereſie, if their teacher propound it: for their obedience is meritorious. If a Prieſt teach it (ſaith *Stapleton*) be it true, be it falſe, take it as Gods oracle. If the Church ſhould approve and authorize *Arrianisme* or *Pelagianisme*, ſaith *Eraſmus*, I would do ſo too. But ſo would no wiſe man.

Epiſt. ad Fir-
mianum.

Verſe 24. *Let every man wherein, &c.*] This is the ſame with verſ. 20. The Apoſtle inculcateth it, as we not only anoint our benumbed limbs with ointments, but alſo rub and chaſe them in.

2^a Cor. 13.

Verſe 25. *I give my judgement*] The Rhemiſts (after *Eraſmus*) render it *counſell*, and thereupon ground a diſtinction between divine commands and counſels. But the word betokens, *Viri boni rectum & verum judicium*, ſaith *Magirus*, the right and ſound judgement of ſome good man. And ſurely if the Apoſtle had no expreſſe command from Chriſt, neither had he any counſell from him concerning this buſineſs.

In Ariſt. Ethic.
4. 6. 10.

Verſe 26. *I ſuppoſe therefore*] This is his judgement, his vote or verdict, the firſt part thereof we have here: the ſecond v. 28. the third, v. 35.

Ovid Epiſt.

Verſe 27. *Art thou bound to a wife?*] A maniſeſt metaphor from Oxen. Hence we call them yoke-fellows, *Quam male inaequales veniunt ad aratra juvenci, tam premittur magno* &c. Dare not ſo yoke thy ſelf with any untamed heifer that bears not Chriſts yoke.

Epiſt. ad Phila-
delph.
Ad. an I Mon.
ſol 790.

Verſe 28. *Thou haſt not ſinned*] If any man call lawfull marriage a ſinfull deſilement, he hath the apoſtate Dragon dwelling in him, ſaith *Ignatius*. And yet the Papiſts teach that it is a farre greater hone, for a Prieſt to have a wife, then to keep many harlots.

Such ſhall have trouble in the fleſh] Mark that he ſaith, *In the fleſh*, the delights of wedlock will be allaied with troubles, to avoid ſurſet. Before marriage people promiſe themſelves much happineſſe in that eſtate, and think they could live together with all delight: but after, they ſee they are deceived, and therefore need to go to ſchool to learn how to behave themſelves one toward another.

But I ſpare you] q. d. No more of that: and yet I'll ſhew you

a way how you may scape, or at least mitigate those troubles in the flesh.

Verse 29. *This then I say brethren*] The best counsell I can give you, is that you hang loose to all these outward comforts, as having your selves but a while to be here : You have a long task, and but a little time. God hath hanged the heaviest weights upon the weakest wiers ; for upon this moment depends eternity. *Castigemus igitur mores & moras nostras* : Up therefore and be doing.

The time is short] Gr. *Contracted and roled up*, as sails use to be by the mariners, when the ship draws nigh to the harbour. Others say, it is a metaphor from a piece of cloth rolled up, only a little left at the end : So hath God rolled up all his works : only he hath left a little at the end, and then all his glory shall appear. The time is short, saith the Apostle, and you have businesse enough another way, therefore let other things (as wiving and buying, &c.) passe, and minde the main. There is water little enough to run in the right channel, therefore let none run beside. Some that have lain a dying would have given a world for time : As I have heard (saith a reverend man) one crying day and night, Call time again. And I also have known the like of a great Lady of this Land.

They that have Wives, &c.] Not be uxorious, sith they know not how soon God may take from them, as he did from *Ezekiel*, the delight of their eyes, their dearest Spouses. The Jews at this day have a custome, when a couple are married to break the glasse, wherein the bridegroom and bride drank : thereby to admonish them of their dying condition, and that there must be a parting again ere long.

Sphinx. Philos.
p 422.

Verse 30. *And they that weep*] viz. In the losse of wife or children : Let them moderate their grief, as *Abraham* did in the losse of *Sarah*, Gen. 23. 2. *He came to weep for her* : where the Hebrew hath one little letter extraordinary : To note that *Abraham* wept but a little for her ; and this, not because she was old and over-worne (as the Rabbins give the reason) but because he had hope of a happy resurrection, 1 *Thess.* 4. 14. and because she was *his* still, though dead : therefore he so oft in that Chapter calleth her *my dead*, v. 4, 11, 13, 15.

And they that rejoyce] In the marrying of wives, or birth of children. The marriage-day is called the day of *the rejoycing of a*

Cant. 3. 17.

mans heart : And when should men be merry rather then at the recovering of the lost rib ? But he was too blame that said, He had married a wife, and therefore he could not come. And he was a wiser man that said, *Uxorinubere nolo mea.*

Mart' al.

As if they possessed not] Minde earthly things we must, as if we minded them not : As a man may hear a tale, and have his minde elsewhere : or as a man that baits at an Inne, his minde is somewhere else. A right believer (saith one) goes thorow the world, as a man whose minde is in a deep study : or as one that hath speciall haste of some weighty businesse. *Rebus non me trado, sed commodo*, saith *Seneca*. Be not wholly dulled or drowned in the world : look at it out of the eyes end only, lest as the Serpent Scytale, it bewitch us with it's beautifull colours, and sting us to death.

Mr Ward.

Verse 31. *As not abusing it*] Not shooting our affections over-far into it. *David* was as a weaned childe, *Paul* as a crucified man. If *Jobs* heart had not been weaned from the world, when as yet he wallowed in worldly wealth, he could not have borne to bravely the ruine of so rich a state without repining. The devil hath no way to entangle us, but to say, as he did to Christ, *Mitte te deorsum*, Cast thy self down, pitch upon the bait, and devour hook and all.

Job. 12.

For the fashion of this world] The word signifies a mathematicall figure, which is a meer notion, and nothing in substance. So *Psal.* 39. 6. *Surely every man walketh in a vain shadow*, he leadeth an imaginary life, rather then a life it self. The pomp of this world is but a fantasie, *Act.* 25. 23. (See the Note there.) The glory of it, an opinion. The word here used intimateth, that there is nothing of any firmness or solid consistency in the creature. It is but a surface, out-side, empty promise : all the beauty of it is but skin-deep.

Passeth away] Temporals are as transitory, as a halty head-long torrent. The posting Sun of all worldly pleasure, after a short gleam of vain glittering, sets in the ocean of endlesse sorrow. In the Popes intromization, before he is set in his chair, and puts on his triple-crown, a piece of tow, or wad of straw is set on fire before him, and one appointed to say, *Sic transit gloria mundi*, The glory of this world is but a blaze. It is indeed an *Ignis fatuus*, a walking fire that leadeth men into brakes and ditches. And so some render this text. The *fashion or hue of this world* deceiveth, misleadeth,

mages.

Passet, transver-
sus agit Bud.

leadeth, carrieth men another way, out of their way. For of the world we may say as *Plutarch* saith of *Herodorus*. Both the words and shews of it are full of fraud. *Nec tantum fallacia sunt quia dubia* (saith *Lactantius*) *sed & insidiosa, quia dulcia.*

δολερὰ μὲν τὰ
ρήματα, δολερὰ
δὲ τὰ φήματα.

Verse 32. *Without carefulnesse*] That unavoidably attendeth the marriage-estate, *Gen. 30. 30. 1 Tim. 5. 8.*

Verse 33. *Careth how he may please*] He taketh extraordinary care to please, and so doeth she, *v. 34.* The word implies a dividing of the minde into divers thoughts, casting this way and that way, and every way how to give best content. Thus an happy study.

μαριτυνῶ.

Verse 34. *Careth for the things*] *Expediūtis vacat.*

Holy both in body and spirit] For contemplative wickednes, and mentall uncleannesse also greatly displeaseth God. *Incesta est, & sine stupro, qua stuprum cupit,* saith *Seneca*, And, *Qua quia non licuit non facit, illa facit,* saith *Ovid*. The very desire to do evil, is to do evil. The *Romans* punished one of their vestall virgins for uttering this verse only,

in declam.

Fœlices nuptæ ! moriar ni nubere dulce est.

Oh ! 'tis a brave thing to be married.

How she may please her husband] As *Sarah* did *Abraham*, calling him Lord, as *Rebecca* did *Isaac*, by providing him the meat that he loved, as *Livia* did *Augustus*, by observing his disposition, and drawing evenly with him, being a piece so just cut for him, as answered him rightly in every joynt.

Verse 35. *That you may attend, &c.*] Gr. *That you may sit close to him*, as *Mary* did, *Luk. 10. 40.* whilst *Martha* was distracted about much service. Let every man bend himself to banish and beat away distractions,

ἐν πρὸς τὸν κυν.

Nam neq; chorda sonum reddit, quem vult manus & mens

Poscentiq; gravem persapè remittit acutum.

Hor. de art.
poet.

Verse 36. *If she passe the flower*] Childhood is counted the flower of age : so long the Apostle would have marriage forborne. While the flower of the plant sprouteth, the seed is green, unfit to be sown.

Verse 37. *And besh ſo decreed*] Reserving still a liberty of doing otherwise, if need require : which Popish votaries do not.

Verse 38. *Doth better*] 1. For the better waiting upon Gods work without distraction. 2. For the better bearing of persecution.

*Secundus nupti-
um pro fornicati-
onibus habetur.
Aug.*

Verse 39. *She is at liberty*] The Monumists therefore (and with them *Tertullian* in his old age) were in an error, that condemned second marriage, and said it was no better then fornication. Howbeit that of *Hierome* is not to be disliked. Think daily of death; and that will be enough to forbid the banes of second marriage.

Verse 40. *But she is happier*] i. e. She shall live more at ease, and have lesse to care for. And we should contract our cares into as narrow a compasse as we can, in hard times, especially.

CHAP. VIII.

Verse 1. *Now as touching things*]

A Nother case that they had propounded to him in their Letter, Chap. 7. 1.

We know] So all pretend. *Sed nummos habuerunt Athenienses ad numerandum, & scientiam ad sciendum.*

That we all have knowledge] But that is not sufficient, unless we have love too. There be many things concur to the making up of a good work, a lawfull action.

Knowledge puffeth up] Swelling us above measure, unless humility laid on as a weight, keep us down, and charity regulate our knowledge for the good of others. Knowledge without love is as rain in the middle region. But how foolish were they of whom *Austin* maketh mention that neglected the means of knowledge, because knowledge puffeth up, and so would be ignorant, that they might be humble, and want knowledge that they might want pride? This was to be like *Democritus* who pluckt out his eyes, to avoid the danger of uncleannes.

Verse 2. *If any man think*] This one thing I know, that I know nothing, said *Socrates*. Neither know I this yet, that I know nothing, saith another. Though I know my self ignorant of many things (saith a third) Yet I dare boldly professe with *Origen*, *Ignorantiam meam non ignoro*, I am not ignorant that I am ignorant. The greatest part of our knowledge is but the least part of our ignorance. And yet how apt are we to think we know all that's knowable: as in *Alcibiades* his Army all would be leaders, none learners. *Epicurus* said, that he was the first man that ever dis-

discovered truth, and yet in many things he was more blinde then a Beetle. *Aratus* the Astrologer vaunted, that he had counted the stars, and written of them all. *Hoc ego primus vidi*, said *Zabarell*. And *Laurentius Valla* boasted, that there was no Logick worthy to be read but his, which therefore he called, *Logicam Laurentinam*.

Aug. de civ.
Dei. l. 16.

Joh. Manl. lxx.
com.

Verse 3. *But if any man love God*] And his neighbour for Gods sake; his friends in God, his foes for God.

The same is known of him] That is, Knows him savingly, *Gal. 4. 9.* is taught of God, *1 Thess. 4. 9.* who only gives true wisdom, *1 Jam. 1. 5.*

Verse 4. *Is nothing in the world*] A meer fiction it is, that the Idol representeth, a brat of mans brain.

None other God but one] This the wiser Heathen also acknowledged, and for opposing the multitude of gods *Socrates* suffered. *Cicero* in his books of the *Nature of the gods*, takes pains to shew the vanity of *Heathen Deities*. And after all witheth that he were as well able to finde out the true God, as to discover the false.

Verse 5. *That are called gods*] *Hesiod* reckons up thirty thousand of them that were in his time. What an army may we think there were of them in after-ages?

Τεῖς γὰρ μυρία
οὐκ ἴσθ' ἐν
χθονὶ ποικίλοι
Τίτλην Ἀθανάτοιο.

As there be gods many] The Serpents Grammar first taught, *Denm pluraliter declinare*, Ye shall be as gods, *Gen. 3.* saith *Damianus*.

And Lords many] Demy-gods, *Heroes* whose images were worshipped. *Ninus* was the first that made an Image for his Father *Belus*, and all that came to see it were pardoned for all their offences: whence in time that Image came to be worshipped. But they did a very ill office that first brought in Images, saith *Varro* (as *Calvin* citeth his words) for they increased error, and took away fear. And *Plutarch* saith, It is sacriledge to worship by images.

Verse 6. *But to us there is but one God*] Be the gods of the Heathen good-fellows (saith one) the true God is a jealous God, and will not share his glory with another.

Of whom are all things, and we for him] So that God is the first cause, and the last end of all: which two are the properties of the chief good.

Verse 7. *Unto this hour*] Though they have been better taught

and

*Me ex ea opini-
one, &c. De nat.
deor. l. 3.*

and clearly convinced, yet they stiffly retain, at least some tincture of their old odde superstitious conceits. No mans speech, whether he be learned or unlearned (saith *Cicero*) shall ever periwade me from that opinion which I have taken up from mine ancestours concerning the worship of the immortall gods.

Their conscience being weak] That is, not rightly informed of the true nature of things indifferent.

Is defiled] By doing what they doubt of.

Verse 8. *But meat commendeth us not*] This is another objection: Meat is indifferent. The Apostle answers,

Verse 9. True, it is indifferent, so it prove not a stumbling block to the unresolved. For in such a case thou must suspend thy liberty, and forbear to exercise it.

Verse 10. *Be emboldened*] This is, *Proficere in pejus, adificare in gehennam*, as *Tertullian* hath it. Whiles men look upon party-coloured objects, they bring forth spotted fruits, as *Labans* sheep did.

Verse 11. *Thy weak brother perish*] Revolt to *Paganisme*, or at least pollute his conscience with mortall sinne, which shall be set upon thy score. And hast thou not sins enough of thine own to answer for?

Verse 12. *And wound their weak consciences*] Gr. *Beat upon it* to make it sound heavily as a shaulm. Sin is as a stroke upon the heart, 2 *Sam.* 24. 10.

Ye sinne against Christ] Who holds himself highly concerned in the misusages of his servants. It is an idle misprision, to sever the sense of an injury done to any of the members, from the head. *Joab* had slain *Abner* and *Amasa*. *David* appropriates it: *Thou knowest* (saith he to *Solomon*) *what Joab did to me*. The arraignment of mean malefactours runs in the stile of wrong to the Kings Crown and dignity. So here,

Verse 13. *While the world standeth*] We must stand unchangeably resolved, neither to give offence carelessly, nor to take offence, carelessly.

CHAP. IX.

Verse 1. *Am I not an Apostle, &c.]*

THAT is to say, Do I require you to do any thing more, then I my self do daily, in parting with my proper rights? All things in a Minister should be exemplary, and for imitation, *Tis.* 27. *In all things shew thy self a pattern of good works.* The word there used signifieth a thing that makes the stamp on the coyn, or the mould whereinto the vessel is cast and shaped.

Have I not seen the Lord?] *viz.* In visions and extasies. The false Apostles reported him no Apostle, because he had not conversed with Christ in the flesh. It is ordinary with seducers to detract from the truths Champions, that they may be the better esteemed of. Thus *Bellarmin* rejecteth the Fathers and others that make not for him, as heretikes. To *Irenaeus*, *Tertullian*, *Eusebius* and *Luther* (saith he) I answer, *Omnes manifesti haeretici sunt*, they are all manifest heretikes. So *Arminius* his courte was to detract from the authority and fame of *Calvin*, *Zanchi*, *Beza*, *Martyr*, &c. that he might build himself upon better mens ruines. The Jesuites speak most bately of St Paul, as making much against many of their tenets: and stick not to teach in their Pulpits, That he was not secure of his preaching, but by conference with St Peter: Nor that he durst publish his Epistles, till St Peter had allowed them.

De Christo lib.
1. cap. 9.

Synod. Dorset.
174. 41.

Spec Europ.

Verse 2. *The seal of mine Apostleship]* See the like, *Jer.* 23. 22. and *Mat.* 21. 28. where our Saviour proveth *John Baptists* Ministry to be from heaven, by the success.

Verse 3. *Mine answer to them, &c.]* Or, this is mine Apology to those that cavil and quarrel my calling, *viz.* That I have converted you and others: a real proof, an ocular demonstration. So *1 Cor.* 13. 3---5.

Verse 4. *To eat and to drink]* At the Churches charge: so that we do it moderately without excess, as *Isaiah* did, and it went well with him, *Jer.* 22. 15.

Verse 5. *To lead about a sister]* At the Churches charge likewise. The Papists that deny the lawfulness of Ministers marriage, are condemned and cursed by their own Canon-law. *Distin.* 29. and 31. See *Acts and Monuments*, folio 1008. *Paphnutius*

Hist trip. l. 2. c.

14.

Paphnutius opposed this proposition in the *Nicene* Council, and prevailed.

Joh. Manl. loc.
com 471.

Verse 6. *To forbear working*] At our trade ? Yes, or else I should easily be of *Melancthon's* minde, who, when one had said of the Ministry, that it was the Art of Arts, and the science of sciences; if he had added (said *Melancthon*) that it is the misery of miseries, he had hit the nail on the head.

Verse 7. *Who goeth a warfare, &c.*] Ministers as they should be valiant as souldiers, diligent as husbandmen, vigilant as shepherds (*Pastor, arator, eques, &c.*) so should they live of their labour, as every tinker and tapster doth. It's a sign of gasping devotion, when men are so close-handed to their Ministers, whose very cold water goes not unrewarded.

Verse 8. *Or saith not the law*] Not of Nations only, as *vers. 7.* but of God expressly, *Verbis non solum disertis, sed & exercitiis* ?

Verse 9. *Doth God take care for Oxen ?*] He doth doubtlesse, *Jon. 4. 11.* he preserveth man and beast; He heareth the young ravens that cry to him only by implication. Doth he not then much more take care for men, for Ministers ?

Verse 10. *Should plow in hope*] Of maintaining his life by his labour, which is therefore called *the life of our hands*, because it is upheld by the labour of our hands, *Ludis, qui sterili semina mandat humo.*

Propert.

Verse 11. *Is it a great thing, &c.*] Do not we give you gold for brass ? Cast we not pearls before you ? *Alexander* the great gave *Aristotle* for his book *de Natura Animalium* 800. talents, which is 800000 Crowns at least. *Theodorus Gaza* translated that book into Latine, and dedicated it to Pope *Sixtus*. The Pope asked him, how much the rich outside of the book stood him in : *Gaza* answered, fourty crowns. Those fourty crowns he commanded to be repaid him, and so sent him away without any reward for so precious a piece of work. How well might the poor old Grecian sit and sing,

Interrogavit a-
stinus papa quan-
ti ornatus con-
staret ? &c
Joh. Manl loc.
com. 572.

*Heu male nunc artes miseras hac secula tractant,
Spes nulla ulterior, &c.*

Juven Satyr. 7.

Verse 12. *If others be partakers*] If your ordinary Pastours &c. For the false Apostles preached *gratu* (as some gather out of *2 Cor. 11. 12.*) partly to draw more Disciples, and partly to bring

bring an *odium* upon the Apostle, if he should not doe the like.

Verse 13. *Live of the things of, &c.*] Yea they lived plentifully and richly, as appears by the liberall gift of those Levites for Paschever-offerings, *2 Chron. 35. 9.*

Verse 14. *Even so hath the Lord*] Note that [*so*] saith one : "that is, As they of old lived at the Altar by tithes : so Ministers now. How else will men satisfie their consciences in the particular quantity they must bestow upon the Ministers? The Scripture speaks only of the tenth part.

Verse 15. *Better for me to die*] To be hunger-starved then to do any thing to the prejudice of the Gospel. Affliction is to be chosen rather then sin, *Job 36. 21.* *Quas non oportet mortes præciligere*, saith *Zwinglius*. What death should not a man chuse, nay what hell rather then to sin against his conscience? *Daniel* chose rather to be cast into the Lions den, then to bear about that lion in his own bosome. The Primitive Christians thought it farre better to be thrown to lions without, then to be left to lusts within. *Potius in ardentem rogam insiluro, quam ullum peccatum in Deum commiserò*, said a good man once. I will rather leap into a bonfire, then wilfully commit any wickedness. The Moute of *Armenia* will rather die then be defiled with any filth. If her hole be besmeared with dirt, she will rather choose to perish with hunger then be polluted. Such was *Paul* here, and such we ought all to be.

Epist. 3.

Ad Leonem magis quam lenonem. A cruel.

Piscus in Dan. 3.

Verse 16. *I have nothing to glory of*] My glorying is, that I preach it gratis, and thereby stop an open mouth, *2 Cor. 12. 16, 17, 18.* give them the lie that falsely accuse me, that I make a prize of you.

Tea woe is unto me] It was death for the high-Priest to enter the Tabernacle without his bells. Preach man, preach; thou wilt be damned else, said one to his friend. Be instant, or stand over the work, in season, out of season. See *Jacobs* diligence, *Gen. 31. 40.* And *Pauls*, *Act. 20. 20.*

Emendat.

Verse 17. *I have a reward*] Yet not earned, but of free-grace, God crowning his own works in us. He was a proud Papist that said, *Cælum gratis non accipiam*, I will not have heaven for nought. And he another, that said, *Opera bona mercatura regni caelestis*, Good works are the price of heaven. God will cast all such merit-merchants out of his Temple.

Verg.

Bellarm.

But

But if against my Will] *Virtus nolentium, nulla est.* God will strain upon no man. All his servants are a free people, *Psal. 110. 3.* All his souldiers volunteers. They flee to their colours, as the Doves to their windows, *Isa. 60. 8.*

Verle 18. *What is my reward then?*] *My merces mundi*, all that I have here.

Malch Alam.
pag. 359.

That I abuse not] *i. e.* That I make no indiscreet use of it. *Non opes, non gloriam, non voluptates quasivi* (said holy Melancthon) *Hanc conscientiam aufero, quocumq; discedo.* I never sought wealth, honour, nor pleasure. This my conscience tels me, what ever becomes of me.

And quia
regis hodie.

Verle 19. *That I may gain the more*] The Greek word for gain, signifieth withall the joy and delight of the heart in gaining. It signifies also craft or guile, such as is that of the fox: which when he is very hungry after prey, and can finde none; he lieth down and feigneth himself to be a dead carcasfe, and so the fowls fall upon him, and then he catcheth them. So must a Minister deny himself to gain his hearers.

Verle 20. *And unto the Jews, &c.*] Not in conforming to their impieties: but 1. In the use of things indifferent. 2. In mercifull compassion toward them.

To them that are under the law] Though not Jews borne, yet profelytes, as the Ethiopian Eunuch, Cornelius, &c.

Nat.

Verle 21. *That I might gain them*] A metaphor from merchants, *Qui negotiorum in manu*, Who are never weary of taking money. St Paul harps much upon this string, out of a strong desire of winning soules to God. Ministers must turn themselves into all shapcs and fashions both of spirit and speech to gain souls to God.

Verle 22. *To the weak*] Not pressing upon them the austerities of religion, but condescending and complying with them, as far as I could with a good conscience.

That I might save some] This is the highest honour in the world, to have any hand in the saving of soules. Let all of any ability put forth themselves hereunto: and if they have not fine manner, yet give the poor people barley bread, or whatsoever else the Lord hath committed unto them, as Bucer bad Bradford.

Alt. and Mon.
1453.

Verle 23. *That I might be partaker*] *i. e.* That I might be saved together with you. For the bell may call men to the Church, though it self never enter. The field may be well sowed with a dirty

dirty hand; the Well yeeld excellent water, though it have much mud. Noah's builders were drowned: and the sign that telleth the passenger there is wholsome diet, or warm lodging within, may it felt remain in the storms without. See 1 Tim. 4.16. *Nihil turpius est Peripatetico claudo.*

Verse 24. *Know ye not*] The Apostle argueth from their profane sports, yet approveth them not: As neither doth the Lord patronize Uury, Mat. 25. 27. Injustice, Luk 16. 1. Theft, 1 Thess. 5. 2. Dancing, Mat. 11. 17.

So runne that ye may obtain] Here is the race, but above the Crown, said Ignatius to Polycarp. Run to get the race, said Mr Bradford to his fellow-sufferers: you are almost at your journey's end. I doubt not but our Father will with us send to you also, as he did to Elias, a fiery chariot to convey us into his Kingdom. Let us therefore not be dismayed to leave our cloke behinde us, that is, our bodies to ashes.

Ως ὁ δὲ βῆε τὸ
σῆμα ἐν αὐτῷ
οἱ σῆμα ὅτι.

Act and Mon.
fol. 1495.

Verse 25. *Is temperate in all things*] These luxurious Corinthians were much addicted to their belly: he calls them therefore to temperance. Ill doth it become a servant of the highest, to be a slave to his palate, to have *animum in patinis & calicibus*, as the Sybarites. A man may eat that on earth, that he must digest in hell.

Aug.

Verse 26. *Not as uncertainly*] For, 1. I forget those things that are behinde, all worldly things, I set those by. 2. I have *Oculum ad metam* (which was Ludovicus Fives his Motto) an eye upon the mark. 3. I strain and stretch toward it. See all these Phil. 3. 13, 14.

That beats the air] As young Fencers use to do, but I beat mine adversary.

Verse 27. *My body*] My body of sinne in the whole man, not mine outward man only. If we finde the devil practising upon the flesh, the way is, not to revile the devil, but to beat the flesh.

A castaway] Cast out of heaven, as they were out of the fencing-schools, that were either crossie or cowardly.

CHAP. X.

Verse 1. *I would not that ye should*]

Bucholz.

mutato nomine de te Fabula narratur.
τοῦ παρ' ἐν ὅτ' αὐτῷ

Historia fide monitrice, faith one. There is very good use to be made of other mens examples. *Historia* hath it's name, faith *Plato*, of stopping the flux of errours and evil manners. For *mutato nomine de te Fabula narratur*. What better effects sinne hath produced in some man, it may in any man. *Lege igitur historiam, ne fias historia.*

Verse 2. *And were all baptized*] And yet were rooted out and rejected. Baptisme saveth; not the putting away of the filth of the flesh, but, &c. 1 Pet. 3. 21.

Verse 3. *And did all eat*] They fed upon Sacraments, and yet died in Gods displeasure. The carcase of the Sacrament cannot give life, but the soul of it, which is the thing represented.

Verse 4. *The same spirituall drink*] Here was no dry communion.

See Psa. 105. 41
Deut 9. 21.

That spirituall rock that followed them] The waters of the rock, the vertue and benefit went along with them: so should the efficacy of the Lords Supper with us. We should walk in the strength of it, as *Eliab* did of his cake.

Verse 5. *They were overthrown*] They died with the Sacramentall meat in their mouths: our priviledges excuse us not, but aggravate our enormities.

Verse 6. *Were our examples*] Worthily are they made examples that will not take them. *Alterius perditio tua sit cautio*. The destruction of others should be a terrour to us, that we may wash our feet in the blood of the wicked, *Psal. 52. 6*. It is a just preface and desert of ruine, not to be warned.

As they also lusted] As at *Kibroth Hattaavah*, where by a hasty testament they bequeathed a new name to the place of their buriall.

Verse 7. *And rose up to play*] Now if they were so cheared and strengthened by these murthering morsels, should not we be made active and abundant in Gods Word by the dainties of Gods Table?

Knewsub.on
Com. 7.

Verse 8. *And fell in one day*] The Apostle instead of the cloke
of

of heat of youth, puts upon fornication a bloody cloke, bathed in the blood of twenty three thousand.

Three and twenty thousand] *Moses* mentions 24000. where of one thousand were the chief Princes, the others inferiours, provoked to sin by their example. But why doth the Apostle insist in the speciall punishment of the people? To shew (saith learned Junius) how frigid and insufficient their excuse is, that pretend for their sins, the examples of their superiours.

Jun paral lib. 2
P. 37.

Verse 9. *Neither let us tempt*] By provoking him to jealousy, as *vers. 22.* especially by idolatry, that Land-desolating sinne.

Verse 10. *As some of them also*] *viz. Numb. 14.* And God said Amen to it, *vers. 28.* May he not justly say the same to our detestable God-damn-me's? *As truly as I live, saith the Lord, as ye have spoken in mine eares, so will I do to you.*

Verse 11 *For our admonition*] God hangs up some, as it were ingibbets, for publike example. See *vers. 6.*

Upon whom the ends, &c.] These then are the last and worst daies, the very lees and dregs of time. Now the worse the times are, the better we should be: and the rather, because an end of all things is at hand.

Verse 12. *That thinks he stands*] If he do but think so, if he be no more then a seester, he will fall at length into hell mouth. A man may live by a form, but he cannot die by a forme. Therefore rather seeke to be good, then seem to be so.

Verse 13. *But such as is common*] *Such as is humane, i. e.* Either such as is incident to men, as men, *Job 5 6.* Or such as men may well bear without buckling under it: Or such as comes from men, not from devils: *Ye wrestle against flesh and blood, &c.* Or you are yet only allured to idolatry, not forced by persecution. You gratifie your idolatrous acquaintance with your presence at their Idol-feasts; you are tempted and soone taken.

νῦν προσδρα-
στὴν ἀνθρώπων
ὅντιν Xenophon

But God is faithfull] When Mr Latimer stood at the stake, *Act. and Mon.* and the tormentours about to set fire to him and Ridley, he lifted *Job 579.* up his eyes toward heaven with an amiable and comfortable countenance, saying these words, *Fidelis est Deus, &c.* Ridley also at the stake, with a wondrous chearfull look ran to Latimer, embraced and kissed, and as they that stood near reported, comforted him,

lib. 1605.

him, saying, Be of good heart, brother. God will either aswage the fury of the flame, or else will strengthen us to abide it.

But will with the temptation] He proportioneth the burden to the back, and the stroke to the strength of him that beareth it. I thank God, said Mr *Bradford*, my common dileale (which was a rheum with a feebleness of stomach) doth lesse trouble me then when I was out of prison, which doth teach me the mercifull providence of God toward me.

Ibid 1489.

Verse 14. *Flee from Idolatry*] He calleth their sitting at the Idols-seats, though without intent of honouring the Idol, by the name of Idolatry: because. 1. Hereby they yeilded a tacite consent to that sinne. 2. Petty matters pave a causey for the greater.

Verse 13. *I speak as to wise men*] i. e. Well skilled in the doctrine of the Sacraments: from one of which I am about to argue. *Piscator* after he had read some of the Fathers, gave over for this reason, because scarce any of them did rightly understand the ute and efficacy of baptisme.

*Dieft de ratione
studij Theol.
pag. 115.*

Verse 16. *The cup of blessing*] Not the Chalice, but the common cup. *Calvin* chose rather to leave *Geneva*, then to use unleavened bread or wafer-cakes at the Lords Supper. We may not symbolize with Idolaters.

Is it not the communion] Doth it not signifie and set forth, yea, as an instrument, effect and exhibite this communion?

Verse 17. *And one body*] By the force of faith and love, *Can.* 6.9. *My dove is but one: the daughters saw her, and blessed her.* No such onenesse, entirennesse any where as among the Saints. Other societies are but as the clay in the toes of *Nebuchadnezzars* image, they may cleave together, but not incorporate one into another.

Verse 18. *Are not they which eat, &c.*] See *Levit.* 7. 15. Hence he infers that these *Corinthians* also eating of the Idols-sacrifices, were defiled with idolatry: *A pari.*

Verse 19. *What say I then?*] He prevents a mistake. See *cha.* 8.4. Ministers must in their discourses meet with all objections as much as may be.

Verse 20. *They sacrifice to devils*] A good intention then excuseth not. The Gentiles thought they had sacrificed to God. So do the Papists, who yet worship devils, whiles they worship
idols

idols of gold, and silver, and brasse, and stone, *Revel. 9. 20.* The devil is *ἰδωλολάτρης*, saith *Synesius* an Idol-lover.

In epist.

Verse 21. *Partakers of the Lords table*] Name and thing. The Popish opinion of Masse was, that it might not be celebrated, but upon an altar, or at least upon a *superaltare*, which must have it's prints and carects, or else the thing was not thought to be lawfully done. Our Communion Table they called an oyster-board.

*Act. and Mon.
fol. 111.
lib. 1. 13. 16.*

And the table of devils] *Redwald* King of *East-Saxons* had in the same Church one altar for Christian Religion, and another for sacrifice to devils.

Camden.

Verse 22. *Do we provoke the Lord*] As *Caligula* that dared his *fove* to a duell: As the raging Turk at the last assault of *Scodra*, most horribly blaspheming God. But who knoweth the power of his anger? It is such as none can avert or avoid, avoid or abide.

*Tor. hist. fol.
423.
Paul. 90. 11.*

Verse 23. *All things are not expedient*] *An liceat, an deceat, an expedit*, are three most needfull questions. Things lawfull in themselves may be unseemly for our state and calling; unbecomfull also to the benefit of others. Think unlawfull for thee whatsoever implies either inexpediency or indecency.

Bern.

Verse 24. *Let no man seek his own*] Self mis-carries us all, and makes us eccentric in our motions, nothing more.

Verse 25. *Whatsoever is sold &c.*] A portion of the consecrated flesh was usually sold by the Priests, who made their markets of it, as *Augustine* upon the *Romans* testifieth.

Verse 26. *For the earth is the Lords*] God, of his bounty, spreads a Table for all: Make no scruple therefore, eat freely.

Verse 27. *And ye be disposed to go*] Our Saviour when he saw that *Johns* austerity was censured, took his liberty in the use of creatures, and convenient company-keeping, *Luk. 7. 33. 34.* I do not finde where ever he was bidden to any table and refused. Not for the pleasure of the dishes, but for the benefit of so winning a conversation.

Verse 28. *The earth is the Lords*] Therefore in case of scandall abstain. Why shouldst thou use this creature, as if there were no more but this? Suspend thy liberty: Halt not thou all the world afore thee?

Verse 29. *Why is my liberty judged*] As a profane licence. We

H

should

should be shie of the very shaws and shadows of sin, *Quicquid fuerit male coloratum*, as Bernard hath it : if a thing look but ill favoured, abstain from it.

χρησ.

Verse 30. *For if I by grace*] Or, *By thanksgiving*. The same Greek word signifies both : to teach us, that a gratefull man is a gracious man. The *unthankfull* and the *evil* are let together as the same, *Luk. 6. 35*. God is *kinde to the unthankfull and to the evil*.

καὶ τὸν ἐδίδου
ἡ τὸν ἐλαύστε·
ἀλλ' τοῖς συνδι-
ατέλειον αὐτῶν.
Xenoph.

Druf. Apophth.

Verse 31. *Whether therefore ye eat, &c.*] Of a reverend Scotch Divine it is said, That *He did even eat and drink and sleep eternall life*. These common actions also are steps in our Christian walking, despite them not therefore, but refer them to that supreme scope. *Socrates* even in his recreations, profited his companions no lesse then if he had been reading Lectures to them. *Plato* and *Xenophon* thought it fit and profitable that mens speeches at meals should be written. *Quicquid agas propter Deum agas*, saith one. *Propter te Domine, propter te*, said another.

Augustin.

Verse 32. *Give none offence*] This is another end we should aim at, the edification of others. *Finibus, non officiis a vitijs, discernuntur viriutes*. Two things make a good Christian, good actions, and good aims.

Verse 33. *Not seeking mine own profit*] This, saith *Chrysostome*, is the most perfect Canon of Christianity, the top-gallant of true religion.

CHAP. XI.

Verse 1. *Be ye followers of me*]

Sculct.

THIS verse properly belongs to the former Chapter. The distinguishing of the books of Scripture into Chapters is not very ancient. But that of verses was devised and done by *Robert Stephens*, *Pio quidem at tumultuario studio* (as one saith well) with a good intent, but with no great skill, as appears here and in divers other places. The Apostle *chap. 10. 33.* had shewed his own practice : here he calls upon them to do accordingly. As the Ox follows the herd, so will I follow good men, *Etiam sequantur*, saith *Cicero*, although they do amisse. This was more then *S^t Paul* desires : *Be ye followers of me*, saith he : but only so far as *I am of Christ*, not an inch further.

Sicut vos
mentia, sic ego
bonos viros,
&c. Cic. ad
Attic.

Verse

Verse 2. *And keep the ordinances*] Gr. the *traditions* or *doctrines* by word of mouth. These are 1. *Dogmaticall*, concerning faith and practice, 2 *Thess.* 2. 15. 3. *Rituall*, and these again are 1. Perpetuall, as that of the manner of administering the two Sacraments. 2. Temporary, as that of abstaining from certain meats, *Act.* 15. 28, 29. And those other pertaining to the observing of externall order and decency in Church-assemblies. And of these the Apostle here speaketh.

Sclater, in loc.

Verse 3. *The head of the woman is man*] Were it not an ill fight to see the shoulders above the head, the woman usurp authority over the man? A prudent wife commands her husband by obeying, as did *Livia*.

dußertriv.
1 Tim. 2. 12.

Verse 4. *Dishonoureth his head*] As they accounted it then and there. In other places it is otherwise. The French preach covered. The Turks neither kneel nor uncover the head at publike prayers, as holding those postures unmanly. Severall countreys have their severall customs. *Basilades* Duke of *Muscovia* shewed himself a tyrant in nailing an Embassadours hat to his head, for not uncovering it before him.

B'uns voiage,
p. 88.

Verse 5. *Praying or prophecying*] That is, joyning with the man that praieth or prophecieth, and going along with him in her heart. Thus the King and all *Israel* with him offered Sacrifice before the Lord, 1 *Kin.* 8. 62. And thus the unlearned sey, *Amen*, 1 *Cor.* 14. 16. See the Note on *Rom.* 16. 1.

Verse 6. *For a woman to be shorn*] Our *Hic-muliers* hold it now no shame. If *Henry* the sixth had seen such creatures, he would have cried out, as once he did at the sight of naked breasts, *Fie, fie, Ladies, insooth you are too blame, &c.*

Daniels hist.
p. 198.

Verse 7. *He is the image and glory of God,*] Even as an image in the glasse doth look toward us, from whom it is reflected: So (saith one) doth Gods image in us make the eyes of our minds view him the authour of it in us. And as the eye becometh one with that which it seeth, and is after a sort in that light it beholdeth: so are we by the vision of God, which is begun in us, one with him and in him.

Bayns letters.

The woman is the glory of the man] Either because he may glory in her, if she be good: or because she is to honour him, and give glory to him.

Verse 8. *But the woman of the man*] Of a bone she was made, and but one bone, *Ne esset ossa*, saith a Divine: A bone

Vitis Palatina.

of the side it was, not of the head (she is not to be his mistress) nor of the foot (she is not to be his handmaid) but of the side, to shew that she is a companion to her husband. A bone from under the arm, to minde the man of protection and defence to the woman. A bone not farre from his heart, to minde him of dilection and love to the woman. A bone from the left side, to put the woman in minde, that by reason of her frailty and infirmity, she stands in need of both the one and the other from her husband.

As Artemisia,
Zenobia, bian-
dina.

Anna Aetliana
Guifiorum &
Nemorous. pa-
rens. Ituan.
bist l. 114.
Numb. 5. 18.

Verse 9. *For the Woman*] *sc.* To serve her : unlesse it be some women, specially called to, and qualified for government. Amongst whom Queen Elizabeth that female-glory is famous : Of whom a great French Dutchesse said, That she was, *Gloriosissima, & omnium quae unquam scepirum gesserunt felicissima famina*. Besides her Sex, there was nothing in her woman-like or weak.

Verse 10. *To have power*] That is, a veil, called in Hebrew *Radid*, of Radad to bear rule. And indeed what was this subjection to the husband, but a kinde of power and protection derived to the wife, in respect of her form. & estate ?

Because of the Angels] Present in the Assemblies of the Saints. This was set forth of old by the hangings of the Tabernacle wrought with Cherubims within and without. Others understand this Text of Ministers, frequently called Angels, Hag. 1. 12, 13. Revel. 2. and 3. Judg. 2. 1. (that Angel is thought to be Phineas) Eccles. 5. 6. Neither say thou before the Angel (i. e. before the Lords Priest) it was an error.

Verse 11. *Neither lesse neither more*] This is added for the womans comfort. There must be all mutuall respects and melting-heartednesse betwixt married couples, which being preserved fresh and fruitfull, will infinitely sweeten and beautifie the marriage-estate. Love is a quoin that must be exchanged betwixt them; and returned in kinde. *Husbands love your wives*, Colos. 3. 16. He saith not, Rule over your wives, as he had said, *Wives submit yourselves to your husbands*, but *Love your wives*; yea, let all your things be done in love : for neither is the man without the woman; he is not compleat without her, he wants a piece of himself : neither is the woman without the man, she cannot subsist without him, as the Vine cannot without a supporter. The rib can challenge no more of her, then the earth can of him, &c.

Verse 12.

Verse 12. *But all things of God*] God consulted not with man to make him happy (saith one.) As he was ignorant while himself was made, so did he not know while a second self was made out of him: Both, that the comfort might be the greater then was expected; as also, that he might not upbraid his wife with any great dependance or obligation, he neither willing the work, nor suffering any pain to have it done.

Verse 13. *Judge in your selves*] All Christs sheep are rational, able to discern of things that differ, having their senses thereunto exercised, *Heb. 5. 14.* But some sins are condemned by common sense, as here: and religion is founded upon so good reason, that though God had not commanded it, yet it had been our wisest way to have chosen it. But lust doth oft so blear the understanding, that a man shall thinke he hath reason to be mad, and that there is great sense in sinning.

Verse 14. *That if a man have long hair*] Bushes of vanity, which they will never part with (saith *Marbury*) until the devil put a candle into the bush. But our Gallants object, That the Apostle here intendeth such hair as is as long as womens hair. Whereunto we answer, That *Homer* calleth the Greeks hair-nourishing men, who yet did not wear their hair long as women. How *Cromwell* handled the snag-haired ruffian; See *Acts and Monuments of the Church*, folio 1083. How God hath punished this unnaturall sin by that loathsome and horrible disease in the hair, called *Plica Polonica*; See *Hercules de Saxonia*: And out of him *Mr Bolton* in his four last things, pag 40. It begun first (saith he) not many years ago in *Poland*: It is now entered into many parts of *Germany*. And methinks our monstrous fashionists both male and female, the one for nourishing their horrid bushes of vanity: the other for their most unnaturall and cursed cutting their hair, should every hour fear and tremble, lest they should bring it upon their own heads, and amongst us in this kingdom. Our *Henry 1.* repressed the wearing of long hair: which though it were a gaiety of no charge, yet for the undecency thereof, he reformed it, and all other dissolutenesse. See *Mr Prins Unlovelinesse of love-locks*.

καρυχολογοῦνται
Α' χαλκὸς Ὁμερῶ

Daniels Hist:
67.

Verse 15. *Her hair is given her*] Now it is a vile thing to go against nature. *Cyprian* and *Austin* say, That garish apparell is worse then whoredom: because whoredom only corrupts chastity, but this corrupts nature.

Verse 16. *Seems to be contentious*] *A doctore glorioss, & Pastore contentioss, & inutilibus questionibus, liberet Ecclesiam suam Dominus*, said Luther. From a vain-glorious Doctour, from a contentious Pastour, and from endlesse and needlesse controversies, the good Lord deliver his Church.

We have no such custome] viz. To strive about trifles, but to submit to our teachers, *Heb. 13. 17.* It is a vile thing, saith one, to vex our Ministers by our obitancy; yea, though they were not able to make to full demonstration, yet when they reprove such things, out of a spirituall jealousy and fear that they corrupt the peoples hearts, they are to be heard and obeyed.

Verse 17. *I praise you not*] q. d. I discommend and dispraise you. The *Corinthians* were in many things faulty and blame-worthy. *S^t Paul* deals plainly and freely with them, and would not therefore take their offered kindenesse, *2 Cor. 12.* lest he should be ingaged to them, and by receiving a curtesie, sell his liberty.

Verse 18. *There be divisions*] *Gr. Schismes, rents*, yea, and that about the Sacrament of the Lords Supper (that bond of love) thorow *Satans* malice. Now there can be no greater sinne committed, saith *Chrysostome*, then to break the peace of the Church. *Cyprian* saith, It is an inexpressible blemish, such as cannot be washed off with the blood of Martyrdom. The error of it may be pardoned (saith *Oecolampadius* in his Epistle to the *Lutherans* of *Suevia*) to there be faith in Christ Jesus: but the discord we cannot expiate, though we should lay down our lives to doe it.

Verse 19. *There must be heresies*] Therefore much more schismes, which also, for most part, do degenerate into heresies; as an old Serpent into a Drago. In the time of Pope *Clement* the fifth, *Frederick* King of *Sicily* was so offended at the evil government of the Church, that he began to question the truth of the Christian religion. But *Arnoldus de villa nova* confirmed and settled him by this and such like places of Scripture, *Offences must come, there must be heresies, &c.* God having decreed and fore-told it.

Maybe made manifest] As they are now, if ever, in these shedding and discriminating times. So in the *Palatinase* they fell to Popery, as fast as leaves in Autumn.

Verse 20. *This is not to eat, &c.*] When the Lords Supper therefore is not rightly administred, it is no longer his; especially

if

Bisfeld on
1 Pet. 3.

gignat.

Hom. 11. ad
Ephef.
Lib. de unitate
Ecclesie
Oecol. ad frat.
in Suevia

if the substantial thereof be omitted. As in those Sacrifices, *Hof. 9. 4.* Their bread for their soul shall not come into the house of the Lord; that is, the bread for their naturall sustenance. He speaks of that meat-offering, *Levit. 2. 5.* appointed for a spirituall use, yet called the bread for their life or livelihood; because God esteemed it no other then common meat. So *Ier. 7. 21.* in scorn he calls their sacrifice, flesh, &c.

Verse 21. *Every one taketh*] Eateth and communicateth with those of his own sect and faction only, not staying for others. Such among the *Philippians* were those of the concision, Chap. 3. 2. that made divisions, and cut the Church into little pieces and sucking Congregations, making separation.

Verse 22. *What? Have ye not houses*] Here he abolisheth their love-feasts, for the disorder that fell out therein. The Greek Church neverthelesse retained them: but the *Roman* Church laid them down, as *Iustin Martyr* witnesseth.

Verse 23. *For I have received*] *Rectum est regula sui & obliqui.* The Apostle seems to rectifie them, by reducing them to the first institution.

The same night, &c.] It was his last bequeath to his Church, for a *καθαρτήριο αλαζήνων*, as *Ignatius* hath it, a sovereign both purgative and preservative.

This is my body] *En praeclaram illam consecrationem,* Behold that goodly consecration (saith *Beza*) for the which the Shavelings say, that they are more holy, then the very virgin *Mary*. For that *Mary* only conceived Christ, but they create him. Whereunto the Virgin might well reply, That she carefully nourished Christ whom they cruelly devour. Dost thou beleeve (saith the Doctour to the Martyr) that Christs body and blood is in the Eucharist really and substantially? I believe, saith he, that that is a reall lie, and a substantial lie. When *Cranmer* was brought forth to dispute in *Oxford*, Dr *Weston* Prolocutour thus began the disputation, *Convenistis bodiè, fratres, profligaturi detestandam illam heresin de veritate corporis Christi in Sacramento, &c.* At which mistake, divers learned men burst out into a great laughter.

Verse 25. *He took the Cup*] See the Note on *Matthew 26. 27.*

Verse 26. *Ye do shew*] We need no other crucifix to minde us of Christs passion.

Beza in confess.
242.

At. and Mon.

At. and Mon.
fol. 1300.

Till he come] There shall be a Church then, and the pure worship of God, till the worlds end, maugre the malice of tyrants and heretikes.

Verse 17. *Shall be guilty*] Because they profane the holy symbols and pledges of Christs blessed body and blood. These are in some sense, as guilty as those that spit upon Christs face, or that spilt his blood: As the Donatists that cast the holy elements to dogs; or as that wretched *Booth* a Bachelour of Arts in *S. Johns* Colledge in *Cambridge*, who being Popishly affected, at the time of the Communion took the consecrated bread, and forbearing to eat it, convey'd and kept it closely for a time, and afterwards threw it over the Colledge-wall. Not long after this, he threw himself headlong over the battlements of the Chappel, and so ended his life.

B. Morton In-
str. of the Sacr:
l. 5. c. 3.

Verse 28. *Let a man examine*] A Metaphor from Metallaries or Lapidists, as they try their mettals or precious stones, and do it exactly, that they be not cozened, so here, men must make an exact scrutiny.

And so let him eat] After preparation, participation. The Heathens had their *cena pura*, the night before their Sacrifices. The *Russians* receive children after seven years old to the Communion, saying, that at that age they begin to sin against God. But can they say, that at that age they can examine themselves, and receive preparedly? *Chrystostome* calleth the Lords Table, that dreadfull table, and the Ancients call the Sacraments dreadfull mysteries.

Breerwoods
Enquir. 135.

φεικιδης.
τα φεικτα μυσ-
τερια

Verse 29. *Eateth and drinketh damnation*] He that came in without a wedding-garment on his back, went not away without fetters on his feet: He was taken from the table to the tormentours. Gods table becomes a snare to unworthy receivers; they eat their bane, they drink their poison. *Henry* the seventh Emperour of *Germany*, was poisoned in the Sacramentall bread by a Monke. Pope *Victor* 2. by his sub-Deacon in the Chalice; and one of our Bishops of *York* by poison put into the wine at Sacrament. God will deal with ill communicants, as *Job* 20. 23. They will speed no better then *Amnon* did at *Absholoms* feast.

Verse 30. *Many are weak*] The mortality at *Corinth* began at Gods house, and that for unworthy communicating. God will be sanctified of all that draw-near to him. He loves to be acquainted with men in the walks of their obedience, and yet he takes state upon

upon him in his ordinances, and will be served like himself, or we shall hear from him.

Verse 31. *We should not be judged*] God should be prevented, and the devil put out of office, as having nothing to say against us, but what we have said before.

Verse 32. *That we should not, &c.*] *Ferre minora volo, ne graviora feram.*

Verse 33. *Wherefore my brethren*] He that reproveth and adviseth not, doth as it were snuff the lamp, and not pour in oyl.

CHAP. XII.

Verse 1. *I would not have you ignorant*]

TO wit, of the only authour, and true end of them, *Let ye be* Col. 2. 18.
vainly puffed up by your fleshy minde. Ignorance breeds pride,
Rev. 3. 17.

Verse 2. *Even as ye were led*] It is the misery of a naturall man that hath not his heart stablished with grace, to be carried away as he is led, to be wherried about with every winde of doctrine, to have no mould, but what the next seducer casteth him into : being blown like a glasse into this or that shape, at the pleasure of his breath.

Verse 3. *Callesh Jesu accursed*] As the wicked Jews do at this day in their daily prayers and abbreviatures : And as the Gentiles did of old, and these *Corinthians* among the rest. But now they would rather die then do so : as *Pliny* writes to *Trajan* the Emperour, that he could never force any that were Christians indeed, either to invoke the gods, or to do sacrifice before the Emperours image, or to curse Christ.

*Quorum nihil
exigi posse dicun-
tur qui sunt
revera Christi.
ant. Plin. epist.*

And that no man can say, &c.] That is, No man can with the fiduciall assent of his heart, acknowledge Christ to be the only Lord, whom he is to worship by the same impulsions, by which another curses and blasphemes him, but by such peculiar motives as are suggested and revealed unto him by the holy Ghost.

Verse 4. *But the same spirit*] As the divers smells of flowers come from the same influence, and the divers sounds in the organ from the same breath.

Verse 5. *Differences of administrations*] i. e. Ecclesiasticall functions,

functions, all of them the *dona honoraria* of the Lord Christ, *Ephes. 4. 8---11.*

Verse 6. *Diversities of operations*] The holy Ghost may use one of lesse grace, to do more good then one of more : though he delights to honour those of most sincerity with most successe, as *1 Cor. 15. 10.*

*Paulum seculae
distat inertia
celata virtus,
Hor.*

Verse 7. *To profit withal*] We are neither born nor born a- gain for our selves. If we be not fit to serve the body, neither are we fit to be of the body : He is not a Saint that seeketh not com- munion of Saints. *Pudeat illos, qui in studijs se abdidere, ut ad vitam communem nullum fructum ferre possint,* saith Cicero, They may w. ll be ashamed that imploy not their talents for a pub- like good.

Verse 8. *The word of wisdom*] *The tongue of the learned, to time a word, Isa. 50. 4.* to set it upon it's circumferences, *Prov. 25. 11.* to declare unto man his righteousness, when not one of a thou- sand can do it like him, *Job 33. 23.*

M. Edwards :
his Antapolog.

The word of knowledge] This, say some, is the Doctours of- fice, as the former word of wisdom is the Pastours. But the essentiall difference betwixt Pastours and Doctours in each Congregation is much denied by many learned and good Divines.

*Rolloc de vo-
cations.*

Verse 9. *To another faith*] The faith of miracles, which a man may have, and yet miscarry, *1 Cor. 13. 2.* So doth not any one that hath the *faith of Gods elect* ; that faile not, *Luk. 22.* Some say the Apostle here meaneth hystoricall faith : And this seems the more probable, because he speaketh of the working of miracles, *vers. 10.*

Verse 10. *Discerning of Spirits*] They discerned not mens hearts of themselves (for to God only) but by a speciall work of Gods Spirit discovering them to their eyes, as *Peter* discerned *Ananias*, and afterwards *Simon Magus*, whom *Philip* mistook and baptized.

Verse 11. *One and the self same spirit*] Who yet is called, the seven spirits of God, *Revel. 1. 4.* for his manifold and sundry ope- rations.

Verse 12. *So also is Christ*] Mysticall Christ, the Church. Christ the *Saviour of his body* (*Ephes. 5. 23.*) accounts not him- self compleat without his Church, *Eph. 1. ult.* So God is called *Isa- cob*, *Psal. 24. 6.*

Verse 13.

Verse 13. *For by one spirit, &c.*] By the testimony of the two Sacraments, whereof we all partake, the Apostle proveth that we are all but one body, and should therefore as Bees bring all our honey to the common hive.

Are we all baptized] The Apostles received all into the Church that believed and were baptized, without particular probation for some daies, weeks, moneths or years, and entering into a private solemn Covenant.

And have been all made to drink] *Potionati sumus*, saith Pistorator, and so prove our selves to be of the corporation and company of belivers. But what was the meaning of that passage in the old Church-Catechisme, *There are but two Sacraments only, as generally necessary, &c.* Are there any more then two, though not absolutely and generally necessary to all men in all times, states and conditions whatsoever? The Papists themselves say, that five of their Sacraments at least, are not generally necessary.

Verse 14. *Not one member, but many*] As mans body curiously wrought, and as it were, *by the book*, Plal. 139. 16. Had God left out an eye or hand in his common-place-book (saith one) thou hadst wanted it.

Verse 15. *If the foot should say &c.*] Inferiours must not envy those above them, but be content, sith it is God that cutteth us out our severall conditions; and a Scavenger may honour God in his place, as well as a Minister in his.

Verse 16. *If the ear*] A man had better be blinde, lame, dumb, then deaf; because by the ear life enters into the soul, *Isa. 55. 3.*

Verse 17. *If the whole body, &c.*] It is proper to God to be *omnibuscumque*, all-eye: *Sic spectat universos quasi singulos, sic singulos quasi solos.*

Verse 18. *God hath set, &c.*] And he, as only wise, doth all in number, weight and measure. Shall we not rest in what he hath done as best? *What can the man do that cometh after the King?* Ecclel. 2. 12.

Verse 19. *Where were the body*] So the body politike consisteth not of a Physician and a Physician (saith Aristotle) but of a Physician and an husbandman, &c. Arist. Ethic.

Verse 21. *The eye cannot say, &c.*] Superiours may not slight their inferiours, sith they cannot be without them; as one time or other they will be forced to acknowledge. It was a saying of

of General *Vere* to the King of *Denmark*, That Kings cared not for souldiers, untill such time as their Crowns hung on the one side of their heads.

Verse 22. *Which seem to be, &c.*] As the organs of nourishment, not so noble, but more necessary then those of the senses.

Verse 23. *And those members*] As the organs of excretion and generation.

Our uncomely parts, &c.] It was at the abomination of *Baal-peor* or *Priapus*, that his worshippers said, *Nos, pudore pulso, stamus sub Jove, sculis apertis, &c.* God taught our first parents to make coverings to hide their nakedness; and the contrary is oft threatned as a curse.

Verse 24. *For our comely parts*] A fair face needs no dresse, is it's own testimoniall, a bait without an hook, said *Socrates*.

Verse 25. *Should have the same care*] As if the heel do but ache, the whole condoleth and cureth.

Verse 27. *Now ye are, &c.*] *S. Cyprian's* sympathy is remarkable; *Cum singulis pectus meum copulo, maroris & funeris pondera luctuosa participo: Cum plangentibus plango, cum desistentibus desceo.* Hereby he shewed himself a living member.

Verse 28. *Diversities of tongues*] This comes in last; either to bid check to their pride, who gloried so much in their many languages: or because he meant to say more to it in the words following.

Verse 29. *Are all teachers?*] Yes, some would have it so; as in *Alcibiades* his army all were leaders, no learners.

Verse 31. *Cover earnestly, &c.*] This is the best ambition. Christians should strive to excell, and be the best at what they undertake. *Melancthon* saith, that *Frederick* the Electour of *Saxony*, had cropt off the tops of all virtues.

A more excellent way] What was that? Charity to God and men, *Chap. 13. 1.* Graces are better then gifts.

Isa. 3.

Δελεῖς ἀνὴρ
ἐν γυναικί σου

Ζηλωτὴς.
Ambit.

CHAP. XIII.

Verse 1. *Though I speak with the tongues*]

THe *Corinthians* gloried much in this gift of tongues: But this a man may have, and yet perish, as *Mithridates*, who is said to have spoken two and twenty languages. And *Cleopatra* was a great linguist, she could give answers to *Ethiopian*, *Hebrew*, *Arabick*, *Syrian*, *Median* and *Parthian* Embassadors, saith *Plutarch*: yea she could turn and tune her tongue as an instrument of many strings, to what dialect she pleased.

τη γλωτταν
ωσπερ οργανον
η πολυτροπον
ευνετοσ τετρα-
σας, &c. *Plut.*

And of Angels] Not that angels have tongues; as neither have they wings, though they are said to flie, and even unto *weari-ness of flight*, Dan 9. 21. A certain Frier undertook to shew to the people a feather of the Angel *Gabriels* wing, and so verified the old proverb, *A Frier a liar*. But the Apostle here useth an high kinde of expression, such as is used, *Alt. 6. 15. Psal 78. 25*. Unlesse perhaps, saith *Chrysostome* here, the angels have, *suo modo, sua colloquia*. The Schoolmen have great disputes about it, and tell us, that when an angel hath a conceit in his minde of any thing, with a desire that another should understand it; it is enough, it is done immediately. But are not these they that intrude into those things that they have not seen, *Colos. 2. 18*. understanding neither what they say, nor whereof they affirm, *1 Tim. 1. 7*. Like unto these are our new Millenaries, that upon a mistake of some high expressions in Scripture, which describe the judgements poured out upon Gods enemies in making a way to the Jews conversion by the pattern of the last judgement, think that Jesus Christ shall come from heaven again, and reign here upon earth a thousand years.

Cartons thank,
Reincom, p. 174.

Verse 2. *And have no charity*] It I knew and did all for ostentation, not for edification: As *Stephen Gardiner*, who blew up his gifts to the view of others, as Butchers blow up their flesh.

See M. Cartons
sixth viol, p. 26

Verse 4. *Though I bestow all my goods*] Unlesse I draw out my soul as well as my theaf to the hungry, *Isa. 58. 10*. Many shrink up charity to an handbreth to giving of alms.

Alt. and Mon.
Jul. 1020.

And though I give my body. &c.] As *Servetus* the heretike did at *Geneva*, anno 1555. So *Manzins* the Anabaptist gave his body to be drowned at *Tigre*, anno 1527. *Fisher* Bishop of *Rochester*

Calv. opus.

Scollet. Annal.

Act. and Mon.
fol. 1005.

Rocheſter to be beheaded, for holding the Popes ſupremacy. *Fri-
er Forreſt* to be hanged, for the ſame cauſe. And how many of
our Popiſh Martyrs (malefactours or traitours, I ſhould ſay)
have worne the *Tiburn-tippet*, as *Father Laſimer* phraſeth it?
And more of them muſt; for they be ſome of them knaves all, as
the *L. Audley* Chancellour of *England* once ſaid to the 13. *Cal-
lice* priſoners for religion, whom he diſcharged: and like bells they
will never be well tuned, till well hanged.

Act. and Mon.
fol. 1117.

Verſe 4. *And is kinde*] Or, is eaſie to be made uſe of, ready
to any good office. Charity is no churl.

ΧΗΤΕΥΕΤΑΙ.

In Epiſt. lib.
3.

Vaunteth not it ſelf] With the ſcorn of others. *Arriannus*
ſaith, that he is *τιμωρεῖ*, that blaſmeth others, and is reſtleſſe in
himſelf. Such an one was *Timon* of old, and *Laurentius Val-
la* alate.

Is not puffed up] Hence charity is pourtraied as a naked childe
with a merry countenance, covered in a cloud, with a bloudy heart
in the right hand, giving honey to a Bee without wings.

ἀνυποκρίνεται.

Verſe 5. *Behave it ſelf unſeemly*] Or, doth not diſgrace
any one.

μη ἐξ ὀργῆς ἔκλυται.

Is not eaſily provoked] Falls not into any ſharp fit (as they
did, *Act. 15. 39.*) as that her teeth are ſet on edge, or that ſhe
ſhould ſhew her anger by the trembling of the body.

Thinketh no evil] Is not ſuſpicious, or doth not meditate re-
venge.

D. Salatter.

Verſe 6. *Rejoyceth with the truth*] *Nulla eſt igitur inter ma-
los charitas, ſed conjuratio potius*, ſaith a grave Expoſitor. It
is not charity, but conspiracy that is found in wicked men.

ἐν ὁρῇ λογί,

Verſe 7. *Beareth all things*] Covereth faults with her large
mantle, diſembleth injuries, ſwalloweth down whole many pils,
that would prove very bitter in the chewing.

Beleeveeth all things] Is candid and ingenuous, yet not blinde
and blockiſh. No man may raviſh me out of my wits, ſaith one;
to conclude as *Walter Mapes* did of his Church of *Rome*, after he
had related the groſſe ſimony of the Pope; *Sic tamen Domina ma-
ter q̃ noſtra Roma baculus in aqua fractus, & abſit credere qua
vidimus*. If a Papiſt ſee one of their Prielts kiſſing a woman, he
is by their Canon-law bid to believe, that the Prieſt is giving her
counſel only. Their rule to their novices is, *Tu & Aſinus unum
eſtote*.

Endureth all things] Love, as it is a paſſion, ſo it is tried ra-
ther by paſſions then actions.

Verſe 8.

Verse 8. *Prophecies, they shall fail*] The Arch-prophet shall teach us immediately, as he had done *Moses* and *Elias*, who appearing to Christ in the transfiguration, knew, and could say far more to our Saviour for his comfort and confirmation against the bitterness of his death, then ever they could, whiles here living upon earth, *Luk. 9. 31.*

Whether there be knowledge] Got by study and communicated to others. For *Lilmodlelammud*, say the Rabbins, we therefore learn that we may teach.

Verse 9. *We prophecy in part*] We therefore know but imperfectly, because we are taught but imperfectly. My greatest knowledge, said *Chytraus*, is to know that I know nothing. And not only in most other things am I ignorant, said *Austin*, but even in the Scriptures (my chief study and trade of life) *Multò plura nescio quam scio*. The Rabbins in their Comments upon Scripture, when they meet with hard knots that they cannot explicate, they solve all with this, *Elias cum venerit, solvet omnia*.

Melch. Adam.

Aug. *epist. 119. cap. 21.*

Verse 10. *Then that which is in part*] As the old slough falls off, when the new skinne comes on. As a man returns no more to the free school, that hath proceeded in the University.

Verse 11. *When I was a childe*] *Adrian 6.* before he became Pope, taxed the Church of *Rome* for many errors: but afterwards, being desired to reform them, he wickedly abused these words for an answer, *When I was a childe, I spake as a childe, &c. but now being a man, &c.*

Verse 12. *In a glasse, &c.*] See *Numb. 12. 8.*

Even as I am known] We shall know the creatures by knowing God: as God now knows all his works, by knowing himself.

Verse 13. *The greatest of these*] Because longest lasting. Gifts that suppose imperfection in us, as faith and hope, or misery in others, as pity, &c. shall be put away.

CHAP. XIV.

Verse 1. *Follow after charity*]

FOLLOW it hot-foot, as they say : pursue and practice it. It is more then to desire or to be zealous of a thing, as it follows in the next words, be zealous of spirituall gifts. Follow charity close, as the Hunter doth his prey, or as the persecutour doth the Martyr, that will hide or escape if he can. Charity may be fitly compared to the precious stone *Pantarbe* spoken of by *Philostatus*. A stone of great beauty and of strange property. So bright it is and radiant, that it gives light in the darkeſt midnight. And that light is of that admirable vertue, that it brings together the stones that it reacheth into heaps, as if they were so many hives of Bees. But nature, lest so precious a gift should be undervalued, hath not only hid this stone in the secret bowels of the earth, but hath also put into it a property of slipping out of the hands of those that hold it, *Nisi provida ratione teneatur*, unless they hold it fast indeed.

Verse 2. *In an unknown tongue*] So they that preach in a kinde of Roman English, and not in a low language to the peoples capacity.

But unto God] *Canit sibi & Musis*, as the proverb is : And as good he may hold his tongue, for God needs him not.

Verse 3. *To edification, to exhortation*] These three ends every preacher ought to propound to himself : 1. *Edification* in knowledge and holinesse. 2. *Exhortation*, that is, Reprehension and Admonition. 3. *Consolation*, lest that which is lame be turned out of the way, *Heb. 12. 13.*

Verse 4. *Edifieth the Church*] Therefore prophecy is the more worthy, because profitable. *Prodesse melius quam praesse.*

Verse 6. *If I come unto you, &c.*] This you would not like in me. And is that *Venus in Caio*, that is, *Navus in Titio* ? a blemish in one, that is a beauty in another.

By revelation or by knowledge, or &c.] *Piscator* reads it by revelation, or by knowledge, that is, either by prophesying or by doctrine. The Apostle expounding himself.

Verse 7.

Δ' 10. κατ' 75.

Ζηλ. 8. 75.

*Philostatus in vit.
Apollony lib 3
cap. 4*

Verse 7. *Except they give a distinction*] *Unifono nihil auri- bus moleſtius.* Discords in muſick make the beſt harmony. *Blunts voiage, pag. 105.*
 Thorow all Turkey there runs one tune, nor can every man play that : yet ſcarce any but hath a fiddle with two ſtrings.

Verse 8. *For if the Trumpet*] Similies are excellent for illuſtra- tion, and muſt be fetcht from things familiar.

Verse 9. *Ye ſhall ſpeak into the air*] You ſhall loſe your labour, and may as well keep your breath to cool your broth.

Verse 10. *So many kindes of voices*] Seventy two maternall languages, they ſay.

Verse 11. *A Barbarian*] So the *Grecians* called all Nations that ſpoke not their language. It is reported that no where at this day is ſpoken more barbarous language then at *Athens*, once the Greece of Greece. *Neand. Chron.*

Verse 12. *To the edifying of the Church*] Clouds when full, pour down, and the preſſes over-flow, and the Aromaticall trees ſweat out their precious and ſoveraign oils, and every learned Scribe muſt bring out his treaſure for the Churches behoof and benefit.

Verse 13. *Pray that he may interpret*] Pope *Innocent* the third never praied thus : for he ſaid that the Church decreed the ſer- vice in an unknown tongue, *Ne ſacroſancta verba vileſcerent*, leſt the holy words ſhould be under-prized. But publike praiers in an unknown tongue, ſaith one, muſt be attributed to the change of time it ſelf in *Italy, France and Spain*, for there a long time the Latine was underſtood of all. But when afterwards their ſpeeches degenerated into thoſe vulgar tongues now there uſed, then the language not of the ſervice, but of the people was altered. *Eraſm.*

Verse 14. *Unfruitfull*] In regard of others edification. It were a great grace, ſaid *Lambert* the Martyr, if we might have the Word of God diligently and often ſpoken and ſung unto us in ſuch wiſe, that the people might underſtand it : then ſhould it come to paſſe that croſſemen ſhould ſing ſpirituell Pſalms ſitting at their work, and the husbandman at his plow, as wiſheth *S. Hierome*. *Pavier* Town-clark of *London* in *Henry* the eighths time, was a man that in no caſe could abide to hear that the Goſpel ſhould be in *English* : Inſomuch that he once ſware a great oath, that if he thought that the Kings highneſſe would ſet forth the Scripture in *English*, and let it be read of the people by his authority, rather *Aſt. and Mon. fol. 1015.*
Ibid 962.

then he would so long live; he would cut his own throat. But he broke promise; for shortly after he hanged himself.

Sphinx. Philos.

Verse 15. *I will pray with understanding*] To an effectual prayer there must concur *intentio & affectus*, the intention of the minde, and the affection of the heart. Else it is not praying but parroting. I have read of a Parot in *Rome*, that could distinctly say over the whole Creed.

Specul. Europ.

Verse 16. *Say Amen*] This the Apostle reckons for a great losse. The poor misled and muzzled Papists are enjoined not to joyn so far with a Protestant in any holy action, as to say *Amen*. But in that, there is no so great losse.

Verse 17. *But the other is not edified*] This we should all labour, viz. to edifie others. *Synefius* speaks of some, who having a treasure of tongues, and other abilities in them, would assoon part with their hearts as their meditations: the canker of whose great skill shall be a witnesse against them.

Verse 18. *I thank my God, &c.*] Skill in tongues is, as now, a great blessing. Indeed at first when men began *λογιμαχίαν*, to fight against God, they were compelled *λογιμαχίαν*, to brabble in divers languages, seventy two, as *Epiphanius* affirmeth. But God hath turned this curse into a blessing unto his people, *Act. 2.* and as in the first plantation of the Gospel, so in the late Reformation, God sent it before, as his munition to batter the forts of Antichrist, who had banished arts and languages, overspreading all with barbarisme and Atheisme. *Græcè nosse suspectum erat, Hebraicè fieri hæreticum.*

Benedict. Mor.
120. in 1 Cor. 14

Verse 19. *In an unknown tongue*] A Parisian Doctour tells us that though the Apostle would have Gods service to be celebrated in a known tongue, yet the Church for divers weighty reasons hath otherwise ordered and appointed it. The Mahometans read their Alchoran (which they supposed were profaned, if it were translated into vulgar tongues) and perform their publique devotions in the Arabique tongue, which is their learned language.

Breem En-
quir. 183.

Verse 20. *Be not children*] *Mentibus scilicet, sed moribus.* Mat. 18. 3. See the Note there.

In malice be ye children] In innocency and ignoscency.

In understanding be men] Is it not a shame to have no more understanding at eighty, then at eight years of age?

Verse 21. *With men of other tongues*] God threatened the Jews,

Jews, that sith they would not hearken to their own Prophets, they should hear forraign enemies, *Isa. 28. 11. Jer. 5. 15.* So those that will not obey the sweet command of Christ, *Come unto me, shall have one day no command to obey but that dreadfull discedite, Depart from me, &c.*

Verse 22. *But for them which believe*] To confirm and comfort believers: This is the chief end of preaching. Let this comfort those that cannot say they have converted any by their Ministry.

Verse 23. *Will they not say, ye are mad?*] And may they not say as much if we jangle and dissent in opinion, one holding this, and another that. *Ammianus Marcellinus* taxed the ancient Bishops of his time for their hatefull miscarriages in this kinde.

Lib. 2. cap. 2.

Verse 24. *He is convinced of all*] God smiteth the earth with the rod of his mouth, and with the breath of his lips doth he slay the wicked, *Isa. 11. 4.* By his Word he telleth a man (as he did the Samaritess, *Joh. 4.*) *all that ever he did.*

Verse 25. *The secrets of his heart*] Gods Word is a curious Critick, *Heb. 4. 12.* a discerner of the thoughts, &c. It findes and ferrets out secret sins.

Verse 26. *Let all things, &c.*] There is edifying even in appointing of fit Psalms.

Verse 27. *Or at the most by three*] Lest the hearers be tired out. Our infirmity will not suffer any long intention, either of body or minde. Long services can hardly maintain their vigour, as in tall bodies the spirits are diffused. *Erasmus* hath observed that *Origen* never preached above an hour, oft but half an hour: *Consultinus* judicabat crebro docere, quam diu, saith he. He held it better to preach oft, then long.

Eras presat, ad Orig. opera.

Verse 28. *Let him keep silence*] Such as stuff their Sermons with Greek and Latine are here silenced, further then they interpret the same. If thou canst help my hearers to Greek and Latine cars (saith a reverend Preacher) they shall have Greek and Latine enough.

Verse 29. *Let the other judge*] But is not this a disparagement to the Prophets? may some say: No, but an honour, *1 Thess. 5. 20, 21.* After *Despise not prophesying*, he subjoyneth, *Try all things.*

Verse 30. *That firreth by*] And is extraordinarily inspired and

qualified : a little otherwise then our Enthusiasts, that brag of their *lumen prophetium*.

Verse 31. *That all may learn*] The most learned may learn something by the discourses of others lesse learned then themselves. *Apollos* a learned teacher, may yet be taught by a Tent-maker. The Jewish Rabbins acknowledge that they came to understand, *Iſa.* 14. 23. by hearing an *Arabian* woman mention a beeſome in her language to her maid.

R. David, in
Radic.

Verse 32. *Are ſubject to the Prophets*] To be ſcanned and examined ; which they ſhould not be, unleſſe they took their turns in courſe to prophecy. *Eloquere*, ſaid one, *ut quid ſis videam*. Speak that I may ſee what's in thee.

Verse 33. *Not the author of confuſion*] *Nec author, nec ſantor*. Unquiet ſpirits are of the devil, who keeps adoe, and fills the Church with confuſion by his turbulent agents and emiſſaries, ſowing ſedition and ſpreading ſchiſmes.

Verse 34. *Let your women, &c.*] See the Note on *Rom.* 16. 1.

Verse 35. *Ask their husbands*] Who therefore muſt dwell with them according to knowledge, *1 Pet.* 3. 7. and be manly guides unto them in the way to heaven. The maſters breſt muſt be the houſholds treaſury.

For it is a ſhame for women, &c.] She was a ſingular example, that taught the Greek and Latine tongues at *Heidelberg*, anno 1554. Her name was *Olympia Fulvia Morata* an *Italian*, of the City of *Ferrara*.

Verse 36. *What ? came the word, &c.*] As if he ſhould ſay (and he ſaith it with ſome diſpleaſure) Are ye the firſt, or the only Chriſtians ? Are ye too good to be admoniſhed ? Take heed leſt God for your arrogancy and high ſpiritedneſſe lay you low enough, even in that ſlimy vally, *Iob* 21. 31, 32.

Verse 37. *The Commandments*] And therefore to be obeyed by the beſt of you. *Ant faciendum, ant patiendum : Ant pœnitendum, ant pereundum*. Either do it or die for it.

Verse 38. *But if any man be ignorant, &c.*] If ſtubbornly ignorant and uncounſellable, let him take his own courſe. I have cleared the truth in things now controverted, and there I reſt me. Who ſo blinde, as he that will not ſee ?

Verse 39. *Wherefore, brethren*] This he adds as a corollary, to prevent miſtakes, as if that he were an enemy either to prophecy,

or tongues, so soberly and orderly used. *Arbitror nonnullos in quibusdam locis librorum meorum, opinaturos me sensisse quod non sensi, aut non sensisse quod sensi*, saith *Augustine*. I foresee that some will construe many passages of my writings far otherwise then I intended them: and it fell out accordingly, as *Baronius* testifieth.

Aug. lib. 3. de
Trin. 3.

Annal. tom 6.
ad annum. 450.
n. 17.

Verse 40. *Let all things, &c.*] A generall rule of great moment. In things both reall and rituall decency and order must be observed in Church-meetings. For this the *Colossians* are much commended, *Chap. 2. 5*. Our Saviour caused the people whom he fed to keep order in their sitting on the grasse: they sat down rank by rank, as rows, or borders of beds in a garden; so the Greek imports. Whereupon an Expositour noteth, *Ordinatum res in Ecclesia faciende*. Order must be observed in the Church.

megalai meg-
alai. Hebraic.
ut Exod. 8. 4.
Cartwright.

CHAP. XV.

Verse 1. *And wherein ye stand*]

A Military term, as *Martyr* noteth. Satan overthroweth the faith of some, *2 Tim. 2. 18* and by this very engine where-with he assaulted these *Corinthians*, ib. So that the Apottle was faine to make Apology, *v. 19*. to make a barricado.

isign.

Verse 2. *By which also ye are saved*] Eternall life is potentially in the word, as the harvest is potentially in the seed, or as the tree is in the kernell or sience, *1 am. 1. 21*.

If ye keep in memory] Helimiteth the promise of salvation to the condition of keeping in memory what they had heard. *Tantum didicimus, quantum meminimus*, said *Socrates*. Many have memories like nets that let go the fair water, retain the filth only: or like sives that keep the chaff, let go the corn. If God come to search them with a candle, what shall he finde but old songs, old wrongs? &c. not a promise or any sword of God hid there: for things of that nature, they are like *Sabinus* in *Seneca*, that never in all his life could remember those three names of *Homer*, *Ulysses*, and *Achilles*. But the soul should be as an holy Arke, the memory like the pot of *Mannah*, preserving holy truths.

Verse 3. *First of all*] Christ is to be preached with the first, as being the *prova* & *puppis* of mans happinesse, *Joh. 16. 14*. It is

the office of the holy Ghost to take of Christs excellencies, and hold them out to the world. What then should Ministers, the mouth of the holy Ghost do rather?

Verle 4. *According to the Scriptures*] Which both fore-shew'd and fore-shadowed it in *Adams* waking, *Isaac's* reviving, as it were from the dead, *Josephs* abasement and advancement, *Samsons* breaking the bars, and bearing away the gates of *Gaza*, *Davids* being drawn out of the deep, *Daniels* out of the den, *Jeremies* out of the dungeon, *Ionas* out of the belly of hell, *Mat.* 12. 39, &c.

Verle 5. *Seen of Cephas*] *Adam* died, and we hear no more of him. But Christ shew'd himself after death in six severall apparitions for our confirmation.

Verle 6. *Above five hundred*] The number of beleev'ers then were greater then some would gather out of *Act.* 1. 15. Those 120 may seem to have been Chieftains, such as that any one of them might have been thought meet to succeed *Indas* in his Apostleship.

Verle 7. *Seen of James*] This is not mentioned in the Gospel, as neither that of *Peter*, v. 5.

Verle 8. *One born out of due time*] *Quasi malo astro abortivus, & adversante natura coactus* : One that deserved to be rejected, as that forlorn Infant, *Ezek.* 16. 4, 5.

Verle 9. *I am the least of the Apostles*] Not come to my just bignesse, as one born out of due time, and not without violence.

Not meet to be called] True humility, as true balm, ever sinks to the bottom of the water, when pride, like oil, ever swims on the top.

Verle 10. *I laboured more abundantly*] See 2 *Cor.* 12. 23. *Rom.* 15. 19. *George Eagles*, Martyr in *Q. Maries* daies, for his great pains in travelling from place to place to confirm the brethren, was surnamed, *Trudge over the world*. Might not *S^t Paul* have been fitly so surnamed?

Not I, but the grace of God] So those good servants, *Luke* 19. 16. Not we, but thy talents have gained other five, and other two, &c. Let God have the entire praise of all our good.

Verle 11. *So we preach, and so ye beleev'd*] A happy compliance, when the hearers affections and endeavours doe answer the

All. and Alon.
Joh. 1823.

the affections and endeavours of the preacher, as here, and at *Ephesus*, Act. 20. 31---37. When people deliver themselves up to the forme of doctrine, and are cast into the mould of the Word?

Rom. 6:17.

Verse 12. *No resurrection*] More then that of regeneration, *Math.* 19. 28. that estate of the Gospel, called a new heaven, and a new earth, *2 Pet.* 3. 13. the world to come, *Heb.* 2. 5. that resurrection already past, *1 Tim.* 2. 18. that first resurrection, *Revel.* 20. 5.

Verse 13. *Then is not Christ risen*] But of Christs resurrection, there were many both living and dead Witnesses, as the earth-quake, empty grave, stone rolled away, cloathes wrapt up, &c.

Verse 14. *Then is our preaching vain*] Never was there any such imposture put upon the world, as Christianity, if Christ be yet in the grave.

Verse 15. *False witnesses of God*] For they might safely say with *Jeremy*, Lord, if we be deceived, thou hast deceived us.

Verse 16. *Then is not Christ raised*] And so Gods decree is castled, *Act.* 13. 33. with *Psal.* 2. 7.

Verse 17. *Ye are yet in your sins*] *Rom.* 4. 25. If he had not been let out of prison, our debt had remained upon us. But God sent his Angel to rouse away the stone, as the Judge sends an officer to fetch one out of prison, and to release him. And this is the strength of our Saviours reason, *Iob.* 16. 10. The Spirit shall convince the world of righteousness (that I am Jehovah their righteousness) because I go to the Father, which I could not have done, unless you were acquitted of all your sins.

Verse 18. *Asleep in Christ*] The Germanes call the Church-yard *Godsaker*, because the bodies are sowed therein, to be raised again. The Greeks call them *κοιμιστήρια*, sleeping-houses. The Hebrews call the grave *Bethchajim*, the house of the living. *Iob* calls it the Congregation-house of all living, *Job* 30. 23. As the Apostle calls heaven the Congregation-house of the first-born, *Heb.* 12. 23.

Verse 19. *Most miserable*] Because none out of hell ever suffered more then the Saints have done.

Verse 20. *The first fruits, &c.*] As in the first-fruits offered to God, the Jews were assured of Gods blessing on the whole harvest: so by the resurrection of Christ, our resurrection is ensured.

Verse 21. *By man came also &c.*] Gods justice would be satisfied in the same nature that had sinned.

Verse 22. *Shall all be made alive*] The Saints shall be raised, by vertue of the union with Christ to glory : the wicked shall be dragged to his tribunall, by his Almighty power, as a Judge, to be tumbled thence into hell-torment.

Verse 23. *At his coming*] As in the mean time, their very dust is precious : the dead bodies consumed are not so destroyed, but that there is a substance preserved by a secret influence proceeding from Christ as a head. Hence they are said to be *dead in Christ*, who by rotting refineth them.

Verse 24. *Delivered up the Kingdome*] Not his essentiall kingdome, as God, but his oeconomicall, as Mediatour.

Verse 25. *Till he hath put*] And after too, but 1. Without adversaries : 2. Without any outward means and ordinances.

Verse 26. *That shall be destroyed*] It is already to the Saints swallowed up in victory, so that they may say to it, as *Jacob* did to *Esau* ; *Surely I have seen thy face as the face of God.* This *E-sau*, death, meets a member of Christ with kisses instead of frowns, and guards him home, as he did *Jacob* to his fathers houle.

Verse 27. *All things under his feet*] This *Psal.* 8. 7. 8. spoken of man in generall, is properly applied to the man Christ Jesus : in whom also it extendeth to the Saints, who are therefore more glorious then heaven, earth, or any creature, and shall have power over all, *Rev.* 2. 26.

Verse 28. *That God may be all in all*] Till sin and death be abolished, we have no access to God, but by Christ. But after that all enemies be trod under foot, then shall we have an immediate union with God : yet so, as that this shall be the proper and everlasting praise of Christ, that he is the procurer of that union.

Verse 29. *Which are baptized, &c.*] The severall senses that are set upon this Text. See in *Beza*, *Piscator*, but especially our new Annotations upon the Bible.

Verse 30. *In jeopardy every hour*] Carrying our lives in our hands, as both the Hebrews and Greeks phrase it.

Verse 31. *By our rejoicing*] i. e. By our infirmities, afflictions, wherein he so much glorieth, *2 Cor.* 11. and 12. as an old souldier doth of his scars. As if the Apostle should say, I appeal

Cameron de
Eccles.

ΩΤΙ ΧΕΙ ΤΗΝ
ΔΟΥΛΕΙΑΝ
ΑΙΘΕΝ.

to all those miseries that I have suffered amongst you for a testimony.

Verle 32. *If after the manner, &c.*] Paul fought with beasts at Ephesus after the manner of men, that is, say some, the men of Ephesus fought with him after the manner of beasts. Others more probably understand it literally : If after the manner of men, that is, as men use to do to shew their valour (he meaneth those *Bestiary* among the Romans) I have been cast to the beasts, and have either overcome them, as *Lyfimachus* did the lion, or have been spared by them, as *corpora sanctorum Martyrum tangere multoties refugiebant bestia*, saith the Historian, what advantageth it me, &c. And this later sense is a stronger argument of the resurrection.

Beza.
Schlatter.

Chrysostom.
Ambros.

Let us eat and drink] An ill inference of men of corrupt mindes, and destitute of the truth. *Chrysostome* saith, There were a sort of such in his time, as said *Δόξοι τὴν σήμερον καὶ λαβὴ τὴν αὔριον*. Give me to day, and take thou to morrow. And have not we those that say, Let us be merry while we may : we shall never be younger, *Ede, bibe, lude, post mortem nulla voluptas*. It was wisely done of the Romans to banish *Alacus* and *Philiscus*, a couple of twinish Epicures, lest they should by their evil communication and conversation corrupt others.

τὴν αὔριον πὶς
δίδε *Anacreon*.

Ælian l. 9.

Verse 33. *Evil communication*] Evil words are not winde, as most imagine, but the devils drivell, that leaves a foul stain upon the speaker, and oft sets the like upon the hearer. Shun obscene borbology (saith one) and unfavoury speeches : thou lovest to much of thine honesty and piety, as thou admittest evil into thy tongue.

Verse 34. *Awake to righteousness*] Go forth and shake your selves (as *Samson* did) out of that dead lethargy whereinto sin hath cast you : your enemies are upon you, and you fast asleep the while.

I speak this to your shame] Ignorance is a bluishfull sin. Are ye also ignorant ? said Christ to his Apostles : *q. d.* that's an arrant shame indeed. The Scripture sets such below the Oxe and the Ass.

Verse 35. *But some man will say*] Some Epicure will object, and say, How can these things be ? *Privatione ad habitum non datnr regressus*. See the Note on *Act.* 17. 18.

Verse 36. *Thou fool*] A hard knot must have a hard wedge,

a dead heart, a rousing reproof. He confutes Atheists from the course of nature which they ascribe to much unto.

Verse 37. *And that which thou sowest*] This is an answer to the Epicures second demand, *vers. 35.* with what body do they come? with a dead, diseased, rotten body, &c? No, no, saith the Apostle. Sin only is rotted with it's concomitancies, infirmities: but the rotting of the body is but as the rotting of corn under the clod, that it may arise incorruptible. Or as the melting of an old piece of plate in the fire, to bring it out, of a better fashion.

Verse 38. *But God giveth it a body*] *Deus natura vires & vices ita moderatur*, &c. saith one. God so orders all, that nothing is done without him. The same Hebrew word that signifieth an ear of corn, doth also signifie a word; because every field of corn, is a book of Gods praise, every land a leaf, every leaf a verse, every ear a word, every corn of wheat a letter to expresse the power and goodness of God.

Verse 39. *All flesh is not the same*] This is another answer to the Epicure, who might haply reply, and say, If mans flesh, when rotted, shall revive, why not likewise the flesh of other creatures? The Apostle answereth, *All flesh is not the same*, &c. Mans flesh only is informed by a reasonable and immortal soul, not so the flesh of other creatures: And hence the difference.

Verse 40. *There are also celestiall*] Stars and spirits (the inhabitants of that other heaven) I finde (saith a Divine) like one another. Meteors and fowls in as many varieties as there are severall creatures. Why? Is it because man, for whose sake they were made, delights in variety, God in constancy? Or is it because that in these God may shew his own skill, and their imperfection?

The glory of the terrestriall] The glory of our terrestriall bodies, shall at the resurrection be celestiall; they shall be more like spirits then bodies: so clear and transparent, saith *Aquinas*, that all the veins, humours, nerves and bowels shall be seen, as in a glasse: they shall be conformed to the glorified body of Christ, as to the standard.

Verse 41. *One star differeth, &c.*] The morning-star is said to cast a shadow with it's shine. *Canst thou binde the sweet influences of the seven starres?* whose work is to bring the Spring, and which like seven sisters or lovers (as the word signifies) are joynd

מליך

joyned together in one fair constellation. Or lose the bands of Orion? The star that brings winter, and binds the earth with frost and cold. Canst thou bring forth Mazzaroth, the Southern constellations? Or canst thou guide Arcturus with his sonnes, that is, the Northern stars, those store-houses of Gods good treasure, which he openeth to our profit? *Deut.* 28. 12.

Verse 42. *So also is there resurrection*] Whether there are degrees of glory, as it seems probable, so we shall certainly know, when we come to heaven. Three glimpses of the bodies glory were seen, in *Moses* his face, in *Christs* transfiguration, and in *Stephens* countenance.

Verse 43. *It is raised in power*] The resurrection will cure all infirmities. At *Stratford-bow* were burned in *Queen Maries* daies, at one stake, a lame man and a blinde man. The lame man after he was chained, casting away his crutch, bad the blinde man be of good comfort; for death would heal them both. And so they patiently suffered.

*At. and Mon.
fol. 1733.*

Verse 44. *A spirituall body*] *Luther* saith the body shall move up and down like a thought. *Augustin* saith, they shall move to any place they will, as soon as they will. As birds (saith *Zanchius*) being hatched, do flie lightly up into the skies, which being eggs, were a heavy and slimy matter: So man being hatched by the resurrection, is made pure and nimble, and able to mount up into the heavens.

De operib. Dei.

Verse 45. *A quickning spirit*] *Christ* is called a spirit from his Deity, as *Heb.* 9. 14. and a quickning spirit, because he is the principle of life to all believers.

Verse 46. *And afterward, that is spirituall*] Nature, Art, Grace, proceed from lesse perfect to more perfect. Let us advance forward, and ripen apace, that we may be accounted worthy to obtain that world, and the resurrection from the dead, *Luk.* 20. 35.

Verse 47. *Of the earth, earthy*] Gr. Dusty, slimy, *ex terra friabili*. Let this pull down proud flesh.

The Lord from heaven] Not for the matter of his body; for he was made of a woman; but for the originall and dignity of his person; whereof see a lively and lofty description, *Heb.* 1. 2, 3.

Verse 48. *They that are earthy*] *νεκροὶ ἐν ᾧδρωτι*, *Vulgus fœtulis*. Man is but an earthen pot., *Isa.* 64. 8.

Verse

Verse 49. *The image of the heavenly*] See *Phil. 3. 21*. Our bodies shall be fashioned like to Christs glorious body in beauty, brightnesse, incorruption, immortality, grace, favour, agility, strength, and other unspeakable qualities and excellencies. Whether they shall have that power as to toss the greatest mountains like a ball, yea to shake the whole earth at their pleasure, as *Anselme* and *Luther* thinke, I have not to say.

Verse 50. *Flesh and blood*] The body as it is corruptible, cannot enter heaven, but must be changed : we shall appear with him in glory. The vile body of *Moses*, that was hid in the valley of *Moab*, was brought forth glorious in the hill of *Tabor*, *Math. 17*.

рѣчьми аргенту.

Verse 51. *I shew you a mystery*] Not known till now to any man living. This, likely, was one of those wordlesse words that *Paul* heard in his rapture, *2 Cor. 12. 4*

Verse 52. *The trumpet shall sound*] As at the giving of the law it did, *Exod 19 16*. If the law were thus given (saith a Divine) how shall it be required ? If such were the proclamation of Gods statutes, what shall the sessions be ? I see and tremble at the resemblance : The trumpet of the Angel called to the one ; the trumpet of the Arch-angel shall summon us to the other. In the one, the Mount only was on a flame, all the world shall be so in the other. To the one *Moses* saies, God came with ten thousands of his Saints : In the other thousand thousands shall minister to him, and ten thousand thousands shall stand before him.

Verse 53. *For this corruptible*] Pointing to his body, he that speaketh, as *Psal. 34 6*. *This poor man* cried, *the Lord heard him*. So the old believers, when they rehearsed the Creed, and came to that Article, I believe the Resurrection of the flesh, they were wont to adde, *Etiā hujus carnis*, even of this self-same flesh, *So Job 19. 27*.

Verse 55. *Death is swallowed up*] As the fuell is swallowed up by the fire : as the Sorcerers serpents were swallowed up by *Moses* his serpent.

Verse 56. *Death, where's thy sting ?*] This is the sharpest and the shrillest note, the boldest and the bravest challenge that ever man rang in the ears of death. *Sarcasmo constat hostili derisione, quā mors videnda propinatur*, saith one.

Death

Death is here out-braved, called craven to his face, and bid-
den, Do his worst. So *Simeon* sings out his soul; *Hilarion*
chides it out. *Ambrose* is bold to say, I am neither asha-
med to live, nor afraid to die. *Anne Askew* the Martyr,
thus subscribeth her own confession: Written by me *Anne*
Askew that neither wisheth for death, nor feareth his might;
and as merry as one that is bound towards heaven. Mr *Bradford*
being told he should be burned the next day, put off his cap, and
lifting up his eyes, praised God for it.

*Tollitur mors,
non ne sit, sed
ne obft. Aug.*

*Act. and Mon,
fol. 1132.*

Ibid.

Verse 56. *The sting of death is sinne*] Christ having unstinged
death, and as it were disarmed it, we may safely now put it into
our bosoms, as we may a snake, whose sting is pull'd out. If it
shoot forth now a sting at us, it is but an enchanted sting, as was
that of the Sorcerers serpents. Buzze it may about our ears, as a
drone Bee; but sting us it cannot. Christ as he hath taken
away not sinne it felt, but the guilt of sinne, so not death it felt
but the sting of death.

Verse 57. *But thanks be to God, &c.*] Here *S. Paul*, Christs
chief Herauld, proclaims his victory with a world of solemnity and
triumph.

Verse 58. *Alwaies abounding, &c.*] This will strengthen
faith: as the oft knocking upon a stake fastens it. When faith
bears fruit upward, it will take root downward.

CHAP. XVI.

Verse 1. *Collection for the Saints*]

THE poor believers at *Jerusalem*, Rom. 15. 26. who had suf-
fered hard things of their own Countrey-men, 1 *Thess.* 2. 14.
and taken joyfully the spoiling of their goods, *Heb.* 10. 34. and
were therefore relieved by the Churches of the *Gentiles* at *Pauls*
motion. The word here used for Saints, signifieth such as are ta-
ken off from the earth. The Saints, though their commoration be
upon earth, their conversation's in heaven.

*Gal. 2. 10.
Non cessat, sed
ἀγροα ἀπὸ τοῦ
γῆ.*

Verse 2. *Upon the first day*] The Christian Sabbath, the Lords-
day, as the Greek Scholiast well renders it: which to sanctifie
was in the Primitive times a badge of Christianity. When the
question was propounded, *Servasti dominicum*? Hast thou kept
the Lords-day? The answer was returned, *Christiannus sum; in-
sermissero*

D King on
Jonas, Lect. 7.

termittere non possum, I am a Christian, I can do no lesse then keep the Lords-day. But the world is now grown perfectly profane (saith one) and can play on the Lords-day without book, The Sabbath of the Lord, the sanctified day of his rest is shamed, fly troubled and disquieted.

Lay by him in store] Gr. *As a treasure*, 1 Tim. 6. 18. *Mannu pauperum gaze, phylacium Christi*. The poor mans box is Christs treasury.

Eu: dōtaz.

As God hath prospered him] Gr. *Given him a good arrivall at the end of his voiage, and enabled him*: for we may not stretch beyond the staple, and so spoil all.

Verse 3. *Your liberality*] Gr. *Your grace*: That which having received of Gods free grace, you do as freely part with to his poor people.

Verse 4. *That I goe also*] And goe he did, *Rom. 15. 25. Aēt. 24. 17.* The very Angels hold not themselves too good to serve the Saints.

Verse 5. *When I shall come, &c.*] He was not then yet come into *Macedonia*, neither was this Epistle written at *Philippi* (as the subscription saith) a chiefe City of *Macedonia*.

3 Cor. 13. 15.

Verse 6. *Yea, and winter with you*] They had ill deserved such a favour of him: for the more he loved them, the lesse he was beloved of them: But he sought not theirs, but them. Discourtesies must not discourage us from Gods work. *Calvin*, though but courtly used at his first coming to *Geneva*, brake thorow all.

Verse 7. *If the Lord permit*] The Lord ordereth a good mans goings, *Psal. 37.* See *Aēt. 16.* with *1am. 4. 13.* It was rather rashnesse then valour in our *Richard I.* who being told (as he sat at Supper) that the French King had besieged his town of *Vernoil* in *Normandy*, protested that he would not turn his back, untill he had confronted the French. And thereupon he caused the wall of his palace that was before him to be broken down toward the South, and posted to the Sea-coast immediately into *Normandy*.

Verse 8. *But I will tarry at Ephesus*] From thence then he wrote this Epistle, and not at *Philippi*, as the subscription hath it. See *vers. 5.*

Engyris.

Verse 9. *And effectually*] Or, *Busie*, that requires great pain-taking. The Ministry is not an idle mans occupation, as some fools think it.

And

And many adversaries] Truth never wants an opposite. In the beginning of the late Reformation, *Eckius, Roffensis, Cajetan, More, Faber, Cochlaus, Cutharinus, Pighius*, all these wrote against *Luther, Summo conatu, acerrimo desiderio, non vulgari doctrina*, as one faith, with utmost desire and endeavour.

Verse 10. *For he worketh, &c.*] So doth every faithful Minister, though of meaner parts. The Vine is the weakest of trees, but full of fruit. A little hand may thread a needle. A little boat may do best in a low river. *Philadelphia* had but a little strength, *Revel. 3. 8.* and yet it served turn, and did the deed.

Verse 11. *Let no man despise him*] For his youth : for he hath lived much in a little time (as it is said of our *Edw. 6.*) and is an old young man, as was *Macarius the Egyptian*.

Verse 12. *I greatly desired him*] *Paul* did not compell or command him, as the Pope takes upon him to do, even to Princes and Potentates. On that all Kings would answer him in this case, as *Philip the Fair of France* did *Pope Boniface*, claiming a power there to bestow Prebends and Benefices. *Sciat tua maxima fatuitas, &c.*

μεγαλυνεω.
Νικηφ.

Alfred, Chronol.

Verse 13. *Watch ye, &c.*] *Solomons* wisdom, *Lots* integrity, and *Noahs* sobriety felt the smart of the serpents sting. The first was seduced, the second stumbled, the third fell, whiles the eye of watchfulness was fallen asleep.

Verse 14. *Let all your things, &c.*] Love is the Saints livery, *Job. 13. 35.* Heathens acknowledged that no people in the world did love one another, so as Christians did. In the Primitive times, *Animo animaq, inter se miscabantur*, as *Tertullian* speaketh. But now, alas, it is far otherwise ; Love began to grow cold among these *Corinthians*. Hence this sweet and favourable counsel.

Verse 15. *To the ministry of the Saints*] To serve them in collecting and distributing alms to the necessitous.

Verse 16. *That ye submit*] Giving them due honour, doing them all good offices.

Verse 17. *They have supplied*] viz. Your absence : for in them I take a short view of you all.

Verse 18. *They have refreshed*] *Ipsæ aspectus viri boni dele-* Sen.
stat. It's some comfort to see a good mans face.

Verse 19. *Aquila and Priscilla*] *Pauls* fast friends and constant companions ; worth their weight in gold.

Verse 20.

Verse 20. *With an holy kisse*] Not hollow, as *Joab* and *Judas*; nor carnall as that harlot, *Prov.* 7. 13. See *Rom.* 16. 16.

Verse 21. *With mine own hand*] Well known to the *Corinthians*, to prevent imposture.

Verse 22. *If any man love not*] That is, desperately hate. A sin so execrable, that the Apostle would not once name it. So the Jews would not name leaven of the Pascheover, nor a sow at any time, but called it *dabar achar*, another thing.

Elias Tbabit.

Anathema Maranatha] Accurst upon accurst, put over to God to punish.

Verse 23. *My love, &c.*] Though I have sharply rebuked you, &c. *Tit.* 1. 13.

A

be
ul
is g
yer
1. t
2
ture
for
the



A
COMMENTARY
 OR
EXPOSITION
 Vpon the second Epistle of S. *Paul* to
 the **CORINTHIANS.**

CHAP. I.

Verse 1. *Our brother*]

IN the faith, not in the flesh. *Sanctior est copula cordis, quam corporis*, Prov. 18. 24.

Verse 2. *From God the Father*] The Father is the Fountain, the Son the conduit, whereby all good things are derived to us.

Verse 3. *The Father of mercies*] Only it must be remembred, that as he is *Pater miserationum*, so he is *Deus ultionum*, Psal 94. 1. As he hath *ubera*, so he hath *verbera*. Christ is girt about the paps with a golden girdle, to shew his love; but yet he hath eyes like flaming fire, and feet like burning brasse, Rev. 1. to look thorow and keep under his enemies.

The God of all comfort] It is he that shines thorow the creature, which else is but as the air without light. It is he that comforteth by the means. It is not the Word alone; for that is but as the veins and arteries that convey the blood and spirits: So the Spi-

rit being convey'd by the promises, helpeth the soul to lay it self upon Christ by faith, and so it is comforted. Sometimes comfort comes not by the use of the means till afterwards, that he may have the whole glory, *Cant.* 3. The Church found not him, whom her soul loved, till she was a little past the watchmen. The soul is apt to hang her comforts on every hedge, to shift and shank in every by-corner for comfort. But as air lights not without the Sun, and as fuel heats not without fire, so neither can any thing soundly comfort us without God.

Nath. Chytraus.

*Una est in trepida mihi re medicina Jehova
Cor patrum, os verax, omnipotensq; manus.*

Verse 4. *By the comfort wherewith*] How forcible are right words? especially when uttered more from the bowels then the brain, and from our own experience: which made even Christ himself a more compassionate high-priest, and *Luther* such an heart-affecting preacher, because from his tender years he was much beaten and exercised with spirituall conflicts, as *Melancthon* testifieth. He was also wont to say that three things make a Preacher, Reading, Praier, and Temptation. Reading maketh a full man, Praier an holy man, Temptation an experienced man.

In vita.

Wherewith we our selves are comforted] Goodnesse is communicative. *Mr Knox*, a little afore his death, rote out of his bed; and being asked wherefore, being so sick, he would offer to rise? He answered, that he had had sweet meditations of the resurrection of *Jesus Christ* that night, and now he would go into the Pulpit, and impart to others the comforts that he felt in his soul.

Melch. Adam.

Verse 5. *As the sufferings of Christ*] So called either because the Saints suffer for Christ, or because they have him suffering with them, *Act.* 9. 4. God is more provoked then *Nehemiah*, *Nehem.* 4. 3. 5.

So our consolation] As the lower the ebbe, the higher the tide. *Ὁς πλείονος κόπον, πλείονος κέρδιον*, saith *Ignatius*. The more pain, the more gain. It is to my losse, if you bate me any thing in my sufferings.

Verse 6. *And whether we be afflicted*] Let the winde sit in what corner soever it will, it blows good to the Saints, *Cant.* 7. 16. Though North and South be of contrary qualities, yet they make the Churches spices to flow and give forth their sent.

Verse 7.

Verse 7. *So shall ye be also, &c.*] Our troubles therefore are compared to the throws of a travelling woman that tend to a birth, and end in comfort *Job. 16. 21.*

Verse 8. *For we would not, &c.*] It is of great use to know the sufferings that others have sustained before us. The Primitive Christians kept Catalogues of their Martyrs. Dr *Taylor* the Martyr at his death gave his son *Thomas* a Latine book, containing the sayings and sufferings of the old Martyrs, collected by himself. In the English Seminaries beyond seas, they have at dinner time their Martyrology read, that is, the legend of our English Traitours.

We despaired even of life] God is oft better to us then our hopes : he reserves usually his holy hand for a dead life. He comes in the nick of time : and our extremity is his opportunity. See the Note on *Luk. 18. 8.*

Verse 9. *But we had the sentence*] Gr. The answer or denunciation of death. Here we must distinguish between answers of triall, and direct answers. This was of the former sort : for *Paul* died not at that time. When *Leyden* was so long, and so strictly besieged by the Duke of *Alva*, that they were forced for their sustenance to search and scrape dung-hills, &c. and the Duke, in the language of blasphemy, threatened the defendants with cruell death, that very night the windes turned, the tide swelled, and the waters came in, and forced him to raise the siege.

That we should not trust] Hope is never higher elevated then when our state in all mens eyes is at lowest.

Verse 10. *In Whom we trust*] Experience breeds confidence. *Thou hast, thou shalt*, is an ordinary medium made use of by the Psalmist.

Verse 11. *You also helping together*] The best may have benefit by the praiers of the meanest. *Melancthon* was much cheered and confirmed by the praiers of certain women and children, whom he found tugging with God in a corner for the settling of the Reformation in *Germany*.

Verse 12. *For this is our rejoicing, &c.*] He was merry under his load, because his heart was upright. The sincere will well stand under great pressures, because they are sound. Whereas if a bone be broke, or but the skin rub'd up and raw, the lightest load will be grievous.

And godly sincerity] A fine word he here useth : and it is a *νικητηρια*.
Metaphor

*Ariflet.
Plin.*

Metaphor either from the Eagle that trieth her young by holding them forth against the full light of the Sun; (to should we the motions of our mindes to the Word of God) or else from a wile and wary chapman, that holds up the cloth he buyes, betwixt his eye and the Sun.

Verse 13. *Then what ye read, &c.*] Or, then what you can both recognize and approve of: for you have known me thorow and thorow.

Verse 14. *You have acknowledged in part*] *q. d.* You ought to have done it more fully: but you have been carried away, as ye were led by the false Apostles.

Verse 15. *A second benefite*] *Gr.* Grace not converting only, but confirming also. All is but enough.

Verse 16. *And to passe by you*] So indefatigable and unsatisfiable was he in doing God service. *Calvin* said, *Ne decemquidem maria*, &c. that it would not grieve him to sail over ten seas, about a uniform draught for religion.

Verse 17. *Did I use lightnesse*] So the false Apostles suggested against him. Ministers must carefully clear themselves of suspitions and aspersions cast upon them, either by a verball or reall Apology.

Verse 18. *Our word toward you, &c.*] Gods children are all such as will not lie, say and unsay, blow hot and cold with a blast, *Isa.* 63. 8.

Verse 19. *For the Sonne of God*] What is that to the purpose? Thus: if the Gospel that *Paul* preached be not yea and nay, then neither are *Pauls* promises yea and nay. This is his intendment: else his inference is nothing. And by that which follows, it reacheth all Christians, *q. d.* Look what a Christian doth promise, he is bound by the earnest-peny of Gods Spirit to perform. He dares no more alter his words to the discredit of his profession, then the Spirit of God can lie.

Verse 20. *In him are yea and amen*] That is, truth and assurance. They will eat their way over all alpes of opposition, as one speaketh.

Verse 21. *Haib anointed us*] *i. e.* Consecrated and qualified us.

Verse 22. *Sealed us*] As the Merchant sets his seal upon his goods.

The earnest of the Spirit] Whereof God should under-

*M. Cotton on
the seven vials
25.*

goe the losse, if he should not give the inheritance, as *Chrysostome* noteth.

Verse 23. *I call God to record*] He purgeth himself by oath. So those *Iosb. 22. 22.*

Verse 24. *Dominion over your faith*] As Masters of your consciences: such as the Bridge-maker of *Rome* will needs be. *Pontifex Romanus.*

CHAP. II.

Verse 1. *That I would not come again*]

Ille dolet, quoties cogitare se ferax. It goes as much against the heart of a good Minister, as against the hair with his people, if he say or do any thing to their grief. It is no pleasure to him to sling daggers, to speak millstones, to preach damnation, &c. But there is a cruell lenity, as was that of *Eli* to his sons, and evil men must be sharply rebuked, that they may be found in the faith, *Tit. 1. 13.*

Verse 2. *But the same which is made, &c.*] Nothing can cure a faithfull Minister of his cordolium, of his hearts grief, but his peoples amendment. Now we live if ye stand fast in the Lord, *1 Thess. 3. 8.* else we are all amott, and you kill the very hearts of us.

Verse 3. *Of whom I ought to rejoyce*] Nothing sticks a man more then the unkindnesse of a friend, then expectation of love dashed and disappointed: All evils, as elements are most troublesome, when out of their proper place, as impiety in professours, injustice in Judges, unkindenes or untowardnes in a people toward their Pastour, &c.

Verse 4. *With many tears*] Non tam atramento quam lachrymis chartas illevit, saith *Lorinus*. S. Pauls epistles were written rather with tears then with ink. *In Act. 22. 19.*

Verse 5. *Have caused grief*] Wicked livers are *Hazaels* to the godly, and draw many sighes and tears from them. Lots righteous soul was set upon the rack by the filthy Sodomites. *Jeremy* weeps in secret for *Indab's* sins. *Paul* cannot speak of those belly-gods with dry eyes, *Phil. 3. 18.*

Verse 16. *Sufficient to such a man*] The *Novatians* therefore were out, that refused to receive in those that repented of their former faults and follies. The Papists burnt some that recanted at

At. and Mon.
fol. 1392.

the stake, saying that they would send them out of the world, while they were in a good minde.

Ibid 1665.

Verse 7. *Should be swallowed up*] It was a saying of Mr Philpot, Martyr : Satan goes about to mix the detestable darnell of desperation with the godly sorrow of a pure penitent heart.

D Sibbs on Pl.
445.

With overmuch grief] Some holy men (as Mr Leaver) have desired to see their sin in the most ugly colours, and God hath heard them. But yet his hand was so heavy upon them therein, that they went alwaies mourning to their graves; and thought it fitter to leave it to Gods wisdom to mingle the potion of sorrow, then to be their own choosers. It is a saying of *Austin*, Let a man grieve for his sin, and then joy for his grief. Sorrow for sin, if it to far exceed as that thereby we are disabled for the discharge of our duties, it is a sinfull sorrow, yea though it be for sinne.

αὐτῶν αὐ.

Verse 8. *Confirm your love, &c.*] Gr. Ratify it, and declare it authentike, as it were in open court, and by publike sentence (as *Gal. 3. 15.*) and that at mine instance, as an advocate.

περὶ ἡμῶν

Verse 9. *Whether ye be obedient*] First to the Lord, and then to us by the will of God, 2 *Cor. 8. 5.* Confer *Heb. 13. 17. Isa. 50. 10.*

Verse 10. *To whom ye forgive*] Or, Gratifie. Mercy is that we must mutually lend and borrow one of another. Let the rigid read *Gal 6. 1.* See the Note there.

ἡλεος ἐκ τῆς ἡμῶν

Verse 11. *Lest Satan*] That wily merchant, that greedy bloud-sucker, that devoureth not widdows houses, but most mens souls. See *ver. 7.*

ἡμῶν αὐτῶν

For we are not ignorant] He is but a ticular Christian that hath not personall experience of Satans stratagems, his set and composed machinations, his artificially-moulded methods, his plots, darts, depths, whereby he outwitted our first parents, and fits us a peny-worth still, as he sees reason.

Verse 12. *A door was opened*] An opportunity offered. Where the Master sets up a light, there is some work to be done; where he sends forth his labourers, there is some harvest to be gotten in.

ἡμῶν αὐτῶν

Verse 13. *I had no rest, &c.*] Gr. No relaxation, viz. from my former cares and anxieties about you, because he was not yet returned to tell me how it was with you, 2 *Cor. 7. 6.* Gods comforts

forts are either rationall, fetcht from grounds which faith ministreth, or reall from the presence of comfortable persons or things.

Verse 14. *Now thanks be to God*] *Deo gratias* was ever in Pauls mouth, ever in Austins. And a thankfull man is ever ready with his present, as Josephs brethren were, *Genesis* 43. 26.

Causeth us to triumph] Maketh us more then conquerours, even triumphers ; whiles he rides upon us as upon his white hortes all the world over, *Conquering and to conquer*, *Rev.* 6. 2.

Verse 15. *A sweet savour*] The Church is the mortar, preaching the peitell, the promises are the sweet spices, which being beaten, yeeld an heavenly and supernaturall smell in the souls of the godly hearers.

Bis. on 1 Pet. 2.

Verse 16. *The savour of death*] *Aristotle* writeth, that vultures are killed with oil of roses. Swine (saith *Pliny*) cannot live in some parts of *Arabia*, by reason of the sweet scent of aromaticall trees there growing in every wood. Tigers are enraged with perfumes. *Vipera interficitur palmaria*, saith *Pansanius*. *Moses* killed the *Egyptian*, saved the *Israelite*. *Obed-Edom* was blessed for the Ark, the *Philistims* were cursed. The Sun of the Gospel shining upon one that is ordained to eternall life, reviveth and quickneth him : but lighting upon a childe of death, it causeth him to stink more abominably.

Demirabil. auscultat.

And who is sufficient] And yet now who is it almost that thinks not himself sufficient for that sacred and tremend function of the Ministry ? Who am I ? saith *Moses*: Who am I not ? saith our upstart. *Bradford* was hardly perswaded to become a Preacher. *Latimer* leapt when he laid down his Bishoprick, being discharged, as he said, of such an heavy burthen. *Luther* was wont to say, That if he were again to chuse his calling, he would dig, or do any thing rather then take upon him the office of a Minister. So said reverend Mr *Whately* of *Banbury* once in my hearing.

Act. and Mon. 10. 1578.

Verse 17. *Which corrupt the word*] Gr. Which huckster it, by handling it craftily and covetously, not serving the Lord Jesus Christ but their own bellies, as those Popish trencher-fies, and our Court parasites.

xx. m. l. v. 1076.

In the sight of God] It is impossible to speak as in Gods presence, and not sincerely.

CHAP. III.

Verse 1. Doe we begin again, &c.]

Plin. l. i. epist. 8

AS we had done before, cap. i. 12. *To commend our selves*] *Quod magnificum referente alio fuisset, ipso qui gesserat recensente vanescit.* Let another man praise thee, and not thine own mouth, *Prov. 27. 2. Laus proprio sordescit in ore.* But the Apostle was necessitated to it.

As some others, letters of commendation] As the false Apostles, who carried it by testimonials: in giving whereof many good people are much too blame. Beauty needs no letters of commendation, saith *Aristotle*: much lesse doth vertue, where it is known. If morall vertue could be seen with mortall eyes, saith *Plato*, it would soon draw all hearts to it self.

Verse 2. *You are our Epistle*] The fruitfulness of the people is the Preachers testimoniall: as the profiting of the schollar is the teachers commendation.

Written in our hearts] Or rather in your hearts, as tables; the Spirit writing thereon, by his Ministers as pens, that form of doctrine, *Rom. 6. 17.* that law of their mindes, *Rom. 7. 23. Heb. 8. 10.* to be known and read of all men.

Verse 3. *Ministred by us*] Who are devoted to the service of your faith, and are the Lord Christs Sectaries.

But in fleshly tables] In the softened heart God writes his law, puts an inward aptnesse answering the Law of God without, as lead answers the mould, as tally answers tally, as indenture answers indenture.

Cic. ep fam l 7.

Verse 4. *Such trust have we*] i. e. Such boldnesse of holy boasting. If *Tully* could say, Two things I have to bear me bold upon, the knowledge of good arts, and the glory of great acts; how much more might *Paul*?

πῶτε πικρὴ
ἀνταμύνη.

Verse 5. *Not that we are sufficient*] Lest they should think him arrogant. *Cyrus* had this written upon his Tombe, *I could doe all things*, as *Arrianus* reports. So could *Paul* too; but it was thorow Christ which strengthened him. *Phil. 4. 13.*

All our sufficiency is of God] Had not Ministers then need to pray? *Bene orasse est bene studuisse*, saith *Luther*. And whether a Minister shall do more good to others by his prayers or preaching,

I will not determine (saith a reverend Writer) but he shall certainly by his prayers reap more comfort to himself. Whereto I adde, that unlesse he pray for his hearers as well as preach to them, he may preach to as little purpose as Bede did, when he preached to an heap of stones.

D. Taitour on
1 Thess 5. 13.

Verse 6. *Not of the letter*] To wit, of the law, which requireth perfect obedience, presupposing holinesse in us, and cursing the disobedient: But the Gospel (called here the Spirit) presupposeth unholinesse, and, as an instrument, maketh us holy, *Ioh. 17. 17. Act. 10. 32.* For we preach Christ, *1 Cor. 1. 23.* We give what we preach. The Spirit is received by the preaching of faith, *Gal 3. 2.* This Mannah is rained down in the sweet dews of the Ministry of the Gospel, *1 Pet. 1. 22.*

Lex jubet gra-
tia juvat. Aug.

For the letter killeth] Many Popish Priests, that hardly ever had seen, much lesse read St Pauls writings, having gotten this sentence by the end, *The letter killeth*; took care of being killed, by not meddling with good literature. Hence that of St Thomas Moore to one of them,

Tu bene cavisti, ne te ulla occidere possit

Littera: nam nulla est littera nota tibi.

Verse 7. *The ministration of death*] That is, the Law. David was the voice of the Law awarding death to sin, *He shall surely die.* Nathan was the voice of the Gospel, awarding life to repentance for sin, *Thou shalt not die.*

For the glory of his countenance] Which yet reflected not upon his own eyes. He shone bright and knew not of it: He saw Gods face glorious, he did not think others had so seen his. How many have excellent graces, and perceive them not?

Verse 8. *Be rather glorious*] Let this comfort the Ministers of the Gospel under the contempts cast upon them by the mad world ever besides it self in point of salvation. See *Isa. 49. 5.*

Verse 9. *Exceeding glory*] A throne was set in heaven, *Rev. 4. 2.* Not in the Mount, as *Exod. 25. 9.* The pattern of our Church is shewed in the heavens themselves, because of that more abundant glory of the Gospel above the Law. And therefore also *Iohn* describeth the City far greater and larger then *Ezekiel, Revel. 21.* Because *Ezekiel* was a Minister of the Law, *Iohn* of the Gospel.

Brightman in
loc.

Verse 10. *Had no glory*] To speak of, and in comparison. The light

light of the Law was obscured and overcast by the light of the Gospel. The sea about the altar was brazen, 1 *King*. 7. 23. and what eyes could pierce thorow it? Now our sea about the throne is glassie, *Rev.* 4. 6. like to crySTALL clearly conveying the light and sight of God in Christ to our eyes.

Verse 11. *Much more that, &c.*] As the Sun outshineth Lucifer his herald.

Verse 12. *Plainnesse of speech*] Or, much evidence, as *Ioh.* 10. 24. and 11. 14. and 16. 29. with much perspicuity and authority we deliver our selves: we speak with open face, not fearing colours.

Verse 13. *Could not stedfastly, &c.*] Could not clearly see Christ the end of the Law, *Rom.* 10. 4. *Gal.* 3. 24.

Verse 14. *But their mindes*] Unless God give sight as well as light, and enlighten both organ and object, we can see nothing.

Which vail is done away] See *Isa.* 25. 7. Faith treeth from blindnesse: we no sooner tast of that stately feast by faith, but the vail of ignorance, which naturally covereth all flesh, is torne and rent.

Verse 15. *The vail is upon their hearts*] By a malicious and voluntary hardning; they curse Christ and his worshippers in their daily devotions, and call *Evangelium Avengillaion*, the Gospel, a volume of vanity or iniquity.

Eliah in Thub.

Verse 16. *When it shall turn*] Of the Jews conversion, and what hinders it. See the Note on *Rom.* 11. 7, 8, 25.

Verse 17. *The Lord is that spirit*] Christ only can give the Jews that noble spirit, as David calleth him, *Psal.* 50. 12. that treeth a man from the invisible chains of the kingdome of darknesse.

Verse 18. *Are changed*] As the pearl, by the often beating of the Sun-beams upon it, becomes radiant.

From glory to glory] That is, From grace to grace. Fulnesse of grace is the best thing in glory. Other things, as peace and joy, are but the shinings forth of this fulnesse of grace in glory.

CHAP. IIII.

Verle 1. *As we have received mercy*]

Sith we have so freely been called to the Ministry of meer mercy, we shew forth therein all sedulity and sincerity. When I was born, said that French King, thousand others were born besides my self. Now what have I done to God more then they, that I should be a King, and not they? *Tamerlane* having overcome *Bajazet*, asked him whether ever he had given God thanks for making him so great an Emperour: who confessed ingenuously he never thought of it. To whom *Tamerlane* replied, that it was no wonder to ungratefull a man should be made a spectacle of misery. For you, saith he, being blinde of one eye, and I lame of a leg, was there any worth in us, why God should set us over two such great Empires of Turks and Tartars? So may Ministers say, What are we that God should call us to so high an office, &c?

Leunclau, Annal. Turc.

We faint not] We droope not, we flag not, we hang not the wing, though hardly handled. For, *Pradicare nihil aliud est, quam derivare in se furorem totius mundi*, as *Luther* said.

in enigmata.

Verle 2. *The hidden things of dishonesty*] All legerdmain, and under-hand dealing. They that do evil hate the light, love to lurk. But sin hath woaded an impudency in some mens faces, that they dare do any thing.

To every mans conscience] A pure conscience hath a witnes in every mans bolome. See *1 Cor. 14. 24.*

Verle 3. *To them that are lost*] It is a sign of a reprobate-goat, *Joh. 8. 43. 47.* *Sensual, having not the spirit*, *Jude 19.* The devil hides his black hand before their eyes.

Verle 4. *The god of this world*] The devil usurps such a power, and wicked men will have it so. They set him up for God: If he do but hold up his finger, give the least hint, they are at his obedience, as God at first did but speak the word, and it was done. All their buildings, plowings, plantings, sailings are for the devil. And if we could rip up their hearts, we should finde written therein, *The god of this present world.*

Verle 5. *We preach not our selves*] We are Christs paronyms, or spokesmen, and must woove for him. Now if we should
speak

Speak one word for him, and two for our selves, as all self-seekers do, how can we answer it?

Verse 6. *Hath shined*] The first work of the Spirit in mans heart is, to beat out new windows there, and to let in light, *Act. 26. 18.* And then, *Semper in sole sita est Rhodos, qui & calorem & colorem nobis imperit.*

Ennas Sylv.

in cognovis.

Verse 7. *In earthen vessels*] Gr. *In oyster-shells*: as the ill-favoured oyster hath in it a bright pearl. *Vilus sape cadus nobile nestar habet.* In a leathern purse may be a precious pearl.

Verse 8. *We are troubled on every side*] This is the worlds wages to Gods Ministers. *Veritas odium parit.* Opposition is *Evangelij genius*, said Calvin. Truth goes ever with a scratch face.

*Al. and Mon.
fol 1565.*

We are perplexed] Pray for me, I say, Pray for me, said *Latimer*. For I am sometimes so fearfull, that I could creep into a Mouse-hole, sometimes God doth visit me again with comfort, &c.

*Concuti, non
executi.
Duri ut illex
tonsa bipenni-
bus.*

Verse 9. *Persecuted but not forsaken*] The Church may be shaken, not shivered, persecuted, not conquered. *Roma cladi-
bus animosior*, said one. 'Tis more true of the Church: She gets by her losses, and as the Oak she taketh heart to grace from the maims and wounds given her,

Niteris incassum Christi submergere navem,

Fluctuat, at nunquam mergitur illa ratis.

As the Pope wrote once to the great Turk,

Cast down, but not destroyed] *Impellere possunt* (said *Luther* of his enemies) *sed totum prosternere non possunt: crudeliter me tractare possunt, sed non extirpare: dentes nudare, sed non devorare: occidere me possunt, sed in totum me perdere non possunt.* They may thrust me, but not throw me, shew their teeth, but not devour me, kill me, but not hurt me, &c.

Verse 10. *The dying of the Lord*] A condition obnoxious to daily deaths and dangers.

Might be made manifest] As it was in *Paul*, when being stoned, he started up with a *sic, sic oportet intrare*. Thus, thus must heaven be had, and no other wise.

Verse 11. *For we which live, &c.*] Good men only are heirs of the grace of life, *1 Pet. 3. 7.* Others are living ghosts, and walking sepulchres of themselves.

Verse 12. *Death worketh in us*] It hath already seized upon

us, but yet we are not killed with death, as those were, *Revel. 2.*
 23. As a godly man said, That he did *agrotare vitaliter*, so the
 Saints do *mori vitaliter*, die to live for ever.

But life in you] *q. d.* You have the happinesse to be exempted,
 whiles we are *tantum non interempti*, little lesse then done to
 death.

Verse 13. *The same Spirit*] That you have and sh. ll be heirs
 together of heaven with you, though here we meet with more
 miseries.

I beleevd and therefore, &c.] The Spirit of faith is no in-
 dweller, where the door of the lips open not in holy confession and
 communication.

Verse 14. *Shall present us with you*] Shall bring us from the
 jaws of death, to the joyes of eternall life.

Verse 15. *That the abundant grace*] This is one end where-
 fore God suffers his Ministers to be subject to so many miseries,
 that the people might be put upon praier and praise for their de-
 liverance.

Verse 16. *Yet the inward man*] *Peter Martyr* dying, said,
My body is weak, my minde is Well. Well for the present, and it will
be better hereafter, This is the godly mans Motto.

Verse 17. *For our light affliction*] Here we have an elegant
 Antichesis, and a double hyperbole beyond englishing. For affliction,
 here's glory; for light affliction, a weight of glory; for momentary
 affliction, eternall glory.

Which is but for a moment] For a short braid only, as that
 Martyr said. Mourning lasteth but till morning. It is but
 winking, and thou shalt be in heaven presently, quoth another
 Martyr.

Worketh unto us] As a *causa sine qua nos*, as the law worketh
 wrath, *Rom. 4. 15.*

A farre more exceeding] *An exceeding excessive eternall*
weight. Or, a far most excellent, eternall weight. *Nec Chri-*
stus, nec cælum patitur hyperbolen, saith one. Here it is hard to
 hyperbolize.

Weight of glory] The Apostle allueth to the Hebrew and
 Chaldee words, which signifie both *weight* and *glory*. Glory is
 such a weight, as if the body were not upheld by the power of
 God, it were impossible it should bear it. Joy so great, as that
 we must *enter into it* : it is too big to enter into us. *Enter into*

thy

כבד
 כבוד

thy Masters joy, Mar. 25. Here we finde that when there is great joy, the body is not able to bear it; our spirits are ready to expire; What shall it then be in heaven?

ἐκδοτέων.

Verse 18. *Whiles we look not*] Gr. Whiles we make them not our scope, our mark to aim at. Heaven we may make our mark, our aim, though not our highest aim.

At the things that are seen] Whiles we eye things present only, it will be with us as with an house without pillars, tottering with every blast, or as a ship without anchor, tossed with every wave.

But at the things which are not seen] *Pericula non respicit Martyr, coronas respicit: Plagas non horret, premium numerat: non videt liſtores infernè flagellantes, sed Angelos supernè acclamantes*, saith Basil: Who also tels us how the Martyrs that were cast out naked in a winters night, being to be burned the next day, comforted themselves and one another with these words; *Sharp is the cold, but sweet is Paradise: Troubleſome as the way, but pleasant shall be the end of our journey: let us endure cold a little, and the Patriarchs toſome shall soon warm us: let our foot burn a while, that we may dance for ever with Angels: Let our hand fall into the fire, that it may lay hold upon eternal life, &c.*

Δουλοῦ ὁ χεῖ-
μων, &c. Basil.
eis τὸς μαρτ.

But the things which, &c.] The Latines call prosperous things *Res secundas*, because they are to be had hereafter, they are not the first things; these are past, Rev. 21.

CHAP. V.

Verse 1. *For we know*]

NOT we think, or hope only: This is the top gallant of faith, the triumph of trust, this is as *Latimer* ca's it, the sweet-meats of the feast of a good conscience. There are other dainty dishes in this feast, but this is the banquet. The cock on the dung-hill knows not the worth of this jewel.

Our earthly house of this Tabernacle] Our clayie cottage. Man is but *terra friabilis*, a piece of earth neatly made up. The first man is of the earth earthy: and his earthly house is ever mouldering over him, ready to fall upon his head. Hence it is called, *The life of husbands*, because hardly held up with the labour of his hands,

1 Cor. 15. 47.

1st. 47.

hands. Paul a Tent-maker, elegantly compares mans body to a Tent. Plato also in his dialogue of death, calleth the body a *Tabernacle*.

τὸ σκῆμα

We have a building of God] The Ark transportative till then, was settled in *Solomons* temple : So shall the soul be in heaven. As when one skin falls off, another comes on, so when our earthly tabernacle shall be dissolved or taken down, we shall have a heavenly house. The soul wears the body as a garment, which when it is worn out, we shall be clothed with a better suit ; we shall change our rags for robes, &c. *Itaque, non plangimus, sed plaudimus quando vitam claudimus : quia dies iste non tam fatalis quam natalis est.*

Verse 2. *For in this*] That is, in this tabernacle of the body.

We groan earnestly] As that *Avis Paradisi*, which being once caught and enraged, never leaves sighing, they say, till set at liberty. The Greeks call the body *semas* the souls bond, and *σῆμα*, quasi *σῆμα* the souls sepulchre.

Microb. l. 1. c. 11.

To be clothed upon] By a sudden change, and not to die at all, as *1 Thess. 4. 17* *1 Cor. 15. 51 52.* *Quis enim vult mori ? prorsus nemo.* Death when it comes will have a bout with the best, as it had with *Hezekiah*, *David*, *Jonas*, others. For nature abhors it, and every new man is two men. But when a Christian considers, that *non nisi per angusta ad angusta perveniatur*, that there's no passing into Paradise, but under the flaming sword of this Angel death, that standeth at the Porch ; that there's no coming to the City of God, but thorow this straight and heavy lane ; no wiping all tears from his eyes, but with his winding sheet, he yeelds, and is not only content, but full glad of his departure. As in the mean while he accepts of life rather then affects it, he endures it rather then d. fires, *Phil. 1. 23.*

Verse 3. *If so be that, &c.*] *q. d.* Howbeit, I know not whether we shall be so cloathed upon, that is, whether we that are now alive shall be found alive at Christs coming to judgement, whether we shall then be found clothed with our bodies, or naked, that is, stript of our bodies.

Verse 4. *Do groan, being burdened*] viz. With sin and misery, whereof we have here our back-burdens. And surely great shame it were (as that Martyr said) that all the whole creatures of God should desire, yea groan in their kinde for our liberty, and we our selves.

M. Bradford.
A. B. and Mon.
fol. 1492.

selves to loath it : as doubtlesse we do, if for the crosse, yea for death it self we with joy swallow not up all sorrow that might let us from following the Lords call, and obeying the Lords providence, &c.

D. Preſton.

Might be swallowed up of life] Not as a gulf or fire swallows up that is cast into it, but as perfection swallows up imperfection ; As the perfecting of a picture swallows up the rude draught, as perfect skill swallows up bungling, or manhood, childhood ; not extinguishing, but drowning it that it is not seen.

Pſal 139. 15.
with Eph. 4. 9.

Verse 5. *He that hath wrought us*] Curiously wrought us in the lowermost parts of the earth, that is in the womb, as curious workmen perfect their choice pieces in private, and then set them forth to publike view. Others expound it by *Rom 9. 23.*

The earnest of the spirit] He saith not the *pawn*, but the *earnest*. A pawn is to be returned again, but an earnest is part of the whole bargain.

Plato.

Nescio quomo-
do, imbecillior
est meo cina-
quid morbum.

Verse 6. *Therefore we are confident*] Not hesitant, or halting, as *Hadrian* the Emperour was, and as he that cried out on his death-bed, *Anxius vixi, dubius morior, nescio quò vado*, I have lived carefully, I die doubtfully, I go I know not whither. *Socrates* also that wisest of Philolophers could not with all his skill resolve his friends, whether it were better for a man to die or to live longer. *Cicero* comforting himself as well as he could by the help of philolophy against the fear of death, cries out and complains at length, that the medicine was too weak for the disease. It is the true Christian only that can be confident that his end shall be happy, though his beginning and middle haply may be troublesome, *Pſal. 37. 37.*

Calquhoun.

Whilest we are at home] Or stay for a night, as in an Inne. A man that comes into an Inne, if he can get a better room, he will ; if not, he can be content with it ; for, saith he, it is but for a night. So it should be with us.

Verse 7. *For we walk by faith*] Which puts our heads into heaven, sets us on the top of *Pisgah* with *Moses*, and therehence descries and describes unto us the promised Land, gives us to let one foot afore-hand in the porch of Paradise, to see as *Stephen* did Christ holding out a Crown, with this inscription, *Vincens dabo*.

Not by sight] Sense corrects imagination, reason sense, but faith corrects both, thrusting *Hagar* out of doors, when haughty and haunty grown.

Verse 8.

Verse 8. *And willing rather*] Death is not to be desired as a punishment of sin, but as a period of sin: not as a postern gate to let out our temporall, but as a street door to let in eternall life.

To be present with the Lord] This Bernard calleth *Repatriatione*. Plotinus the Philosopher could say when he died, That which is divine in me I carry back, *ὅτι τι θεωτότερον ἔσθ' ἐν ἐμοί*, to the Originall divine, that is, to God. But whether this man beleeved himself or not, I greatly doubt.

Bern. de morte.

Syack. ep. 139.

Verse 9. *Wherefore we labour*] Our hope of heaven maketh us active and abundant in Gods service. The doctrine of assurance is not a doctrine of liberty, but the contrary, 1 Joh. 3. 3. We make it our ambition, saith the Apostle here, to get acceptance in heaven, waiting till our father shall call us home, and passing the time of our sojourning here in fear, 1 Pet. 1. 17. The Saints have their commoration upon earth, their conversation in heaven.

ἐκδοτικὰ μαθα.

ἐκδοτικὰ μαθα.

Verse 10. *For we must all, &c.*] This great asseize will not be such an Assembly as that of *Ahasuerus*, of his Nobles, Princes and Captains only: nor such as the biddings of rich men to their feasts, of their rich neighbours only, but like the invitation of that householder that sent his servants to compell all to come in. On that day Adam shall see all his nephews together.

Luk. 14. 12.

Appeare before, &c.] Be laid open, and have all ript up. Our sins that are now written as it were, with the juice of Lemmons, shall then by the fire of the last day be made legible. And as in *April* both wholsome roots and poisonable, discover themselves, which in the winter were not seen, so at the day of judgement good and evil actions.

φανερὰ ῥηθήναι.

Macar. Hom. 12.

The things done in his body] That is, the just reward of those things. *In die iudicii plus valebit conscientia pura, quam marsupia plena*. Then shall a good conscience be more worth then all the worlds good. And this was that that made *Paul* to sincere a Preacher, and so insatiable a server of God, as *Chrysostome* calleth him.

Bernard.

Whether it be good or bad] Wicked men shall give an account, 1. *De bonis commissis*: Of goods committed to them: 2. *De bonis dimissis*, of good neglected by them. 3. *De malis commissis*, of evils committed. 4. *De malis permissis*, of evils done by others, suffered by them. *Itaque vivamus*, saith the Oratour. Let

Cic. 4 in Ver.

us so live as those that must render an account of all.

Verse 11. *Knowing therefore the terror, &c.*] What a terrible time it will be with the wicked, who shall in vain tire the deaf mountains with their hideous out-cries to fall upon them, &c.

We persuade men.] To flee from the wrath to come, to repent and be converted, that their sins may be blotted out, when the times of refreshing shall come, *Act. 3. 19.* We speak persuasively to this purpose, but it is God only that persuades.

is persuaded.

Verse 12. *Which glory in appearance*] *Gr. In the face.* Hypocrites as they repent in the face, *Mat. 6. 16.* so they rejoyce in the face, not in the heart. Their joy is but skin-deep, it is but the hypocrisy of mirth, they do not laugh but grin, their hearts ake many times, when their faces counterfeit a smile : Their mirth is frothy and flashy, such as smooths the brow, but fills not the breast, such as wets the mouth, but warms not the heart.

Verse 13. *It is to God*] *i. e.* When to the world we seem mad of pride and vain-glory, yet then we respect only Gods glory.

It is for your sakes] *i. e.* For your learning, that we are more modest and sparing in commending our Apostleship. It is a good rule, *Quicquid agas, propter Deum agas.* Doe all for Gods sake.

enjoy.

Verse 14. *The love of Christ, &c.*] As reward hath an attractive, and punishment an impulsive, to love hath a compulsive faculty. This love of Christ had so closed in *S. Paul*, so hemmed him in, and begirt him round; that his adversaries reported him a mad man, as *vers. 13.* he erred in love toward his sweet Saviour, and even exhaled his blessed soul in continuall follies, as it were, and expressions of his dear affection to the Lord Jesus.

Then were all dead] All the body suffered in and with Christ the head, and so are freed by his death, *Heb. 2. 9.* as if themselves in person had died.

Verse 15. *Should not henceforth*] *Servati sumus ut serviamus.* The redeemed among the *Romans* were to observe and honour those that ransomed them as parents, all their daies.

Verse 16. *No man after the flesh*] *i. e.* We esteem no man simply the better or worse for his wealth, poverty, honour, ignominy, or any thing outward. See *1am. 1. 9, 10, 11.* *Thomas Watts*

Martyr,

Martyr, spake thus at his death to his wife and children, Wife, and my good children, I must now depart from you, therefore henceforth know I you no more: but as the Lord hath given you to me, so I give you again to him, whom I charge you see that ye obey, &c.

Alt. and Mon.
fol 145.

Though we have known Christ] As possibly *Paul* might have known Christ in the flesh: for Jesus of *Nazareth* was a Prophet mighty in deed and word before God and all the people, *Luk. 24.*
19. Austin wished that he might have seen three things, *Rome* flourishing, *Paul* preaching, Christ conversing with men upon earth. *Bede* comes after, and correcting this last wish, saith, yea but let me see the King in his beauty, Christ in his heavenly kingdom. *Paul* was so spiritualized that he took knowledge of nothing here below: he passed thorow the world as a man in a deep muse, or that so looks for a lost jewell, that he overlooks all besides it.

Verse 17. *Is a new creature*] Either a new man, or no man in Christ.

All things are become new] The substance of the soul is the same, the qualities and operations altered. In regeneration our natures are translated, not destroyed, no not our constitution and complexion. As the melancholy man doth not cease to be so after conversion, only the humour is sanctified to a fitnessse for godly sorrow, holy meditation, &c. so, of other humours.

noote

Verse 18. *And all things are of God*] He is both author and finisher of our faith, the God of all grace, the Father of all lights, &c.

And hath given to us the Ministry] He hath taken this office from the Angels, those first preachers of peace, *Luk. 2. 10, 14.* The Angel told *Cornelius*, his prayers were heard in heaven: but for the doctrine of reconciliation he refers him to *Peter*, *Act. 10.*

Verse 19. *That God was in Christ, &c.*] As the salt-waters of the sea, when they are strained thorow the earth, they are sweet in the rivers: so (saith one) the waters of Majesty and Justice in God, though terrible, yet being strained and derived thorow Christ, they are sweet and delightfull.

Verse 20. *Embassadours for Christ*] And therefore sacred persons, not to be violated on pain of Gods heavy displeasure. *Do my Prophets no harm.*

As though God did beseech you] Gods grace even kneels to us. *En flexanimam Suede medullam*: Who can turn his

back upon such blessed and bleeding embracements?

Verse 21. *To be sin for us*] That is, a sin-offering, or an exceeding sinner, as *Exod. 29. 14*. So Christ was, 1. By *imputation*, for our sins were made to meet upon him, as that Evangelicall Prophet hath it, *Isa. 53. 6*. And secondly, By *reputation*, for he was reckoned among malefactours, *ibid*. And yet one *Augustinus de Roma* Archbishop of Nazareth was censured in the Councel of *Basil*, for affirming that Christ was *peccatorum maximus*, the greatest of sinners. Christ so loved us, saith one, that he endured that which he most hated, to become sin for us (he was made sin passive in himself to satisfie for sin active in us) and the want of that which was more worth then a world to him, the sence of Gods favour for a time, *Amor amore illius*, &c. saith Bernard.

Who knew no sinne] That is, With a practicall knowledge, with an intellectuall he did, else he could not have reprov'd it. We know no more then we practise. Christ is said to *know no sin*, because he did none.

That we might be made, &c.] As Christ became sin, not by sin inherent in him, but by our sin imputed to him; so are we made the righteoutnesse of God, by Christs righteoutnesse imputed and given unto us. This the Papists jeeringly call *putative righteoutnesse*.

CHAP. VI.

Verse 1. *As workers together*]

Not as coadjutors, but as instruments, such as God is pleased to make use of. See the Note on *1 Cor. 3. 9*.

The grace of God in vain] That Embassage of grace, *Chap. 5. 20*. Or that unspeakable gift of Christ, *v. 21*. which many use as homely as *Rachel* did her fathers gods; she hid them in the litter and sat on them: or as that lewd boy in *Kers* conspiracy, who when the Kings pardon was offered the Rebels by an herald, he turned toward him his naked posteriors, and used words surable to that gesture. One standing by discharged an *harquebuz* upon the body, &c.

Verse 2. *Now is the accepted time*] He purposely beats upon the *τῶν*, because opportunity is headlong, and, if once past, irrecoverable,

See Aug. En-
chirid. 41.

Life of K. Ed.
6. by S^r Io. Hay.
p. 74.

coverable. Some are *Semper vituri*, as *Seneca* saith, they stand trifling out their time, and so fool away their salvation. God will not alwaies serve men for a sinning-stock. *Patientia laesa fit furor*. Doe we therefore as Millers and Mariners, who take the gale when it cometh, and make use of it, because they have not the winde in a bottle.

Now is the day of salvation] And God will not suffer men twice to neglect it. If once past, it will never dawn again. Catch therefore at opportunities, as the *Eccho* catcheth the voice, *Psal.* 27. take the nick of time. God is more peremptory now then ever, *Heb.* 2. 2, 3.

Verse 3. *Giving no offence*] A Minister should be as *Abstem* was, without blemish from head to foot. His fruit should be, as that of Paradise, fair to the eye, and sweet to the taste. A small fault is soon seen in him, and easily either imitated or upbraided. God appointed both the weights and measures of the Sanctuary to be twice as large as those of the Commonwealth.

Verse 4. *In much patience*] Or tolerance, suffering hardship, as good souldiers of Jesus Christ.

In afflictions] Out of which there is little or no use of patience: at least she cannot have her perfect work, *1am.* 1. 4.

In necessities] Want of necessaries.

In distresses] Such straits, as that we are at a stand, and have not whether to turn us: we are in a little ease, as it were. *SEMPER VITURI.*

Verse 5. *In imprisonments*] *Chrysostome* saith, he had rather be *Paul* cast into prison, then *Paul* wrapt up into Paradise.

Verse 6. *By purenesse*] By lamb-like simplicity or sincerity. Religion loves to lie clean, said one. Godlinesse must run thorow our whole lives as the woof doth thorow the web. See *1sa.* 33. 14. No gold or precious stone is so pure as the prudent minde of a pious man, said divine *Plato*.

Verse 7. *On the right hand, &c.*] Against the worlds both irritamenta and terribilamenta, both allurements and affrightments. *Contemptus est à me Romanus & favor & furor*, said *Luther*, when the Pope one while entised him, and another while threatned him. When he was offered to be Cardinall, if he would be quiet, he replied, No, not if I might be Pope. When he was told that he should finde no favour. *Quid verò facere poterunt?* *Epist. ad Spal.*

(said he) *accident? Nunquid resuscitabunt, ut iterum occidant?* What will they do? will they kill me? But can they raise me to life again, that they may kill me again? Can they kill me the second time?

Ab. and Mon.
fol. 149^r.

Tom. 1. oper.
Lat. p. 31. a

Qui boni viri
favian perdidit
ne consentiam
perderat. Sen.

Verse 8. *By honour and dishonour, &c.*] It is written on heaven-doors (said that Martyr) *Do well and bear ill.* A bad report is the ordinary reward of very-well-doing: which made *Luther* wax proud even of his reproach. *Superbius* fo, said he. *quod video nomen pessimum mihi crescere.* *Hierome* also writeth to *Augustine*, *Quod signum majoris gloria est, omnes heretici me detestantur.* This is my glory, that none of the heretikes can give me a good word or look. It was a divine saying of *Seneca*, No man lets a better rate upon vertue, then he that loleth a good name to keep a good conscience.

As deceivers] Asperfed for such, as *Christ* was, *Mat. 27. 63.* And *Lucian* blasphemously termeth him *ἐνθαλαμίσμηνον σοφιστήν*, the crucified cozener.

Verse 9. *As unknown*] To the world, 1 *Joh. 3. 1, 2.* A Prince in a strange Land is little set by, as not known. *Unkent unkist*, as the Northern Proverb hath it.

Well known] To them that have spirituall judgement, and can prize a person to his worth: which the worlds wizards cannot do, *Isa. 53. 2, 3.*

And not killed] God will have a care of that: he corrects in measure, he smites his, not at the root, but in the branches, *Isa. 27. 8.* As it is a rule in physick still to maintain nature, &c. to doth God still keep up the spirits of his people by cordials, *Isa. 57. 16.*

Verse 10. *As sorrowfull, yet, &c.*] Gods works are usually done in *oppositis contrariis*, as *Luther* said. Out of the eater he brings meat, &c. This riddle the world understands not.

Yet possessing all things] Godlinesse hath an *antarkie*, a self-sufficiency, 1 *Tim. 6. 6.* *Cuius paupertate bene convenit, pauper non est*, saith *Seneca*. A contented man cannot be a poor man.

Verse 11. *Our mouth is open unto you*] We speak thus freely unto you, out of our deep affection towards you: we even carve you a piece of our heart, we pour forth our selves in this flood of speech, that thereby ye may take a scantling of our over-abundant love to your souls. *καὶ οὕτως* *his*, open-mouthed men are put for fools
offentimes

oftentimes in *Lucian* and *Aristophanes*. But in another sense then the Apostle here useth it. A large heart maketh a man full in the mouth, as if it sought that way to get out to the thing affected.

Verse 12. *Ye are not straitned in us*] *Non habitatis angustè in nobis*: so *Piscator* renders it.

But ye are straitned] Ye are bankrupts in love, ye comply not, ye do not reciprocate. Plain things will joyn in every point, one with another: not so, round and rugged things.

Verse 13. *I speak as unto my children*] Here are soft words, hard arguments. This is the way to win: and that was a sad complaint, 2 Cor. 12. 15. Love lost is a bitter affliction.

Verse 14. *Be not unequally yoked*] Dare not (saith a Divine) to yoke thy self with any untamed heifer, that bears not Christs yoke. *Quàm male inaequales veniunt ad aratra iuveni*? An Oxe and an Ass might not be coupled together in the Law. And herunto the Apostle seems to allude. The Doctours of *Doway* upon *Levit.* 19. 19. Here all participation, say they, with heretikes and schismatiques is forbidden. *Philip* King of *Spain* said, He had rather have no Subjects, then Subjects of divers religions. And, out of a bloody zeal, suffered his eldest son *Charles* to be murdered by the bloody Inquisition, because he seemed to favour our profession.

M. Ward.

Ovid. epist.

Hieron.
Catina.

Verse 15. *What concord hath Christ*] Those Moderatours that plead for a correspondency with Popery, would make a pretty shew, if there were no Bible. But if these reconcilers (as *Franciscus de sancta clara*, and his fautors) were the wisest men under heaven, and should live to the worlds end, they would be brought to their wits end, before they could accomplish this works end, to make a reconciliation betwixt Christ and Antichrist, betwixt *Rome* and us.

Verse 16. *I will dwell in them*] Gr. *I will indwell in them*: This notes Gods nearest communion with them. He setteth them before his face continually, *Psal.* 41. 12. as loving to look upon them. The Philosopher told his friends, when they came into his little low cottage, *The gods are here with me*. God and Angels are with his Saints.

Ἐν τοῖς αὐτοῖς
τοῖς.

Ἐν τοῖς αὐτοῖς
τοῖς.

And walk in them] As they did in *Solomons* porch, and other walks and galleries about the Temple. And hereunto the Prophet alludes, *Zach.* 3. 7. The Turks wonder to see a man walk

Biddulph.

to and fro, and usually ask such whether they be out of their way, or out of their wits.

Diſp. de rep. l. 1.
cap. 12.

Lib. 3. de Papa
Rom. cap. 21.

Verse 17. *And be ye separate*] For grosse Idolatry, and for fundamentall errors only must we separate. Corruptions grew so great in the Church of Rome, that it justly occasioned first the separation of the Greek Churches from the Latine, and then of the Reformed Churches from the Roman. *Machiavel* observed, that after the thousandth year of Christ, there was no where lesse piety then in those that dwelt nearest to Rome. And *Bellarmino* bewails it, That ever since we cried up the Pope for Antichrist, his kingdom hath not only not encreased, but hath greatly decreased.

And I will receive you] So you shall be no losers, I'll put you into my bosome. God imparteth his sweetest comforts to his in the wilderness, *Hos. 2. 14.*

Verse 18. *I will be a Father*] The fundamentall, meritorious, impulsive and finall causes of this precious priviledge, see set forth, *Eph. 1. 5, 6.*

Saith the Lord Almighty] This is added by our Apostle to *Jer. 31. 9.*

CHAP. VII.

Verse 1. *Having therefore, &c.*]

FAith in the promises purifieth the heart, *Act. 15. 9.* and argueth notably from mercy to duty.

From all filthinesse] Sin defileth a man worse then any jakes or leprosie. It is the devils excrement, it is the corruption of a dead soul. Seldome or never is there a birth of saving grace, but there follows it a flux of mortification.

Of flesh and spirit] i. e. Both of the outward and inward man. Or of flesh, that is, worldly lusts, and grosse evils, as uncleannesse, earthly-mindednesse, &c. And of spirit, that is, more spirituall lusts, as pride, presumption, self-flattery, &c. These lie more up in the heart of the Countrey, as it were: those other in the frontiers and skirts of it.

Perfecting holines] Propounding to our selves, the highest pitch, and the best paterns.

In the fear of God] Which is the fountain, whence holinesse flows. See *Pro. 8. 13.* Verse 2.

Verse 2. *Receive us*] Gr. *Make room for us in your hearts and houses.* Set wide open the everlasting doors, that the King of glory may come in, triumphantly riding upon us his white horses, Revel. 6 2.

2018-18.
Locum date.

We have wronged no man] Ministers must so live, that they may, if need be, glory of their innocency and integrity, as did *Moses, Samuel, Paul, Melancthon.*

We have corrupted no man] viz. As the false Apostles had done with their leaven of false Doctrine, which eateth as a canker, 2 Tim. 2. 17. or a gangrene, which presently over-runs the parts, and takes the brain. *Protagoras* in *Plato* boasted that of those sixty years that he had lived, he had spent fourty in corrupting of youth.

We have defrauded no man] We have cunningly made sale of no man, as those old impostours, that made prize of their prisoners, 2 Pet. 2. 3. And as those Popish *Municipalatores* or *Miscatchers*, as the story calleth them, that raked together their *Peter-pence*, and other moneys here in *England* by most detestable arts. *Polydore Virgil* was one of these ill officers, that left not so much money in the whole Kingdome sometimes, as they either carried with them, or sent to *Rome* before them.

Verse 3. *I speak not this, &c.*] Though cause enough he had to condemn them for their shametull tenacity toward him, whom they basely suffered to labour for his living, and to preach *gratis*; against all right and reason.

To die and to live with you] Such faithfull friends are in this age all for the most part gone in pilgrimage, and their return is uncertain, as once the Duke of *Buckingham* said to Bishop *Morton* in *Rich.* the thirds time. *Jonathan* and *David*, *Pylades* and *Orestes*, *Polistratus* and *Hippoclitides* are famous for their love one to another. These two last being Philolophers of *Epicurus* his sect, are said to have been born the same day, to have lived together all their daies, and to have died in the same moment of time, being well stricken in years. But the love of Irish foster-brothers, is said far to surpass all the loves of all men.

Valer. Max. l. 1.
c. 16.

Cmd. Elizab.
Jol. 48 2.

Vide p. 121. c. 10.
1000

Verse 4. *I am exceeding joyfull*] Gr. *I do over-abound exceedingly with joy.* Others may revell, the godly only rejoyce: they have an exuberancy of joy, such as no good can match, no evil over-match: Witness the Martyrs ancient and modern. Oh how my heart leapeth for joy (said one of them) that I am so near the apprehension of eternall

Al. and Mon.
fol 1668, 1669
1670.

eternall blisse I God forgive me mine unthankfulnesse and unworthinesse of so great glory. In all the daies of my life I was never so merry, as now I am in this dark dungeon. Beleeve me there is no such joy in the world, as the people of Christ have under the crosse. Thus and much more Mr *Philpot* Martyr.

Verse 5. *Our flesh had no rest*] Our spirit had no unrest. The outward man suffers much sometimes, when the inward remains unmolested. *Philip Langrave* of *Hesse*, being asked how he could so well bear his seven years imprisonment, answered, *Se divinas Martyrum consolationes sensisse*, that he felt the divine consolations of the Martyrs, which as bladders bore him aloft all waters.

Verse 6. *God that comforteth*] This is a most sweet attribute of God, such as we may profitably plead and produce in praier. He loves to comfort those that are forsaken of their hopes.

1 Cor. xiii. 13.

By the coming of Titus] Who came very opportunely, even while *Paul* was writing this Epistle. Gods comforts are therefore sweet, because seasonable. He never comes too soon, nor staies too long. He waits to be gracious, as being a God of judgement. Were we but ripe, he is ready, and will lift us up *in due time*, 1 Pet. 5. 6.

Ita. 30. 18.

Verse 7. *Your earnest desire*] Of seeing me, or rather of satisfying me.

Your fervent minde] Gr. *Your zeal*, both against the incestuous person, and the false Apostles, Saint *Pauls* adversaries.

Verse 8. *Though it were but for a season*] Gr. *For an hour*. In sin, the pleasure passeth, the sorrow remaineth : but in repentance, the sorrow passeth, the pleasure abideth for ever. God soon poureth the oil of gladnesse into broken hearts.

dis μετανοειν.

Verse 9. *That ye sorrowed to repentance*] Gr. *To a transmutation*, to a thorow change both of the minde and manners. *Optima & aptissima poenitentia est nova vita*, saith *Luther*. Which saying (though condemned by Pope *Leo 10.*) is certainly an excellent saying. Repentance for sin is nothing worth without repentance from sin. If thou repent with a contradiction (saith *Tertullian*) God will pardon thee with a contradiction. Thou repentest, and yet continuest in thy sin. God will pardon thee, and yet send thee to hell. There's a pardon with a contradiction.

Sorry

Sorry after a godly manner] Gr. According to God. This is a sorrowing for sin, as it is *Offensivum Dei, aversum à Deo*. This both comes from God, and drives a man to God, as it did the Church in the *Canticles*, and the *Prodigall*.

ἡ ἀγάπη τοῦ
αὐτοῦ.

Verse 10. Godly sorrow worketh] Sin bred sorrow, and sorrow, being right, destroyeth sin : as the worm that breeds in the wood, eats into it, and devours it. So that of this sorrow according to God we may say as the *Romans* did of *Pompey* the great, That it is the fair and happy daughter of an ugly and odious mother.

ἁγία ὁδός.

Ἐχθρὸς πατρὸς
φιλιττοῦ τοῦ αὐτοῦ
Πτωχὸς.

Repentance never to be repented of] That is, saith one, *Never to fall back again* : for a man in falling back, seemeth to repent him of his repentance. Others interpret it, such a repentance, as a man shall never have cause to repent of. *Job* cursed the day of his birth ; but no man was ever heard to curse the day of his new birth. For it is repentance to salvation, it hath heaven : it is that rain-bow, which if God see shining in our hearts, he will never drown our souls.

ἀμετανόησις.
Μετανοία
Repent.

But the sorrow of the world] That which carnall men conceive either for the want or losse of good, or for the sense or fear of evil.

Worketh death] As it did in *Queen Mary*, who died (as some supposed by her much sighing before her death) of thought and sorrow either for the departure of *K. Philip*, or the losse of *Callice*, or both. There are that interpret death in this place, of spirituall death, because it is opposed here to life and salvation.

Αἰὶ and Μόν.
sol. 1901.

Δίκη of the
heart.

Verse 11. What carefulnesse] Gr. *What study*, which (saith *Tully*) is an earnest and serious bending and applying of the minde to some thing with a great deal of delight. It is rendered here *carefulnesse*, not that of diffidence, but that of diligence putting a man upon those wholesome thoughts, What have I done? What shall I do, &c?

σπουδή.
Vetemens ad-
tiguam rem
magna cum va-
luntate appli-
catio.

Tea what clearing] Gr. *Apology or defence*. The old interpreter renders it *satisfaction*. It may be (saith *M^r Bradford*) he meant a new life, to make amends thereby to the Congregation offended. As the devil is called *the Accuser*, to the Spirit is called, *The Comforter or pleader for us* : because as he maketh intercession in our hearts to God : so upon true repentance he helpeth us to make apologies for our selves ; not by denying our sins or defending them, but by confessing and disclaiming them, as a childe to his father.

M Bradford.
S. n. of Repent.
p. 14.

Tea

Yea, What indignation] Or *stomach*, as *Ephraim*, Jer. 31. 19. The publican who smote himself upon the breast; he would have knockt his corruptions, if he could have come at them: as those *Isa.* 30. 22. that polluted the Idols that they had perfumed, and said unto them, *Get you hence*, he packing, What have I to do any more with Idols? *Hos.* 14. 8. Out of doors with this *Tamar*, here's no room for her. So foolish was I, and so very a beast, saith *David*, *Psal.* 73. How angry and hot was he against himself, 2 *Sam.* 24. 10.

Yea, What fear] Of Gods heavy displeasure, and of doing any more so; the burnt childe dreads the fire. He that hath been stung, hates a snake.

Yea, What vehement desire] As that of *Rachel* after children, as that of *David* after the water of the well of *Bethlehem*, as that of the hunted Hinde after the water-brooks. *David* panted and fainted after God. That Martyr cried out, *None but Christ, none but Christ.*

Yea, What zeal] Which is an extreme heat of all the affections for and toward God. *Dauids* zeal ate him up. *Paul* was judg'd as mad for Christ, as ever he had been against him, 2 *Cor.* 5. 13. with *Ath.* 26. 11.

Yea, What revenge] Out of deepest self-aborrancy, buffeting the flesh, and giving it the blew eye, as *S. Paul* (that crucifix of mortification) once did. Thus the women parted with their looking-glasses, *Exod.* 35. *Mary Magdalen* wiped Christs feet with her hair, wherewith she had formerly made nets to catch fools in. *Cranmer* burnt his right hand first, wherewith he had subscribed, and oftentimes repeated in the flames, *This unworthy right hand*, so long as his voice would suffer him. The true penitentiary amerceth himself, and abridgeth his flesh of some lawfull comforts, as having forfeited all. These seven signs of godly sorrow are to be seen in the repenting Church, *Cant.* 5. as in a worthy example or emblem. *I sleep*, there's indignation, *but my heart waketh*, there's Apology. *I arose to open*, &c. there's study or care and diligence. *My soul failed*, there's her zeal. *I sought him, I called on him*, there's her vehement desire. *The watchmen found me, they smote me*, &c. There's her revenge, whiles she shrank not for any danger, but followed Christ thorow thick and thin in the night among the watch. And all this shews her fear of being again overtaken with drowsinesse.

Psal. 119.

Ath. and Mon.
fol. 1714.

To be clear in this matter] Because they had heartily repented of it. *Quem poenitet peccasse, poenit est innocens.* Repentance is almost equivalent to innocence. *Imò plus est prope-modum à vitijs se revocasse, quam vitia ipsa nescivisse,* saith Ambrose. Senec. in Agam. Amb. in Psal.

Verse 12. Not for his cause] That is, Not so much for his cause.

That suffered the wrong] viz. The father of the incestuous person. Compare Gen. 49. 4.

But that our care for you] That the Church might not suffer, as allowing such foul facts. How the Primitive Christians were slandered by the Heathens in this kinde, who knows not? *Cenalis* Bishop of *Auranches* wrote against the Church at *Paris*, defending impudently that their assemblies were to maintain whoredom. Such reports also they cast abroad a little before the massacre, They tell the people in *Italy*, that *Geneva* is a professed Sanctuary of all roguery, that in *England* the people is grown barbarous, and eat young children, &c. Act. and Moni. 838.

Verse 13. His spirit was refreshed] After his long and tedious toil and travell to come to you, he never thought much of his labour. *Calvin* said, That it would not grieve him to sail over ten seas about an uniform draught for religion.

Verse 14. I am not ashamed] As I should have been, had it proved otherwise. Lying is a bluthfull sin: and therefore the lier denies his own lie, because he is ashamed to be taken with it: and our rustians revenge it with a stab.

Verse 15. Whiles he remembreth] Deep affections make deep impressions. Ne decem quidem maria, &c.

CHAP. VIII.

Verse 1. Of the grace of God]

[T is a favour, yea an honour to us, that we may relieve poor Christ in his necessitous members, *Psal.* 16. 2. When therefore he sets us up an Altar, be we ready with this Sacrifice, *Heb.* 13. 16.

Verse 2. In a great trial of affliction] For affliction tries what mettles we are made of. *Alchemy* gold will not endure the seventh fire, as true gold will. Affliction (the trial of our faith) is more precious.

precious then gold, 1 *Pet.* 1. 7. What then is faith it self so tried? *Revel.* 3. 18.

The abundance of their joy] Whilest the spirit of glory, and of God rested upon them, 1 *Pet.* 4. 14. Well may grace be called the divine nature: for, as God brings light out of darknesse, riches out of poverty, &c. so doth grace: it turns dirt into gold, &c. The world wonders (said that Martyr) how we can be to merry, in such extreme misery. But our God is omnipotent, which turneth misery into felicity, &c. See the Note on 2 *Cor.* 7. 4.

Ad. and Mon.
fol. 168s.

*in v. 29 & 30
of the 12.*

Their deep poverty] Gr. *Their poverty being now at the very bottome*, and having little left beside hope: they were even exhausted, and yet gave liberally. *Giles of Brussels*, Martyr, gave to the poor whatsoever he had, that necessity could spare, and only lived by his science, which was of a Cutler. Some he refreshed with his meat, some with his clothes, some with his household-stuff. One poor woman there was brought to bed, and had no bed to lie in; to whom he brought his own bed, himself content to lie in the straw.

Ad. and Mon.
fol. 811.

Androm.

Unto the riches of their liberality] Gr. *Of their simplicity*: in opposition to that crafty and witty wiliness of the covetous to defend themselves from the danger of liberality. Wherein also they are utterly mistaken; for not getting, but giving is the way to thrive. See the Note on *Mat.* 6. 4.

Verse 3. Yea and beyond their power] One such poor *Macedonian* might well shame a hundred rich *Corinthian* curmudgins.

Androm.

They were willing] Gr. *They were voluntiers*, full of chearfull charity.

2^d ed.

Verse 4. Receive the gift] Gr. *The grace, i. e. the alms*: it being of Gods free grace that we have, 1. What to give. 2. Hearts to give it. For naturally we are all like children, which though they have their bosoms, mouths, and both hands full, yet are loth to part with any.

Verse 5. Not as we hoped] God is usually better to us then our hopes.

First gave their own selves to the Lord] Ay, this is the right way of giving alms; and this is done by faith, the work whereof is to be an empty hand, *Mendica manus* (as *Luther* calleth it) a beggers hand to receive it: but when it hath received, it gives back

back again it self and all, and thinks all too little, as *Mary Magdalen* did her precious ointment.

And unto us by the will] The good soul delivers up it self to Christs faithfull Ministers, and faith in effect to them, as *Luther*, before he was better informed, wrote to Pope *Leo X.* anno 1518. *Prostratum pedibus me tibi offero, cum omnibus quæ sum & habeo:--- Vocem tuam vocem Christi in te presidentis & loquentis agnoscam.* I humbly prostrate my self with all that I have, and am, at thy feet, &c.

Scul. Ansal. 18

Verse 6. *So he would finish*] *Finis opus coronat*, the end is better then the beginning, faith *Solomon*. *Charles* the 5. his emblem was *Ulerius*. *Titus* was here desired to take up the whole alms, and not to faint till he had finished, *Gal* 6 9.

Verse 7. *As ye abound in faith*] He purposely commendeth them, that he may the better insinuate into them. Ministers may profitably praise their people in some cases, that they may the sooner win them to duty: For there is no so sweet hearing (faith *Xenophon*) as a mans own commendation.

ἡδίστη ἀκρόασις ἑαυτοῦ.

Verse 8. *To prove the sincerity*] *Gr. The germanity*, the naturalness, legitimateness, opposed to bastardlinesse. This age aboundeth with mouth-mercy, which is good cheap, and therefore, like refuse fruit, is found growing in every hedge. But a little handfull were worth a great many such mouth-suls, *Isa.* 51. 18. Complaint is made, that there is *not any one that taketh Sion by the hand*. *S. James* tels of some in his time that would feed their poor brethren with good words, and good wishes, *Jam.* 2. 15, 16. as if they had been of the Cameleon-kinde, to live with *Ephraim* upon winde, *Hos.* 12. 1. But what said the poor man to the Cardinall, who denied him a peny which he begged, and offered him his blessing; which he begg'd not? If thy blessing had been worth a peny, I should not have had it; keep it therefore to thy selfe, *Carle*.

τὸ γινώσκον.

Verse 9. *He became poor*] Not having where to lay his head, nor wherewith to pay tribute, till he had sent to sea for it, &c. Lo he that was heir of all things, *Heb.* 1. 2. was scarce owner of any thing, but disinriched and disrobed himself of all, that through his poverty, he might crown us with the inestimable riches of heavenly glory: This is such a motive to mercifulness as may melt the most flinty heart that is.

Verse 10. *But also to be forward*] *Gr. To be willing*. This the

Psal. 110. 3.

the Apostle makes to be more then to do, that is, then to do with an ill will, or for by-respects. *Virtus nolentium nulla est.* Christ will enjoy his Spouses love by a willing contract, not by a ravishment: the title of all converts is, a willing people.

Virtutem exoptant. contabescuntq. relicta.
Verle.

Verle 11. *Now therefore perform*] Unlesse our willing of good be seconded with endeavour, it is nothing worth: *Balaam* wished well to heaven, so did he that came kneeling to our Saviour with *good master*, &c. but they stuck at the hardship of holiness, without which there is no heaven to be had: they would not come off here, and therefore gat nothing by their short-winded wishes. *Solomon* compares such sluggards to the door, that turns on the hinges, but yet hangs still upon them, it comes not off for all the turnings.

Verle 12. *It is accepted*] *Sic minimo capitur thuris honore Deus.* *Noahs* Sacrifice could not be great, yet was greatly accepted. *Jacob* bad his sons take a little of every good thing, and carry for a present to the Lord of *Egypt*. *Saul* and his servant present *Samuel* with the fourth part of a shekel, to the value of about our five-pence. Thankfulness (they had learned) was not measured by God and good men by the weight, but by the will of the retributor. God calls for that which a mans heart inclines him to do, be it more, be it lesse: so low doth his highness stoop to our meanness; preferring the willingness of the minde, before the worthiness of the work.

Ps. 115.

Verle 13. *And you burdened*] Gr. *Pinched or pressed, viz.* with poverty.

Verle 14. *Your abundance*] That your cup may overflow into their lesser dishes, that your superfluities both in respect of the necessity of nature and exigency of estate (as the Schoolmen speak) may supply the wants of Gods poor afflicted.

A supply for your want] Those that lend mercy may have need to borrow. The *Shunamite* that refused once to be spoken for to the King by the Prophet, little thought she should afterwards have craved that curse of his man *Gebezi*. Those that stand fastest upon earth, have but slippery footing: No man can say, that he shall not need friends. *Pythias* was so wealthy a man, that he was able to entertain *Xerxes* his whole Army consisting of a million of men: yet afterwards he became so poor that he wanted bread.

Verle 15. *He that had gathered much*] He that was so nimble

as to gather more than his neighbour, was to supply his neighbour, that every man might have his Omer. Now the equity of this law being common and perpetuall, the Apostle draweth his argument from it. Riches, saith one, are but as Manna: those that gathered more of it, had but enough to serve their turn (or if they gathered more, 'twas but a trouble and annoyance to them) and they that gathered lesse had no want. Let the rich account themselves the poor mans stewards. *With-hold not good from the owners thereof* (the poor) *when it is in the power of thy hand to do it.*

Verse 16. *But thanks be to God*] *Deo gratias* was ever in Pauls mouth, and in *Austins*, and should be in ours.

Verse 17. *But being more forward*] A good heart is ready to every good work, waiting the occasions thereof, *Tir. 3. 1.* as the Bee, so soon as ever the Sun breaks forth, flies abroad to gather honey and wax.

Verse 18. *Whose praise is in the Gospel*] *S. Luke*, likely, who wrote first Gospel, as some gather out of *Luke 1. 1.* and whom *Ambrose* highly commendeth for the most clear and distinct Gospel-writer.

Verse 19. *Chosen of the Churches*] This compared with *Act. 13. 1, 2.* it may seem the Apostle meaneth not *Luke*, but *Barnabas*: though others think *Timothy*.

Dana in 1 Tim.

6 12.

Σενόδομος.

Verse 20. *Avoiding this*] As shipmen avoid a rock or shelf: for it is a seafaring terme, and shews how shie we should be doing ought, that may render our honesty suspected. *Ego si bonam famam servasse, sat dives ero*, said he in the Comedy.

Verse 21. *Providing*] *Projecting, procuring.* A good name is a great blessing, and therefore the same word in Hebrew signifieth both, *Prov. 28. 20.*

μενομήμων

בְּרָקָה

Verse 22. *Whom we have oft*] Some are of opinion that *Luke* is here deciphered rather then *vers. 19.* Whoever it was, it is much for his honour, that *Apelles*-like he was approved in Christ, and active for the Church.

Rom. 16.

Verse 23. *Messengers*] *Gr. Apostles, Emandati, Ambassadors* of speciall and high employment.

The glory of Christ] So the Church is called *the glory*, *Isa. 4. 5.* Gods glory, *Isa. 46. 13.* a crown of glory, and a roiall diadem in the hand of *Jehovah*, *Isa. 62. 3.* The throne of God, *Exod. 17. 16.* The throne of glory, *Jer. 4. 21.* The ornament of God, yea

M

the

the beauty of his ornament, set in Majesty, *Ezek. 7. 20.* There is not so much of the glory of God (saith one) in all his works of creation and providence, as in one gracious action that a Christian performs.

ἡδὲ καὶ ἡ δόξα.

Verse 24. *Wherefore shew ye*] As by an ocular demonstration, or as by pointing the finger.

εἰς τὸ πρῶτον πρῶτον.

Before the Churches] In the face of the Churches, whose eyes are now full set upon you, to see what entertainment ye will give to their messengers. A Christian is like a crystal glasse, with a lamp in the midst.

CHAP. IX.

Verse 1. *The ministring to the Saints*]

ἡ δόξα.

OR the service that ye owe the Saints in ministring to their necessities. *Amadeus Duke of Savoy, Stephanus King of Hungary. Hooper Bishop of Gloucester, and Dr Tailour Martyr*, are famous for their labour of love in ministring to the Saints.

Verse 2. *Was ready*] To wit, in their resolutions: for the collection was not yet made.

And your zeal] i.e. Your liberall contribution out of deep affection, and an holy emulation to exceed others in bounty.

Capel. in Spic.

Verse 4. *In this same confident boasting*] Gr. *In this confidence of glorying*: A Metaphor from hunters, who confidently expect the beast, and valiantly set upon him. *Sic latini dicunt, subsistere aprum.*

Verse 5. *Not of covetousnesse*] *Non ut extortum aliquid, saith Piscator, velut illiberale aliquid.* Not as wrung out of you, squeezed out, as verjuice is out of a crab. Covetous persons part with their peny, as with blood out of their hearts. *Cuius aquam ex pumice, clavum ex manu Hercules extorqueas.* God will set off all hearts from such misers in their misery, that are so unreasonably mercilesse.

ἡ δόξα.

Verse 6. *Which soweth bountifully*] Gr. *That soweth in blessings*; alluding to *Ezek. 34. 26. Eccles. 11. 1. Cast thy bread upon the water*, that is, upon fat and fertile places, *loca irrigua*. A Metaphor from seedmen, who eat not all, sell not all, but sow some: so should we sow that we have upon the backs and bellies of the poor, sow more of this seed in Gods blessed bo-

some,

some, the fruit whereof we are sure to reap in our greatest need.

Verse 7. *According as he purposeth*] God straineth upon none : See *Levit.* 5.6, 12, and 14. 10, 21, 30. Liberality implieth liberty.

God loveth a chearfull giver] *Dat bene, dat multum, qui dat cum munere vultum*, One may give with his hand, and pull it back with his looks.

Verse 8. *And God is able*] Fear not therefore lest your selves should want hereafter, if you should give liberally now. Is not mercy as sure a grain as vanity ? Is God like to break ?

Having all sufficiency] He saith not, *superfluit*. Enough we shall be sure of, and an honest affluence, if fit for it, and can make us friends with it. *Bonus Deus Constantinum magnum tantis terrenis implevit muneribus, quanta optare nullus auderet*, saith *Austin*. God gave *Constantine* more wealth then heart could wish, and he was no niggard of it to poor Christians.

In all things] The Apostle useth many *All's* on purpose to crosse and confute our covetousnesse, who are apt to think we have never enough.

Verse 9. *He hath dispersed abroad*] Generall Notice was like that Bishop of *Lincolne*, that never thought he had that thing that he did not give. Of *M^r Wiseheart* the Scottish Martyr it is reported, that his charity had never end, night, day, nor noon. He forbore one meal in three, one day in four for the most part to bestow it on the poor. He never changed his sheets, but he gave them away, &c.

His righteousness endureth for ever] Never did a charitable act go away without the retribution of a blessing. See the Note on *Mat.* 10. 42.

Verse 10. *And multiply your seed sown*] He that soweth seemeth to cast away his seed, but he knows he shall receive his own with usury. *Isaac* had a hundred-fold encrease. In *Egypt* so far as the river *Nilus* watereth, the ground is so fruitfull, that they do but throw in the seed, and have four rich harvests in lesse then four moneths. *Temporalia Dei servis impensa non perennat, sed parturiunt. Si dedisses tres aureos, accepisses trecentos*, said that Bishop of *Millain* to his servant, that had not given so much to the poor as he had appointed him. If we never sow, we shall never reape, said that good poor Minister that bad

De civit Dei
lib. 6. 25.

Act. and Mon.
fol. 115.

Blunts voiage,
77.

Iob Manlij, loc.
com pag. 359.

Rogers of love. his wife give three-pence (his whole stock) to a poor brother.

*All. and Mon.
fol. 137.
Ibid 1387.*

Verse 11. *Which causeth through us*] Whiles we not only relieve them, but instruct them, as Bishop Hooper did his board of beggars, as Dr Tailour the Martyr did the Almshouse-people of Hadley, and other poor of his Parish. As Giles of Brussels did, ministering wholesome exhortation of sound doctrine to them he relieved, and so eliciting from them many thanksgivings unto God.

Verse 13. *For your professed subjection*] Whilest you testify your faith by your works, as they produced the coats that Dorcas made, to prove her a devout woman; and as Numb. 13. 13. it appeared by the fruits it was a good land. Heathens acknowledged, That no people in the world did love one another so as Christians did.

Verse 14. *And by their prayer for you*] A poor Christians prayers cannot be bought too dear. *I will restore comfort to him, and to his mourners*, Isa. 57. 18. Such can do much with God, *Et cum talis fueris memento mei*, saith Bernard to his poor, but pure friend. How heartily praierth Paul for Onesiphorus, 2 Tim. 1. 18?

*Meditat. devot.
iiff cap. 5.*

Verse 15. *For his unspeakable gift*] That is, for Christ (saith Theophylact, whom Piscator followeth) who is called the gift, by an excellency, Job. 4. 10. and the benefit, 1 Tim. 6. 3.

CHAP. X.

Verse 1. *By the meeknesse and gentlenesse*]

WHom in those sweet vertues I desire to imitate. The praise of Christs meeknesse recorded by the Prophet, and explained by Philip, converted the Eunuch, Act. 8.

Who in presence am base] i. e. Despicable, because I take not upon me, and bear a port, as the false Apostles doe. Meeknesse of spirit commonly draws on injuries. A Crow will stand upon a sheeps back pulling off wool from her sides.

Am bold toward you] So mine adversaries report me, as if I were over-bold and busie by my letters.

Verse 2. *That I may not be bold*] That you necessitate me not. *Non nisi coactus hoc facio*, said that Emperour that sub-

subscribed a warrant to put one to death.

With that confidence] It was but confidence : but they made the worst of it, and called it boldnesse, *Quam visio vertunt.* Evil will never speaks well.

Verse 3. *We do not warre, &c.*] The Ministry is a kinde of *Militia*, 1 Tim. 1. 18. Christ rideth on Ministers, as his white horses, conquering and to conquer, *Rev* 6. 2.

Verse 4. *Are not carnall*] i.e. Weak, opposed here to mighty. The flesh is weak as water, therefore called the old man, old leaven, &c. These weak weapons of the false Apostles (here intimated and taxed) are humane eloquence, artificiall composures, &c. of those Verbalists, *Qui exceptis verbis sennulis & emendicatu, nihil loquuntur*, as Hierom hath it.

But mighty through God] Note here the Apostles modesty, Not we, saith he, but our weapons are mighty, and not throw us that wield them, but throw God that works by and with them. See the Note on 1 Cor. 15. 10.

To the pulling down of strong-holds] Forts, Munitions, Trenches, Cages of foul spirits inhabiting mens hearts.

Verse 5. *Casting down imaginations*] As the spittle that comes out of mans mouth slaieth serpents : so doth that which proceedeth out of the mouths of Gods faithfull Ministers quell and kill evil imaginations, carnall reasonings, which are that legion of domesticall devils, that hold near intelligence with the old Serpent. *Nemo sibi de suo palpet : quisq; sibi Satan est.* Corrupt reason, like Eve and Jobs wife, is alwaies drawing us from God. Out of doors with this Hagar.

And bringing into captivity] See here the proceſſe of S^t Pauls Ministry. He overthrowes, captivates, subdues to the obedience of the Lord Christ. See the like *Jer*. 1. 10. *Chosroes* King of *Parthia*, was so subdued by the *Romans*, that he made a law that none of his successors should ever wage war with them again. So here.

Verse 6. *And having in a readinesse*] Vengeance is every whit as ready in Gods hand, as in the Ministers mouth. See *Mat*. 16. 19. & 18. 18. *Elisba* hath his sword as well as *Jehu* and *Hazael*, 1 King. 19. 17. God hews men by his Prophets, and slaies them by the words of his mouth, *Hos*. 6. 5. By preaching, Christ many times finites the earth, *Iſa*. 1. 4. his word laies hold on them, *Zach*. 1. 6. and that which they have counted winde, hath be-

come fire to devour them, *Jeremy 5. 13, 14.*

Verse 7. *Doe ye look on things*] *q. d.* Are ye so weak as to be cozened by an out-side, to be carried away with shews and shadows of true worth? Doe not many things glister besides gold? Every bird that hath a seemly feather, hath not the sweetest flesh: nor doth every tree that beareth a goodly leaf, bring good fruit. Glasse giveth a clearer sound, then silver, &c.

Even so are we Christs] The *Rogatian* heretikes would have made the world believe, that they were the only Catholikes. The *Arrians* called the true Christians, *Ambrosians*, *Athanasians*, *Homousians*, &c. The *Donatists* made themselves the only true Church, &c.

Verse 8. *And not for destruction*] If it prove so, it is by accident, and not as we intend it. See the Note on 2 Cor. 2. 16.

Verse 9. *Terrifie you by letters*] As the false Apostles object against me. Aspersions must be carefully cleared, when the fruit of a mans Ministry is thereby impeached and impeded.

Verse 10. *Weighty and powerfull*] As often as I read *Pauls* Epistles, *Non verba sed tonitrua audire mihi videor*, saith *Hierome*, Me thinks I hear not words but thunder-claps. But that his bodily presence was not weak, nor his speech contemptible. See *Act. 13. 10.* together with the Note thereon.

Verse 11. *Such will we be, &c.*] That we have not hitherto been so, was because we spared you. *Posse & nolle nobile*, saith *Chrysostome*. Kindenesse is goodlinesse, *Isa. 40. 6.*

Verse 12. *For we dare not*] This he speaks by an irony, whereof he is full in this Epistle: and may therefore be called, as *Socrates* was a *figur.*

But they measuring themselves, &c.] Turning the other end of the perspective, they see themselves bigger, and others lesser then they are. So bladder-like is the soul, that filled with earthly vanities, though but winde, it grows great and swells in pride. O pray to be preserved from this perilous pinnacle of self-exaltation. Look into the perfect law of liberty, and draw nigh to God. The nearer we come to God, the more rottennesse we finde in our bones. The more any man looks into the body of the Sun, the lesse he seeth, when he looks down again.

Verse 13. *But we will not boast, &c.*] As any man is more worthfull, he is more modest: full vessels yeeld no such sound as empty

empty casks do. A vessel cast into the sea, the more it fills, the deeper it sinks: the loaden scale goes downward: the most precious balm sinks to the bottom. The good ear of corn, the fuller it is, the lower it hangs the head.

Verse 14. *For we stretch not, &c.*] We tender not our selves beyond our scantling. ἐπεκτινῶμεν

Verse 15. *Not boasting of things*] *Ammianus Marcellinus* tells of one *Lampadius* a great person in *Rome*, who through all parts of the City, where other men had bestowed cost in building, he would set up his own name, not as a repairer of the work, but as the chief builder. Of the same fault *Trajan* the Emperour is said to have been guilty: Whence he was commonly called, *Herba parietina*, or Wall-wort.

Verse 16. *In the regions beyond you*] This was a piece of the *Bragadochio* false-Apostles vain boasting: as it is now of the *Jesuites* thole *Circulatores* and *Agyrta*, that compasse sea and land, crack of what conversions they have wrought in *India* and *Africke*, and *Lampadius*-like take it ill at any mans hand that commend them not every time they spet upon the ground. *Caius* the Emperour was ready to destroy the whole Senate, because they did not deisse him for marching with his whole Army to the Ocean, and fetching thence a few oyster-shells, *Quibus spolijs acceptis magnifice gloriabatur, quasi Oceano subacto.* Am. Marcel.
Dio in vita
Caligulae.

Verse 17. *Glory in the Lord*] See the Note on *1 Cor. I. 31.*

Verse 18. *Whom the Lord commendeth*] As he did his servant *Iob*, chap. 1. 8. And as he did his handmaid *Sarah*, for calling her husband *Lord*, though there was never a good word besides in the whole sentence, *1 Pet. 3. 6.* With *Gen. 18. 22.* Neither was *Iob* so patient, but that he had his out-bursts. All which notwithstanding, ye have heard of the patience of *Iob*, &c. *Iam. 5. 11.* He is not challenged at all for his impatience, but crowned and chronicled for his patience. See here the wonderfull goodnesse of God toward his: and take comfort in his white stone, against the black coals of ill-affected persons.

CHAP. XI.

Verse 1. *In my folly*]

HOW foolish were the Pharisees, *Ioh. 7. 49.* and after them the *Gnosticks*, the *Illuminates*, and now the Jesuites that boast themselves to be the only knowing men? *Palemon* the *Grammarians* that bragged that all learning was born with him, and would die when he died? *Epicurus*, that he first found out the truth, &c. *Richardus de S. Victore*, that gave out that he knew more in Divinity, then any Prophet or Apostle of them all? These were fools to purpose. The Apostle was put upon a necessity of commending himself, so to vindicate his Ministry from the contempt cast upon him by the *Corinthians*;

Verse 2. *For I am jealous*] *q.d.* My dear love to you puts me upon this praising my self.

With a godly jealousy] *Gr.* *With a zeal of God*, called the flame of God, *Cant. 8. 6.* such as was that of *Iob* over his children, for fear they should sinne against God: not such as was that of the Pharisees over the *Galatians*, the hypocritie of jealousy, *Gal. 4. 17.*

For I have espoused you] *Gr.* *I have fitted you*, as things that are pieced together, are glewed or soldered.

To one husband] Here the Cedar taketh the thistle to wife (*tantis tantillo*) and doth all the offices of an husband to her. He first loveth his Church, and then purifieth her, *Ephes. 5. 25, 26.* (*Abashuerus* had the virgins first purified and pertumed, before he took them to his bed) He puts upon her his own comelineffe, as *Eleazar* put the jewels upon *Rebecca* (hence she is called *Callah* of the perfection of her attire, ornaments and beauty, *Ier. 2. 32.*) 3. He maketh love to her by his *Paranymphes*. his Ministers, who wooe for him, and present her to Christ as a chaste virgin. 4. He cohabits with her, *Cant. 7. 5.* The King is tied in the ratlers. 5. He rejoyceth over her, *Isa. 62. 4, 5.* 6. He doth the marriage duty to her, and maketh her the mother of us all, *Gal. 4. 26. Rom. 7. 1-4.* 7. He nourisheth and cherisheth her, *Ephes. 5. 29.* 8. He hateth putting away, *Mal. 2. 16.* and provideth for her eternall welfare, *Eph. 1. 27. Col. 1. 21, 22.*

Verse 3. *But I fear*] Jealousie is made up of love, fear and anger.

Sueton.

Pareibiff. ocul.

ingrediantur
Velut ea que
glutino aut ser-
vantine commit-
tuntur. Erasmi,
2 King. 14. 9.

Ezek. 16.

By his subtilty] He mustered all his forces, or rather all his frauds together to cheat her. That old Serpent when he was young, outwitted our first parents. Now that he is old, and we young, *Ephes. 4. 14.* What will he not do, if we watch not? *Bel-larmine* saith of his *Romanists*, *Romani sicut non acutissima, ita nec imposturas habent*, that they are neither sharp nor subtle. The devil is both, and so are they: witness their crafty cruell both positions and dispositions. This old Serpent having lent them both his seven heads to plot, and his ten horns to pulh.

So your mindes should be corrupted] Satan hath his νοῦματα, his set and composed machinations, *2 Cor. 2. 11.* whereby he adulterateth our νοῦματα, our judgements.

From the simplicity, &c.] Of all graces Satan would beguile us of this simplicity: the world calls it silliness, sheepishness.

Verse 4. But if he that cometh] Giddy hearers, wherried about with every novelty, have no mould, but what the next teacher casts them into: being blown like glasses into this or that shape at the pleasure of his breath. See *Iob. 5. 43.*

Verse 5. The very chiefeſt Apostles] Either he meaneth those pillars, *Peter, James, John, &c. Gal. 2. 9.* Or the false Apostles, whom he stileth *chriſt* by an irony, because they sought to bear away the bell, and be counted prime preachers.

Verse 6. But though I be rude in speech] *Gr. Anidior*, a plain down-right, home-spun, homely-spoken person. The Ancients busied themselves (saith *Cyril*) ἐν ἐκκευρεσσοῦσιν, not about coynt and new coyn'd language, but ἐν ἀπλοῦν ἐξελίξαι τῶν θεῶν γλωσσῶν, about solid demonstrations drawn out of the holy Scriptures. *Hierome* reports of *Didymus* that he was an Apostolike writer, as you might easily gather by his stile, *Tam sensuum nomine, quam simplicitate verborum*. His matter was as lofty, as his language low and ordinary. *Hierom* himself is much commended by learned men, *Quod ubiq; non sit aequè Latinus*, that he is not alwaies so curious and choise of his words. But what reason he had I see not, to censure *S^c Paul* so sharpiy as he doth, *Obsensus involutos, eloquium implicatum, & artis Grammaticae imperitiā*, for his intricate sense, dark elocution, and unskilfulness in Grammar-learning. True it is he was a plain preacher, as he here acknowledgeth: and why he affected plainness, he telleth us, *1 Cor. 1. 17.* as stooping to vulgar capacities. But that he could play the Orator

*Cyril.
Hieroſolom.*

*Vives l. 2. c. 3.
de trad. discip.*

*Hieron. epist. ad
Ageliani.*

if he pleased, appears, *Act* 17.21.&c. and *Act* 26.2. Inſomuch as the *Lycaonians* called him *Mercury*, becauſe he was a *Maſter of ſpeech*, *Act* 14.12. And as for his *Epistles*, there is as good rhetorike found in them, as in any *Heathen Oratour* whatſoever; *Demosthenes* is but dull to him: and *Auſtins* wiſh was to have ſeen, *Paulum in ore*, *Paul preaching*, which he would have eſteemed an high happineſſe.

Verſe 7. *I have preached to you freely*] Becauſe he gat his living with his hands, that he might preach *gratis*, they deſpiſed him as a mean mechanick. This is *merces mundi*, the worlds wages, *Nil habet infelix paupertas*, &c. Miniſters muſt have an honourable maintenance (and not be forced to weave for a living, as *Muſculus* was, or to ſerve the Maſon, as another great ſchollar) or elſe they will be ſhamefully ſlighted.

Verſe 8. *I robbed other Churches*] *Grandis Metaphora*, ſaith *Piſcator*. I took maintenance from them (as the Apoſtle preſently expounds himſelf.) I made a prey and prize of them.

Verſe 9. *And wanted*] *Gr. And was behinde hand*.

I was chargeable to no man] I was none of thoſe droans that chill the charity of well-diſpoſed people, as the *cramp-fiſh* benummeth thoſe that touch or come near it.

Verſe 10. *As the truth of Chriſt is in me*] He confirms it with an oath, that he will not take a peny of them, whiles he preacheth in thoſe parts. A Miniſter ſhould be carefull of whom he receives a kindeneſſe.

Verſe 11. *Becauſe I love you not?*] It ſhould be a Miniſters care to preſerve in the hearts of his people an opinion of his love to them. For if they once conceive an incurable prejudice againſt him that he hates them, or the like, there's no good will be done.

Verſe 12. *That I may cut off occaſion*] There were thoſe that waited for it, as earneſtly as a dog doth for a bone, as we ſay. *Habuerunt ſuos cuculos omnes docti & heroici quolibet tempore*, ſaith *Melancthon*. Every *Zopyrus* hath his *Zoilus*.

That wherein they glory] They, likely, had feathered their neſts, and ſo might well afford to preach *gratis*. *Paul*, though not ſo well under-laid, would not come behinde them in that neither. He would not be leſſe buſie (though he laboured hard for it) in building ſtair-caſes to heaven, then they were in digging deſcents down to hell.

Verſe 13.

Verse 13. *Deceitfull workers*] They seemed to labour, but indeed they loitered, or worse; seeking to set up themselves in the hearts of Gods people.

Transforming themselves, &c.] The Mannichees derived their name of *Manna*, because they held, That whatsoever they taught was to be received as food from heaven. *Montanus* said, He was the Comforter, &c. *Novatus* called himself *Moses*, and a brother that he had *Aaron*. The Family of Love set out their *Evan-gelium regni*. The *Swenckfeldians* (*Stinckfeldians* *Luther* called them, from the ill favour of their opinions) entituled themselves with that glorious name, *The Confessours of the glory of Christ*.

Schlusenburg. 4

Verse 14. *Satan himself is, &c.*] *Satan* (saith one) doth not alwaies appear in one and the same fashion, but hath as many several changes as *Proteus* among the Poets. At *Lystra* he appears like a Comædian, as if a scene of *Plautus* were to be presented on the stage. At *Antioch* like a Jesuite with traditions in his mouth. At *Athens* he sallies out like a Philosopher. At *Ephesus* like an Artificer, and here at *Corinth* he is transformed into an Angel of light. Fiery Serpents full of deadly poision are called *Seraphims*, Numb. 21. 6. Isa. 30. 6.

Verse 15. *As the Ministers of righteousness*] *Cavete a Melampygo*. Try before you trust: Sectaries and seducers are very subtle and insinuitive; the locusts have faces like women; know them and avoid them. When one commended the Popes Legate at the Council of *Basil*, *Sigismund* the Emperour answered, *Tamen Romanus est*, yet he is a Roman, So, let *Satan* or his Agents come never so much commended to us in his sugred allurements, let us answer, *Yet he is a devil*.

Verse 16. *Let no man think me*] There was never man, nor action, but was subject to variety of censures and misconstructions, foolish men daring to reprehend that which they do not comprehend. I like S. *Augustines* resolution in this case. *Non curo illos censures, qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt.*

Aug. cont. Fall.
l. 2. c. 34.

Verse 17. *I speak it not after the Lord*] Neither by his command nor example, but permission only.

Verse 18. *Glory after the flesh*] Or in the flesh, *Gal. 6. 13.* or have confidence in the flesh, *Phil. 3. 4.*

Verse 19. *For ye suffer fools*] *Inter indoctos etiam Corydus sonat.*

Quintilian.

sonat. Wise men hold them for fools, whom fools admire for wise men. As one saith of Attorneys, *Quod inter opiliores se jactitent jurisperitos, inter jurisperitos ne opilionum quidem estimatione habeantur.*

Rex Platonicus.

Verse 20. *For ye suffer, if &c.*] As the Popish penitentiaries, those miserably misled and muzzled creatures. They write of our King *Henry* the second, that going to *Canterbury* to visit the sepulchre of his own Martyr *Thomas Becket*, coming within the sight of the Church, he alighted, and went three miles on his bare feet, which with the hard stones were forced to yeeld bloody tokens of his devotion on the way. *Clemens* the fifth, Pope, caused *Dandalus* the *Venetian* Embassadour to come before him tied in chains, and to wallow under his table with dogs, whilest his Holinesse sat at supper. The Pope lashed *Henry* 4. of *France* (in the person of his Embassadour at *Rome*) after the singing of every verse of *Miserere*, untill the whole Psalm was sung out. *Sed exorto jam Evangelij jubare, sagaciores (ut spero) principes ad nutum Romani Orbis non solvent subligacula*, saith a great Divine.

Daniel's hist.
fol 102.Inel p. 179.
Gab. Powell of
Tolerat.

If a man take of you] By way of gratuity, but not of wages: or by their followers, and not by themselves. No Cappucine among the Papists may take or touch silver. This mettall is as very *Anathema* to these, as the wedge of gold to *Achan*: At the offer whereof he starts back, as *Moses* from the Serpent. Yet he carries a boy with him that takes and carries it, and never complains of either mettall or measure.

D. Hall's epist.
3. Decad. 1.

Verse 21. *As though we had been weak*] i.e. Worthlesse and spiritlesse. But mistake not your selves; I am another manner of man then you imagine me. It is said of *Athanasius*, that he was *Magnes & Adamas*; a loadstone in his sweet, gentle, drawing nature, and yet an adamant in his resolute, stout carriage against hereticks and evil-doers.

Nazianz.

Verse 22. *Are they Israelites*] Gods select, peculiar. *Happy art thou, o Israel: who is like unto thee, o people!* Deut. 33. 29. The Jews say that those seventy souls that went with *Jacob* into *Egypt*, were as much as all the seventy Nations of the world. *Tabor* and *Hermion*, the East and West of *Indea*, are put for the East and West of the world, *Pf.* 89. 12.

Verse 23. *In labours more abundant*] *Chrysostome* calleth *Paul*, *Insuperabilem Dei cultorem*, an unweariable servant of God.

Verse 24.

Verse 24. *Fourty stripes save one*] That they might be sure not to exceed the set number of stripes, limited by the Law, *Deut. 25. 3.*

Verse 25. *Thrice was I beaten, &c.*] By the Roman Magistrates, as also the Martyrs were by the Romish Bishops. *Alf. and Mon. fol. 1554.*
Thomas Hinsbaw was beaten with rods by *Bonner*, and abode his fury so long as the fat-paunched Bishop could endure with breath, and till for weariness he was fain to cease. So also he dealt by *Iohn Willis*, and by *M. Bartlet Green*, who greatly rejoiced in the same. *Ibid 1684.*

I have been in the deep] *Sine nave in mari fui* So the Syriack renders it. For 24. hours together I have been floating in the sea.

Verse 26. *By mine own countrey men*] *A Gentilibus meis, & a Gentibus.*

Verse 27. *In wearinesse and painfulnesse*] Here's dainty rhetoric. Truly calleth *Aristotles* Politikes, *Aureum flumen orationis*, a golden flood of eloquence in respect of the purity of the stile, and the excellency of the matter, May it not be more truly said of this great Apostles writings?

Verse 28. *That which cometh, &c.*] *Quasi agmine facto, & repetitis vicibus.* His care came upon him, as an armed man, and gave him no rest or respite. *Similitudo.*

The care of all the Churches] *Calvin* was no otherwise affected toward the Churches though far remote, then if he had born them upon his shoulders, saith *Beza*. He often sighed out, *Uſquequo Domine*; over the poor afflicted Churches of Christ; with the miseries whereof he was much more affected then with any of his own private miseries. I could not but love the man (saith *Theodosius* of *Ambrose*) for that, whilest he lived, and when he died, he took more care for the Church then for himself.

Magis de ecclesiæ statu sollicitus, quàm de suis periculis agebatur.

Verse 29. *Who is Weak*] By passion.

And I am not Weak] By compassion.

And I burnt not] i. e. Am exceedingly grieved. Compare *Pſ. 10. 2. & 7. 14.* *He hotly pursueth the poor.*

Verse 30. *I will glory of the things*] As a conquering of his spoils, or as an old souldier of his icars. The Apostle glorieth in those things that his adversaries condemned, as infirme in him.

Verse 31.

Verse 31. *Which is blessed for ever*] And therefore to be blessed, as he that is the father of our Lord Jesus Christ. This is a praise that he much stands upon, *Rom. 15. 6.* And surely if all generations shall call the virgin *blessed*, for that she was the mother of Christ, *Luk. 1. 48.* how much more, &c.

Verse 32. *In Damascus*] The chief City of *Syria*, built (say some) in the place where the blood of *Abel* was spilt, and thence called *Damesek*, i. e. a bag of blood. Thither *Paul* marched with a bloody minde, but was miraculously converted, and so powerfully confounded his countrey men there, that they incensed the governour against him, to his great peril. That is the guise of godlesse persecutors, to attempt that against the truth by arms, that they cannot effect by arguments. See *Act. 9. 23, 24.*

Verse 33. *And throw a window, &c.*] An honest shift, though against the Roman Law of leaping over the walls, *Quia leges semper ad equitatem flectende sunt*, saith *Cicero*. The sense of the law is the law, and not alwaies the letter.

And escaped his hands] Of the lawfulness of flight in some cases, See the Note on *Mat. 10. 23.* & *Act. 9. 24.*

*Apices juris
non sunt ja.*

CHAP. XII.

Verse 1. *It is not expedient for me*]

BEcause it carries a shew at least of pride and folly : and Christians must be shy of the very shews and shadows of sin ; Ministers especially, whose practice easily passeth into an example. Howbeit for the *Corinthians* it was expedient, because they thought more meanly of *Paul* then was meet.

To visions and revelations] The false Apostles, haply, boasted of such ; as some seducers do now-a-days, who dream Midianitish dreams, and then tell the same to their neighbours for Gospel. But take heed, the old Prophet may bring men into the lions mouth by telling them of an Angel that spake to him.

Verse 2. *I knew a man in Christ*] i. e. A Christian and approved, *2 Cor. 13. 5.*

Above fourteen years ago] See the Note on *Act. 9. 9.* All this while till now, he had held his tongue. Taciturnity (in some cases) is a Christian vertue. Either be silent, or say somewhat that is better then silence, was an old morall precept.

*ἢ σὺ γὰρ, ἢ κερὶ
τοῦ α, στυγὸς λῆ-
γει.*

Verse 3.

Verse 3. *Whether in the body, &c.*] So far did he forget and neglect his own body, which is so dear and near a thing in comparison of that incomparable delight he then took in the Lord, *Oh that joy! O my God when shall I be with thee!* These were the dying words of the last Lord Harrington, that was in heaven afore-hand, *O the joys, the joys, the unspeakable joys that I feel in my soul!* said another that was even entering into heaven, and had a foretaste of eternall life. *Peter* in the transfiguration was so transported that he never thought of a tabernacle for himself, *Mat. 17.* he cared not to lie without doors, so he might longer enjoy that glimpse of heavens glory.

Verse 4. *How that he was caught up*] Not locally (likely) but in spirit, as *Act 7. 56. Ezek. 8. 3.*

Into Paradise] Heaven, whereof that earthly Paradise was but a dark shadow. *Hierome* comforting a young Hermite, bad him look up to heaven, *Et paradysum mente deamulare*, to take a few turns in Paradise by his meditations, assuring him that so long as he had Paradise in his minde, and heaven in his thought, *Tandem in eremo non eris*, He should not be sensible of his solitariness.

Unspeakable words] Wordly words, such as words are too weak to utter. *Nec Christus, nec Cælum patitur hyperbolon.* A man cannot hyperbolize in speaking of Christ and heaven; but must entreat his hearers, as *Tully* doth his Readers concerning the worth of *L. Crassus*, *Ut majus quiddam de ijs, quam quæ scripta sunt suspicarentur*, that they would conceive much more then he was able to expresse. It is as easie to compass the heaven with a span, or contain the sea in a nut-shell, as to relate heavens happinesse.

Verse 5. *Yet of myself I will not glory*] *Non nisi coactus, ut supra.* *Paul* was a modell of modesty, a very crucifix of mortification, as one calleth him.

But in mine infirmities] *i. e.* My troubles; so called, either because under them we seem infirm and contemptible: or else, for that afflictions oft shew our infirmities, our impatience, &c. they make us sick of the fret, &c.

Verse 6. *Let any man should think of me*] Let no man, saith *Gregory*, desire to seem more then he is, that so he may be more then he seems. It pleaseth me not, saith *Augustine*, that by many I am thought to be that which I am not. For truly they love

not.

not me, but another for me, *Si non quod sum, sed quod non sum diligunt*, if they love not that I am, but that I am not.

Verse 7. *And lest I should be exalted*] So lest *Ezekiel* should be lifted up with his many rare visions, he is frequently called *Sonne of man*, to put him in minde of his mortall, miserable condition.

A thorn in the flesh] A corruption edg'd with a temptation. Satan sent some *Dalilah* to lull *Paul* asleep in her lap, and binde him with withes of green delights: but his watchfull soul displeased deeply with that flesh-pleasing force, complained thereof, shaked himself, and so found ease.

To buffet me] Perhaps in a proper sense *Paul* might feel the devils fingers: Take it metaphorically for temptations, and then they are fitly called buffetings, because they come so thick upon a mans spirit, that he can hardly take breath. He dogs good hearts with foulest lusts sometimes, as of Atheisme, Idolatry, blasphemy, murther, &c. In all or any of which, if the soul be meely passive (as the word buffeting here implies) they are Satans sins, and our crosses only.

Lest I should be exalted] If *Paul* had not been buffeted, who knows whether he would have swelled. He might have been carried higher in conceit, then before he was in his ecstasie.

Verse 8. *I besought the Lord thrice*] i. e. Frequently and fervently. God respecteth not the Arithmetike of our praier, how many they are, nor the rhetorike of our praier, how neat they are, or the Geometry of our praier, how long they are: nor the musick of our praier, how melodious they are: nor the Logick of our praier, how methodicall they are: but the Divinity of our praier, how heart-sprung they are. Not gifts, but graces prevail in praier.

Verse 9. *My grace is sufficient for thee*] God sometimes gives pardoning grace, where yet he denies prevailing grace. He roots not out all our Canaanites at once, but leaves some to try and exercise us.

For my strength is made perfect] It is an act of as great power in God, to keep our spark of grace alive amidst so many corruptions, as to keep a fire alive upon the face of the sea. The angels are kept with much lesse care, charge and power then we, because they have no biasse, no weight of sin hung upon them.

Verse 10. *Therefore I take pleasure*] I am well spaid of them,

I reckon them among Gods love-tokens, pledges of his, loves and badges of my sonship.

For I am Weak, then, &c.] This is a seeming contradiction. God, said Luther, doth most of his works in *medijs contrarijs*, by contraries. He hath a way by himself, saith Nazianzen, that he may be the more admired.

Διὰ τῶν ἐναντι-
ων ἐναντίας ἀνα-
βαίνει.

Verse 11. For in nothing am I behinde] And yet there were a sort of silly souls (that thought themselves jolly fellows) in the daies of Zuinglius, anno 1519. that talked thus at Zurich, *Quis tandem Paulus? nenne homo est? Apostolus est, sed suburbanus tantum, non ex 12. viris, non cum Christo est conversatus, articulum fidei non composuit.* What was Paul? but a man: an Apostle he was, but of an inferior rank. He was not of the twelve; he conversed not with Christ, he composed not any of the twelve Articles of the Creed. We would as soon believe Thomas or Scotus, as Paul, &c.

Zuingl. Tom. 1.
1. operum.

Verse 12. In all patience] A grace to be gloried in: Job is crown- ed and chronicled for it.

Verse 13. Forgive me this wrong] A pleasant irony, such as whereof this Epistle is full. It is said of a wise man, *Quod objecta probra ut visus nocturnos, & vanas somniorum imagines digno supplicio puniat, festivo scilicet contemptu & oblivione, vel si tanti est, misericordia elevet.*

Joh Wover in
Polymath.

Verse 14. For I seek not yours] Not the fleece but the flock. He had not those instruments of a foolish shepherd, *scipies & mulctram*, the shears and milke-pale, &c. The whole Senate can witnesse, saith Beza, that whereas Calvin had a very small stipend, yet was he so farre from being discontent therewith, that a more ample allowance being freely offered him, he obstinately refused it. All the goods that he left behinde him when he died, his library also being sold very dear, came scarce to three hundred French-crowns. *Non opes, non gloriam, non voluptates quasivi*, said Melancthon, I never sought riches, pleasures or preferments: This conscience I carry with me, whethersoever I goe. I doe ingenuously profess, saith Mr Rolloc, that of all my stipends I have not laid up two pence, for I never cared for the things of this world. Luther never found himself once tem-

Melch Adam.
359.

Melch. Adam.
in vit. 187.

Al. and Mon.
fol 78 p.

pted to covetousnesse. And herein I could wish we were all *Lutherans*.

Verse 15. *Spend and be spent*] If like clouds we doe sweat our selves to death, so soules may be brought home to God, it is a blessed way of dying.

The lesse I be loved] This is many a good mans grief, but his reward is neverthelesse with God. The nurse looks not for her wages from the childe, but from the parent.

Verse 16. *Being crafty I caught*] A blessed craft, a high point of heavenly wildome, *Dan. 12. 3.* It is written of the fox, that when he is very hungry after prey, and can finde none, he lieth down and faineth himself to be a dead carcase, and so the fowls fall upon him, and then he catcheth them. Saint *Paul* hungering after the soules-health of his *Corinthians*, denies himself to gain them.

Verse 17. *Whom I sent unto you*] It is said of the Pope, that he can never lack money so long as he can hold a pen in his hand : he can command it and have it. But Saint *Paul* could not skill of those arts.

Verse 18. *In the same spirit*] Who worketh with his own tools only, and is ever like himself in all the Saints : through whose whole course godlinesse runs, as the woot doth thorow the web, as the spirit doth thorow the body.

In the same steps] With an upright foot, *Gal. 2. 14.* in Christ, *Col. 2. 6.* as Christ, *1 Joh. 2. 6.*

Verse 19. *That we excuse our selves*]. And for, yeeld a fault.

I speak before God] The witnesse of mine innocency, *Joh. 16. 19.* *Gen. 20. 6.*

For your edifying] Whilest ye conceive no ill opinion of us, which, like muddy water in a vessel, might cause the most precious liquor of our doctrine to run over,

Verse 20. *And that I shall be found*] *Crudelem medicum intemperans ager facit.* We delight not to sling daggers at mens faces : but if men be not told their owne, and that with some sharpnesse, they will on in sinne to their utter ruine. Sharp waters clear the eye-sight : and bitter potions bring on sweet health. A weak dose doth but stirre bad humours, and anger them, not purge them out : so it fareth with finnes.

Let there be debates, envyings, &c.] K. Edward the fourth, the night before his death, said to his kinsmen and friends: I remember it to my grief, that there hath bin discord amongst you a great time, not alwaies for great causes, but poor mistakings, &c. Some, like Salamanders, live alway in the fire, like trouts they love to swim against stream, like *Phocion*, they think it a goodly thing to dissent from others.

Danish hist. of Engl 2. 10.

Verse 21. *That have not repented*] Impenitence maketh sinne mortall, saith S. John, 1 epist. 5. 16. or rather immortall, as saith S. Paul, Rom. 2. 5. It is not the falling into the water that drowns, but lying in it. Gods people may sink once and again to the bottome, but the third time they rise and recover by repentance.

CHAP. XIII.

Verse 1. *Of two or three witnesses*]

SO he calleth his threefold admonition. Gods Word neglected will one day be a swift witness against the contemners, Moses shall accuse men, *Joh. 5. 46.* Gods Word lay hold on them, *Zech. 1. 6.* and stick in their hearts and flesh, as fire, thorowout all eternity, *Ier. 5. 14.*

Verse 2. *I told you before*] *Sed furdo fabulam*, no telling would serve turn. Many are so wedded and wedged to their sins, that nothing will sunder them, but an extraordinary touch from the hand of heaven.

Verse 3. *A proof of Christ speaking in me*] The Church is *Christi docentis auditorium*, saith Bernard, the place wherein he ordinarily teacheth, who hath his school on earth, though his chair in heaven.

Scholam habet in terris, cathedram in caelis, Aug.

Verse 4. *Crucified through weaknesse*] i. e. *Ex afflicto ejus statu*, as *Gal. 4. 14.* as having voluntarily subjected himself to all sorts of sufferings for our sakes.

Verse 5. *Examine your selves*] The finall triall of our eternall estate doth immediately and solely appertain to the Court of heaven. Indeed the disquisitive part belongs to us, the decisive to God.

Prove your own selves] Redouble your diligence in this most needfull, but much neglected duty of self-examination: an er-

your here is easie and dangerous ; hence the precept is doubled : So *Zeph. 2. 1. Excusite vos, iterumq; excusite*, as *Tremellius* renders it.

Verse 6. *But I trust that ye shall know*] Whereas they were ready to retort, that they were no reprobates, he should well know, let him see that himself were not one : I trust ye shall know, saith he, that we are no reprobates, counterfeits, or unapprovable, opposed to approved, *verse 7.*

Verse 7. *Though We be as reprobates*] viz. In your esteeme. The good heart is content to vilifie, yea nullifie it self, so God may be glorified, and his people edified : let him be a foot-
Epist. ad Spalat. stool, or what ye will, to help Christ into his throne. *Prorisus* Satan est Lutherus, sed Christus vivit, & regnat, Amen, saith *Luther*. Let me be called a devil, or any thing, so Christ may be exalted.

Verse 8. *For We can doe nothing*] A temporary may so fall away as to persecute the truth that he once professed, and the Ministry that he once admired. Never fals a Saint to farre in his greatest relapses. Bishop *Lasimer* tels of one, who fell away from the known truth, to mocking and scorn-
Lat. Sermon afore ing it ; yet was afterwards touched in conscience for it. Beware of this sinne, saith he, for I have known no more then this that repented. It is a very dangerous precipice.
K Edward.

Verse 9 *Even your perfetion*] Or, *Your restauration*, or joynting again. His meaning is, saith *Beza*, That whereas the members of this Church, were all, as it were, dislocated and out of joynt, they should now again be joynted together in love, and they should endeavour to amend what was amisse amongst them, either in faith or manners.
κατάστροφον.

Verse 10. *And not to destruction*] Unless by accident : or, if to the destruction of the flesh, it is that the spirit may be saved in the day of the Lord Jesus, 1 *Cor. 5. 5.* See the Note there, and on 2 *Cor. 10. 8.*
ἀσκή.

Verse 11. *Finally*] Gr. *That which yet remains to say more*, and then an end.

Be perfect] Or, *Peace again.*

Be of one minde] For matter of opinion.

Live in peace] For matter of affection.

The God of love] The authour and fountour.

Verse 12. *With an holy kisse*] A custome proper to those times.
See the Note on Rom. 16. 16. and on 1 Cor. 16. 20.

Verse 13. *All the Saints salute you*] Sanctity is no enemy to
civility: it doth not remove but rectifie it.

Verse 14. *The grace of our Lord*] A friendly valediction, or
fatherly benediction.

N 3 A



A
 COMMENTARY
 OR
 EXPOSITION
 Vpon the Epistle of S. Paul to the
 GALATIANS.

CHAP. I.

Verse 1. *Who raised him from the dead*]



And by the same almighty power causeth dead souls to hear the voice of the Son of God in his Ministers and live, *Ioh. 5. 25. Eph. 1. 19.*

Verse 2. *The Churches of Galatia*] They are not dischurched, though much corrupted. *Uzziah* ceased not to be a king, when he began to be a leper : the disease of his forehead did not remove his Crown.

Verse 3. *Grace be, &c.*] See the Note on *Rom. 1. 7.* This Epistle to the *Galatians* is an epitome of that to the *Romans*.

Verse 4. *From this present evil world*] Bewitched wherewith the *Galatians* were relapsed from Christ. A subtil and sly enemy it is surely, and hath cast down many wounded : yea, many strong men have been slain by it, as by *Solomons* harlot, *Prov. 7. 26.*

Verse 5.

Verse 5. *To whom be glory*] The benefit of our redemption should make us lift up many an humble, joyfull and thankfull heart to God.

Verse 6. *That ye are so soon*] Giddy headed bearers have *religionem ephemeram*, are wherried about with every winde of doctrine, being constant only in their inconstancy, as *Ecebolus*, *Baldunius*, and our modern Sectaries. The Bishops and Doctours of England (said that Martyr) in their book against the Popes supremacy, spoke as much as *Luther*, or any *Lutheran* ever did or could. If they dissembled, who could ever so deeply, speaking so pithily? If not, who could ever turn head to tail so suddenly and so shortly as these did?

Att. and Mon

Removed from him, &c.] From Christ and me his Apostle. *Luther* often in his books testifieth, that he was much afraid, lest, when he was dead, that sound doctrine of justification by faith alone, would die also. It proved so in sundry places of *Germany*. Men fell to Popery as fast as leaves fall in *Autumn*.

Verse 7. *There be some*] That would fain have blended Pharisaeisme and Christianity, *Att.* 15 5.

That trouble you] As Camels with their feet trouble the waters they should drink of.

μετανοείτε.

And would pervert the Gospel] They pretended only to bring in a Jewish rite or two, and yet are said to *pervert the Gospel*: *Ea qua post tergum sunt, in faciem convertere*, as *Hierome* hath it, to turn that before that should be behinde: to speak distorted things, such as produce convulsions of conscience, *Att.* 20. 30. A little thing untowardly mingled, mars all. The monstrous heresie of *Nestorius* lay but in one letter, and of *Arrius*, but in one syllable.

μεταστρέφει.

διαστρέφει.

διαστρέφει.

διαστρέφει.

Verse 8. *Or an Angel*] Not an evil Angel (as *Ambrose* understands it) but a good Angel, *per impossibile*, as *Iohn* 8. 55.

Then that which we, &c.] Or besides that which we have preached. He saith not, contrary to that, but besides that: for indeed that which is directly besides, is indirectly against the Gospel.

Verse 9. *Then that ye have*] Of the Camell it is said, that he will never carry any more weight then what at first is laid upon him; nor go one foot beyond his ordinary journey. Conscience will not budge, nor yeeld an hair for an Angels authority. Stand

fast in the good old way, and finde rest, *Jeremy 6. 16.*

Verse 10. *For do I now perswade men*] That is, mens doctrines and devises.

Or do I seek to please men] *Ut κοινωβιλις, qui ab omnibus gratiam inire cupit, quem quidam per jocum Placentiam vocat.* Men-pleasers, that curry favour with all, and covet to be counted No meddlers. These loose a friend of God.

For if I yet pleased men] As once I did whiles I was a Pharisee.

I should not be, &c.] That rule holds good in rhetorike, but not in Divinity, *Non ad veritatem solum, sed etiam ad opinionem eorum qui audiunt, accommodanda est oratio.*
Cic. in Parit.

Verse 11. *Is not after man*] This he often inculcateth, because the false Apostles had buzzed such a thing into their ears, to disparage his Ministry.

Verse 12. *Received it of man*] i. e. Of meer man. Jesus Christ is more then a man.

Verse 13. *And wasted it*] As an enemies countrey with fire and sword. *Mars is stiled πηλίπηρος.*
ἐπιβιβας.
Homer.

Verse 14. *Above many of mine equals*] *Porphry* said it was great pity such a man as *Paul* was even cast away upon the Christian religion. The Monarch of *Morocco* told the English Embassadour in King *Iohns* time, that he had lately read *Pauls* Epistles, which he liked so well, that were he now to chuse his religion, he would, before any other, embrace Christianity; but every one, said he, ought to die in his own religion: and the leaving of the faith wherein he was born, was the only thing that he disliked in that Apostle.

Verse 15. *Who separated me from, &c.*] How knew we this, but by the event? Whosoever is lawfully called to the Ministry, may conceive that he also was sanctified thereunto from the womb, and should therefore do his utmost in the work, *Verbi minister es,*
hoc age, was Mr *Perkins* his Motto.
Sa Word Pref.
ad Perk. probl.

Verse 16. *To reveal his Sonne in me*] Not only as in an object (wherein the power and grace of Christ might shine and appear) but as by an instrument of revealing and preaching Christ to many.

I conferred not with flesh] i. e. With carnall reason, an evil counsellour for the soul, *Rom. 8. 7.* Indeed in humane governments, where reason is shut out, there tyranny is thrust in: but where

where God commandeth, there to ask a reason is presumption, to oppose reason is flat rebellion.

Verse 17. *But I went into Arabia*] Of this journey *Luke* maketh no mention in the *Acts*. Into these tents of *Kedar* came *S. Paul*, and made them, by his preaching, comely as the curtains of *Solomon*, Cant. 1.5. Rude they were, but rich; black, but comely, when they had this precious man amongst them especially, who became a blessing to all places whithersoever he came: Contrary to that which is said of the great Turk, that whereever he sets his foot, he leaves desolation behinde him. *Arabia* was *Felix* indeed, when *S. Paul* was there.

Verse 18. *To see Peter*] Not by way of idle visit, but thoroughly to observe the History of his Christian practice for godly imitation. *Historia sunt fida monitricæ.*

ispeccare, videndū, dāq; servare.

Verse 19. *But other of the Apostles*] They were basily attending upon their particular charges and offices, according to *Rom.* 12. 7.

Verse 20. *Behold, before God, I lie not*] This he solemnly sweareth for their satisfaction. An oath may be lawfully taken to help the truth in necessity, and not otherwise. Hence the Hebrew word is a passive, and signifieth *to be sworn*, rather then to swear.

Nisibang.

Verse 21. *Afterwards I came*] He kept, belike, a Diary of his travels, and was able to give a good account of his daily courses. It is not to be doubted, but that our Saviours Disciples kept a register of his holy oracles and miracles, out of which the history of the Gospel was afterwards compiled and composed.

Verse 22. *And was unknown*] So far was *Paul* from learning ought of them.

Verse 23. *Now preacheth the faith*] A marvellous conversion. I was an obstinate Papist (saith *Lutimer* of himself) as any was in *England*: Inasmuch that when it should be made Bachelour of Divinity, my whole Oration went against *Philip Melancthon*, and his opinions, &c.

At. and Mon.

Verse 24. *And they glorified God*] *Whoso offereth praise, he glorifieth me*, Plal. 50. 23. God accounts himself as it were to receive a new being, by those inward conceptions of his glory, and by those outward honours, that we do to him.

CHAP. II.

Verse 1. *I went up*]

TO that first Christian Councell, *Act. 15.*
With Barnabas] His constant companion, till that bitter
 bickering, *Act. 15. 39.* See the Note there.

Verse 2. *By revelation*] *i. e.* By Gods speciall direction : for
 he ordereth a good mans goings, *Psal. 37. 23.*

I communicated unto them] I laid open the matter freely and
 familiarly, as unto bosome-friends.

But privately] For all good men are not fit to be trust-
 ed with secrets, but only such as can both keep counsell, and give
 counsell.

Or had run in vain] Lest, if it should be thought that I had
 not held good correspondency with those other Apostles, I might
 lose the fruit of my Ministry.

Verse 3. *I was compelled to be circumcised*] *i. e.* I would not
 yeeld he should be : lest I should seem to countenance them that
 held circumcision necessary to salvation. In the year of grace 1549
 the Ministers of *Magdeburg* did stoutly oppose them of *Wissen-
 berg* and *Leipsich*, and set forth many books against them, becaufe
 they dealt deceitfully, and by their *Adiaphora*, or things indiffer-
 ent, as they called them, they paved a way to Popery. And this
 was our case till this late blessed Reformation. It was not with-
 out cause that *Peter Martyr* commended it to the care of *Queen
 Elizabeth*, That Church-governours endeavour not to carry the
 Ark of the Gospel into *England* upon the cart of needlesse Cere-
 monies.

Verse 4. *Unawares brought in*] Or privily slipt in, pretend-
 ing piety to their worldly or wicked respects. With such ill in-
 struments the Church hath been ever pestered, *2 Pet. 2. 1.* These
bell-scouts are sculking in every corner.

To spie out our liberty] *viz.* Of circumcising or not circum-
 cising *Tism*, that they might pick a quarrell with us.

That they might bring us into bondage] *sc.* To the ceremoni-
 all law. *Caroloſtadini* attempted some such thing in *Luthers* daies,
 and by him was opposed.

Verse 5. *To whom we gave place*] We must stick close to the
 truth,

* *dist. 1. 1. 1.**Alfred: Chron.
 pag. 510.**Magdeburg.**Bucholcer.
 Chronol.*

truth, and stickle hard for it, accounting each parcell thereof precious, and not to be parted with for any good. How religious were the Apostles and Ancients this way? They would not yeeld for an hour, or exchange one letter or syllable of that holy faith, wherewith Christ had betruſted them.

Verse 6. *Whatſoever they were*] *Augustine* being oppreſſed with the authority of the Fathers, ſaith, he regardeth not *Quis*, ſed *quid*, the worth of the man, but the weight of his reaſons.

Verse 7. *As the Goſpel of, &c.* He equalizeth himſelf to *Peter* in office and dignity: though pseudo-apoſtles, and pseudo-catholikes deny him that honour. Saint *Peter* Jeſuites commend for a worthy ſpirit, when they cenſure Saint *Paul* for a hot-headed perſon, &c.

Survey of Weſt.
relig.

Verse 8. *For he that wrought, &c.*] He argues from the ſucceſſe of his and *Peters* Miniſtery, to the lawfullneſſe of their calling to the work. So he doth, 1 *Cor.* 9. 1, 2, 3. and 2 *Cor.* 13. 4, 5. See the Notes there.

Verse 9. *Who ſeemed to be pillars*] Of the Church, or of the Colledge of Apoſtles. The Apoſtle ſeems to intimate, that even then men began to attribute more then was meet to thoſe holy Apoſtles. This degenerated afterwards into groſſe ſuperſtition.

diacryma,
dictum, Camera

And they unto the circumciſion] Yet were they not ſo tied up by this agreement, but that they might preach upon ſit occaſion, to the Gentiles too, as might *Paul* and *Barnabas* to the Jews; but the Gentiles were their chief charge, and among them, they had greateſt ſucceſſe.

Verse 10. *Remember the poor*] Thoſe Jews that embraced Chriſtianity in *Pal. ſtina* were therefore turn'd out of all by their unkinde countrey-men, *Heb.* 10. 34. Hence this care of the Apoſtles, and this forwardneſſe in *S. Paul*. About the beginning of the Reformation in *France*, the Duke of *Lorraine* had proſcribed ſome thouſands of his *Lutheran* Subjects, who were forced to feed upon haws and acorns, &c. The Divines of *Straſborough* in *Germany*, moved with pity towards theſe poor brethren, ceaſed not till by their diſcourſes they had prevailed with the Senate there, to take thoſe miſerable exiles into their City, and to provide for them, till they might be conveniently conveyed to other places.

Sculcer. Annal.

Verse 11. *But when Peter, &c.*] I would gladly learn (ſaid that

*Act. an Mon.
fol. 1436.*

Baron. Ann.

that Martyr) why the seat of the primacy (to grant that) should be rather at *Rome* then elsewhere ? They answer, because *Peters* chair was at *Rome*. This is even like to this, because *Moses* the greatest Prophet, and *Aaron* the first Priest exercised their office untill their death in the desert, therefore the principallest place of the Jews Church shall be in the wilderness. But grant them their reason that it is good, what should *Antioch* claim ? for *Peters* chair was there also, when *Paul* gave him a check, which was unseemly and unmannerly done of *Paul*, that would not give place to his President and better. Thus far Mr *Bradford*. Cardinall *Baronius* withstands *Paul* as much as ever he did *Peter*, and blasphemously affirmeth, that *Peter* was not to be blamed, but *Paul* a great deal more. *Belharmin* saith, It was not *Peter*, but *Cephas* one of the seventy.

Verse 12. *For before that certain*] This history pertains to *Act. 15. 30. 35.* but is not there recorded, that we might search the Scriptures, and compare place with place. So God hath scattered the duties of husbands and wives up and down the Scriptures, That men learning to be good husbands, they may learn also to be good men.

Fearing them of the circumcision] It was not danger that he feared, but offence : wherein he had not done amiss, but that in avoiding a lesse scandall, he fell into a far greater.

Verse 13. *And the other Jews dissembled*] The sins of teachers are the teachers of sins : and great mens faults go as seldom unaccompanied, as their persons.

Barnabas also] Adhering to *Peter* rather then to *Paul* his old companion, not without a tincture perhaps of the old bitter bickering. Try all things ; Good men may seduce us, as here *Peter* did *Barnabas*, and as those would have done *Paul*, *Act. 21. 12.*

Verse 14. *That they walked not*] Ministers must both *εὐδοκίαν* and *εὐθετοδύν*, Divide the word rightly, and foot it up-rightly.

I said so Peter before them all] The fault was publike, the reproof must be according, *1 Tim. 5. 20.* In the year 1159. lived *Ioannes Sarisburiensis*, who both reproveth the Pope to his face, and also wrote his *Polycraticon*, wherein he freely scourgeth the Popish Clergy.

Why compellest thou, &c.] *Peters* example was a compulsion.

*Præsens præsen-
tem pontificem
relarguit. Re-
nius in hist.
Pont.*

pulsion. The company we keep compell us to doe, as they doe.

Verse 15. *We who are Jews*] The Apostle proceedeth in his speech to the Jews at Antioch.

And not sinners of the Gentiles] Because under the Covenant of Grace ; Their sinnes and iniquities will I remember no more.

Verse 16. *Knowing*] Here's more then an implicite faith, or a conjecturall confidence.

Verse 17. *But if whiles we seek*] This is the same in sense with Rom. 3. 31. If we should argue from mercy to liberty, from free justification to lewd and loose conversation, would not all the world cry shame on us ? I reade of a monster, who that night that his Prince pardoned and released him, got out and slew him. This was *Michael Balbus*, who slew the Emperour *Leo Armenius*. Is it possible that any should offer to do to Christ ?

Verse 18. *For if I build again*] As I should, if I should licence any man to sin, because justified by faith. Christ came by water, as well as by blood : he justifies none, but whom he also sanctifies.

Verse 19. *Am dead to the Law*] i. e. Am freed from the curse, rigour, and irritation of the Law. Or, am freed from sin, as Rom. 6. 7.

Verse 20. *Christ liveth in me*] *Luthers* Motto was *Vivit Christus, Christ liveth* : and if he were not alive, I would not wish to live one hour longer. *Let the Lord live*, saith *David* : Yea let him live in me, saith *Paul*. Let him act me, let him think in me, desire, pray, do all in me. Lord, saith *Narsianzen*, I am an instrument for thee to touch. Christ dwels in that heart most largely, that hath emptied it self of it self. The *Israelites* felt not the sweetnesse of Manna, till they had spent the flesh-pots, and other provisions of *Egypt*.

And gave himself for me] True faith individuateth Christ, and appropriateth him to a mans self. This is the pith and power of particular faith : *Mistris Lewis* the Martyr, being set upon by Satan, a little afore she suffered, was much comforted and helped by this text.

Verse 21. *I doe not frustrate*] viz. By seeking to be justified by the Law. *Ambrose* renders it, *Non sum ingratus gratia Dei*, I am not ungratefull to grace of God : I do not repudiate, cast off, nullifie it.

Dead

Ioh. Manl. loc.
com pag 419.
Pl. 1. 18.

All. and Mon.
fol. 1826.

Dead in vain] Because he attains not his end in dying, which was not only to leave us a pattern of patience, as Anabaptists hold; but to merit for us remission of sins, and imputation of his righteousness for our justification.

CHAP. III.

Verse 1. *O foolish Galatians*]

THose that are sick of a Lethargy must have double the quantity of physick given them, that other men have in other diseases. These *Galatians* were in a spirituall lethargy, and are therefore thus sharply rebuked, that they might be found in the faith.

TIT. 1. 13.

ἐλατταν παρὰ
τὸ εὐαγγέλιον.
Psal. lib. 7.
cap. 1.

Who hath bewitched you] Or, *Bewisted you, and dazzled your eyes*. The word properly signifies to overlook, as they call it, or to kill with the eyes, by casting out venomous beams, as the Basilisk, and as witches are said to do.

Hath been evidently set forth] As a remedy, by looking whereon ye might have been cured or kept from that bewitching by the eye: like as the stung *Israelites* were healed by looking on the brazen serpent.

Crucified amongst you] In the evidence of the doctrine of Christ crucified, and in the administration of the Lords Supper, that lively picture of Christ on the crosse.

Numb. 11. 9.
1 Pet. 1. 12.

Verse 2. *Or by the hearing of faith*] The Manna of the spirit comes down from heaven in the dews of the Ministry of the Gospel. If our eyes see not our teachers, we cannot expect to hear the voice behinde us, *Isa.* 30. 20, 21.

Verse 3. *Are ye so foolish?*] Those then that have the spirit may play the fools in some particulars. Those that are recovered of a phrensie, have yet some mad fits sometimes.

Made perfect by the flesh] As *Nebuchadnezzars* image, whose golden head ended in dirty feet.

Verse 4. *If it be in vain*] *q. d.* It is not in vain. God keepeth the feet of the Saints, that they cannot altogether loose the things they have wrought, they cannot fall below his supporting grace: the Lord puts under his hand, *Psal.* 37. Yet it cannot be denied that an hypocrite may suffer, and all in vain, *1 Cor.* 13. 3. as did *Alexander* the Copper-smith, who was near unto *Martyrdome*,

tyrdom, *Act. 19.34.* See the Note on *1 Cor. 13.3.*

Verse 5. *Or by the hearing of faith*] Faith (and so life) is let into the soul by the sense of hearing, *1sa. 55.3.* to crosse the devil, who by the same door brought death into the world.

Verse 6. *It was accounted to him*] This the Papiſts jeeringly call a putative righteousness. The Jews also deride it, and say, That every fox shall yeeld his own skin to the ſlaer. See *Rom. 4. 9, 11, 12.*

Verse 7. *The same are children, &c.*] And heirs together with him of the world, *Rom. 4.* which is theirs in right, though detained a while from them by the *Amorites*, till their sins be full.

Verse 8. *And the Scripture fore-seeing*] The Scripture therefore is not a bruit dead thing, as the Jesuites blaspheme. Excellently spake he, who called the Scripture, *Cer & animam Dei*, the heart and soul of God. Greg in Reg. 3.

Preached the Gospel] There is Gospel therefore in the old Testament.

In thee shall all Nations] See my Note on *Gen. 12.3.* *All Nations shall be blessed*, i. e. justified by faith.

Verse 9. *Are blessed, &c.*] For they only are blessed whose sins are remitted, *Psal. 32.1.* O the blessednesses of that man, saith the Psalmist.

Verse 10. *Are under the curse*] *Aut faciendum, aut patiendum.* He that will not have the direction of the law, must have the correction. ויקרא

That continueth not in all] *Deut. 27.26.* *Heb. Shall stand firm*, תעמוד as a four-square stone.

Verse 11. *Shall live by faith*] As being justified by faith. See the Note on *Rom. 1.17.*

Verse 12. *And the law is not of faith*] Because it promiseth not life to those that will be justified by faith, but requireth works.

Verse 13. *Christ hath redeemed us*] As man he bought us, as God he redeemed us, saith *Hierome*. For to redeem is properly to buy some things back, that were mortgaged. Qui redimit, emit quod suum fuit & suum esse desit. Hieron.

Cursed is every one that hangeth] The tree whereon a man was hanged, the stone wherewith he was stoned, the sword wherewith he was beheaded, and the napkin wherewith he was strangled, they were all buried, that there might be no evil memoriall of such an one, to say, This was the tree, sword, stone, napkin, wherewith such an one was executed. *Constantine* abolished this kinde of death out of the Empire. But what an odde stone was that of the *Tibarenes* to hang their best friends in courtlesie,

Cassub. ex Maimonide.

Sphinx Philos.
pag 751.

courtesie, *Longasq; ex is literas facere quos charos habebant?*

Verse 14. *The promise of the spirit*] That is, the spirituall promise made to *Abraham*, and his spirituall posterity.

Verse 15. *I speak after the manner*] I let the matter forth to you by a familiar comparison.

Though it be but a mans testament] *William Tracy* of *Glocestershire* Esquire, made in his Will, that he would have no funerall pomp at his burying, neither passed he upon a Masse. And he further said, That he trusted in God only, and hoped by him to be saved, and not by any Saint. This Gentleman died, and his son as Executour, brought the Will to the Bishop of *Canterbury* to be proved, which he shewed to the Convocation: and there most cruelly they judged that he should be taken out of the ground, and be burnt as an heretick, anno 1532. Dr *Parker* Chancellour of *Worcester* executed the sentence, and was afterwards sent for by King *Henry 8.* who laid high offence to his charge, &c. It cost him three hundred pounds to have his pardon.

At. and Mon.
951.

Verse 16. *Which is Christ*] Mysticall Christ, that is, whole Christ: for he accounts not himself compleat without his members, who are therefore called his fullnesse, *Ephesians 1. 23.*

Lightfoots Har.
Prolegom.

Verse 17. *Four hundred and thirty, &c.*] This space of time betwixt the promise and the law, the divine providence cast into two equall portions of 215. before the peoples going down to *Egypt*, and 215. of their being there.

Verse 18. *Gave it to Abraham*] Gr. *Freely gave it.* What more free then gift? And what better free-hold, then the divine promise?

xxv. de iur.

Verse 19. *Because of transgressions*] Which are discovered by the Law. Sight of misery must go before sense of mercy. *Lex, lux*, the law is a light (saith *Solomon*) which laies all open: as *1 Cor. 14. 25.* and threatneth destruction to transgressours.

And it was ordained, &c.] Therefore it is not to be di'respected, though we cannot attain eternall life by it.

In the hand of a Mediatour.] That is, of *Moses*, who was a Mediatour of that communication of the Law to the people, *Exod. 20. 19.* Christ is the only Mediatour of expiation. And of Christ alone some take this text.

Verse 20.

Verſe 20. *Is not a Mediatour of one*] *q. d.* God and men were at odds : elſe what uſe of a Mediatour ? Sin is the make-bate, as being a tranſgreſſion of the Law.

But God is one] One and the ſame now as of old in taking vengeance on the laws tranſgreſſours. Or, God is one party diſagreeing or diſpleaſed.

Verſe 21. *Have given life*] That is, have juſtified a ſinner. But herein lay the laws weakneſſe thorow the fleſh, *Rom. 8. 3.*

Verſe 22. *But the Scripture*] The law and Prophets.

Hath concluded all] Gr. Hath clapt them up cloſe priſoners. συγκλινον.

That the promiſe, &c.] That he might have mercy upon all, *Rom. 11. 32.* See the Note there.

Verſe 23. *But before faith came, &c.*] *i. e.* Before Chriſt came: Faith is put for the object of faith.

We were kept under the law] As in a priſon or garriſon : being circled with a compaſſing ſtrength. The ſinner, having tranſgretted, is kept by the law, as with a guard or garriſon, that he cannot eſcape, unleſſe he be delivered by Chriſt. συνεμμενα.

Verſe 24. *The law was our ſchoolmaſter*] Such an one as that that *Livy* and *Florus* ſpeak of in *Italy*, who brought forth his ſcholars to *Haniſal* : And if he had not been more mercifull then otherwiſe, they had all periſhed.

Verſe 25. *But after that faith*] That is the Goſpel, or Chriſt the authour and matter of the Goſpel. See *ver. 23.*

Verſe 26. *The children of God*] Gr. *The ſons of God*, grown up at mans eſtate, *Qui manum ferula ſubduximus*, who are no longer under a ſchoolmaſter. How we are the children of God by faith, See the Note on *Joh. 1. 12.*

Verſe 27. *Baptized into Chriſt*] And ſo have had your adoption ſealed up unto you : like as in the civil adoption there were certain rites and ceremonies uſually performed.

Have put on Chriſt] To juſtification and ſanctification. See the Note on *Rom. 13. 14.* This is to be clothed with the Sun, *Rev. 12. 2.*

Verſe 28. *Ye are all one in Chriſt*] Souls have no ſexes, and Chriſt is no reſpecter of perſons.

Verſe 29. *Heirs according*] Heirs are kept ſhort in their non-age, and ſometimes forced to borrow of ſervants : but when once at years, they have all. So ſhall the Saints in heaven, though here hard put to't.

CHAP. IIII.

Verle 1. *Differeth noshing from a servant*]Daniels Chro.
fol 109.

IN allusion whereunto there is written upon the Princes arms, *Ich dien*, that is, I serve. *Henry* the second, King of *England*, crowned his eldest son *Henry*, whilest he was yet alive : which made his ambition quite turn off his obedience. Ambition ever rides without reins.

ἡ μὲν τὸν αἰ-
σῶπεν πικρῶς
καὶ Ἀριστοφάν.

Verle 2. *But is under tutors*] Those under the Law were but Alphabetaries in comparison of those under the Gospel. The Sea about the Altar was brazen, *1 King. 7. 23.* and what eyes could pierce thorow it ? Now our sea about the throne is glassie, *Revel. 4. 6.* like to crySTALL clearly conveying the light and sight of God to our eyes.

ἡ μὲν

Verle 3. *When we were children*] Gr. *Infants, babies*, that must be pleased with rattles : so the old Church with carnall Ceremonies.

Verle 4. *But when the fulnesse of the time*] This answers to that time appointed of the Father, *vers. 2.* *Plato* said, that God doth alwaies *μετρεῖν*, he doth all things in number, weights and measure : He never comes too soon, neither staies he too long.

God sent forth his Son] Out of his own bosome. May not we say, as they did, *Job. 11. 36.* Loe how he loved us. This was an hyperbole of love.

Made of a woman] Of the sanctified substance of the holy virgin. Note this against *Marcionites* and *Anabaptists*.

Made under the Law] Circumcised the eighth day, and so made a debtour to do the whole law : which he perfectly fulfilled, and yet (for us) suffered the curse.

Verle 5. *To redeem them, &c.*] To buy them off, who were in worse case then the *Turks Gally-slaves* chained to an oar.

That we might receive the adoption] That is, the possession of our adoption, the full enjoyment of our inheritance.

Verle 6. *Crying Abba, Father*] God hath no still-born children. *Paul* was no looner converted, but behold he praied, *Act. 9. 11.* The spirit of grace is a spirit of supplication, *Zech. 12. 10.* And when God sends this spirit of praier into our hearts, it is a sure sign, that he means to answer our desires : like as when we bid
our

our children say, I pray you, father, give me this, we do it not, but when we mean to give them that which we teach them to ask.

Verse 7. *And if a son, &c.*] See the Note on Rom. 8. 17.

Verse 3. *Ye did service*] Here all religious service done to any, but God, is manifestly condemned as impious, whether in *Pagans* or *Papagans*.

Verse 9. *Or rather are known of God*] Whose gracious fore-knowing and fore-appointing of us to eternall life, is the ground and foundation of our illumination and conversion : our love to him a reflex of his love to us.

Verse 10. *Ye observe daies*] The Christian Church knows no holy-daies, besides that honourable Lords-day, *Isa. 57. 14. Revel. 1. 10.* and such holy feasts, as upon speciall occasions the Church shall see fit to celebrate, as *Novemb. 5, &c.*

Verse 11. *Left I have bestow'd labour*] Gr. *Even to lassitude*, as a day-labourer. Other work-folks finde their work as they left it : but a Minister hath all marr'd many times, between Sabbath and Sabbath : or if but a while absent, as *Moses* was in the Mount.

Verse 12. *Be as I am*] No longer a legalist, as once, *Philip. 3. 5, 8.*

Te have not injured me at all] He was above their buffoneries and indignities. When an inconsiderate fellow had stricken *Cato* in the bath, and afterwards cried him mercy, he replied, I remember not that thou didst strike me ; *Tu lingua, ego aurium Domini*, said one to another that railed on him. I cannot be master of thy tongue, but I will be master of mine own ears. One having made a long and idle discourse before *Aristotle*, concluded it thus, I doubt I have been too tedious to you Sir Philosopher, with my many words : In good sooth, said *Aristotle*, you have not been tedious to me ; for I gave no heed to any thing you said. *Momus* in *Lucian* tels *Jupiter*, It is in thy power whether any one shall vex or wrong thee. St Paul here shakes off the affronts and injuries offered unto him with as much ease, as once he did the Viper. Some would have swelled, and almost died at the sight of such a thing : he only shook it off, and there was no hurt done.

Verse 13. *Through infirmity of the flesh*] That is, though much broken with many miseries, yet I spared not to take pains amongst you. *Zachary*, though he ceased to speak, yet he ceased

XANDRIAN.

Sen. de ira l. 2.

Tacit.

Plutar. de gar-
rult.

ἡ δὲ πρῶτος ἡ
χρὸς, ἡ δὲ ὑπὸ
στῆθος.
A. 2. 8.

not to minister: he took not his dumbnesse for a dismission, but staid out the eight daies of his course, *Luk. 1.*

Verse 14. *And my temptation*] That is, mine afflictions, whereby the Lord tempts his, feels which way their pulses beat, and how they stand affected toward him.

Which was in my flesh] My spirit being haply untoucht. For oft the body is weak, the soul well. Afflictions may reach but to the outward man. *Job* never complained till he was wet thorow, till the waters went over his soul.

Nor rejected] Gr. Ye spet not on, as they did, that spet in Christs face.

Even as Christ Jesus] Who hath said, *He that receiveth you, receiveth me.* It was a common saying at *Constantinople*, Better the Sunne should not shine, then that *Chrysostome* should not preach.

Verse 15. *Where is then the blessednesse*] *q. d.* Time was when ye held your selves happy in me, and blessed the time that ever ye saw and heard me. Is the change now in me, or in your selves? Thus the Jews rejoyced in *John* for a season, but he soon grew stale to them, *Job. 5. 35.* See the Note there. *Neutrū modū, mas modū vulgus.*

Verse 16. *Am I therefore become, &c.*] Truth breeds hatred, as the fair Nymphes did the ugly Fawns and Satyrs. The hearing of truth galls, as they write of some creatures, that they have *fil in auro*, gail in their ears. It was not for nothing therefore that the Oratour called upon his Countreyemen to get their ears healed before they came any more to hear him. To preach, saith *Luther* is nothing else but to derive upon a mans self the rage of all the Countrey. And therefore when one defined the ministeriall function to be *Artem artium & scientiam scientiarum*, the art of arts, and science of sciences. *Melancthon* said, If he had defined it to be *miseriam miseriarum*, the misery of miseries, he had hit it.

Because I tell you the truth?] He that prizeth truth (saith *Sir Walter Raleigh*) shall never prosper by the possession or profession thereof. *An expectas, ut Quintilianus ametur?* When we seek to fetch men out of their sins, they are apt to fret and snarl: as when men are wakened out of sleep, they are unquiet, ready to brawle with their best friends.

Verse 17. *They zealously affect you*] *Depereunt vos:* as jealous

155710771.

μακροπολεις.
Beatitudinis
predicatio.
B. 21.

Wist l. 1. 1. 1.

ious wooers they would have you whole to themselves without a corivall. *ἱσως & ἱερς, cognata sunt.*

They would exclude us] As standing in their way. This is the guise of all sectaries and seducers, they denigrate the true teachers, that *they* may be the only men.

Verse 18. *To be zealously affected in a good thing*] In a good cause, for a good end, and in a good manner. There is a counterfeit zeal, as is that of the Popish Martyrs or traitours rather, of whom *Campian* in his Epistle to the honourable Countsellours of Queen Elizabeth, *Quamdiu vel unus quispiam ē nobis supererit qui Tiburno vestro fruatur, &c.* As long as there shall be left any one of us to wear a Tiburn tippet, we will not cease our suit.

And not only when I am present] Sith even absent I teach and tell you the truth of God by letters.

Verse 19. *Till Christ be firm'd*] That you may seek for salvation by him alone. Together with the word there goes forth a regenerating power, *1am. 1. 18.* It is not a dead letter, an empty sound, as some have blasphemed. Only let us not, as *Hosea's* unwise son, stay in the place of breaking forth of children, proceed no further then to conviction : much lesse stifle those inward workings for sin, as harlots destroy their conceptions that they may not bear the pain of childe-birth.

Verse 20. *And to change my voice*] To speak to your necessity : for now being absent I shoot at rovers, and am at some uncertainty how to frame my discourse to you. *ἀπορρημα,*

Verse 21. *Ye that desire, &c.*] That are ambitious of slavery, of beggery, *v. 9.* How many have we at this day, that rejoyce in their bondage, and dance to hell in their bolts ?

Verse 22. *For it is written*] It was enough of old to say, *It is written* : there was no need to quote Chapter and verse, as now. Men were so ready in the Scriptures, they could tell where to turn to any thing at first hearing.

Verse 23. *Was born after the flesh*] In an ordinary way, as all others are : for *Hagar* was young, and *Abraham* not old.

Was by promise.] *s. e.* By a supernaturall power, by a divine miracle.

Verse 24. *Which things are an allegory*] That is, they signifie or import an allegory : or they, being the things that they were, represented and typed out the things that they were not. So did the brazen serpent, the deluge, the red sea, &c. As for those alle- *ἀλληγορία.*

gories of *Origen* and other wanton wits, luxuriant this way, "what are they else but *Scripturarum spinna*, as one calleth them, *Scripture-sprouts*?

Verse 25. *For this Agar is mount*] The *Arabians* call Mount *Sina*, *Agar*. Twice *Hagar* fled thither, *Gen.* 16, and 21. it being in her way home to *Aegypt*. From her the *Arabians* are called *Hagarens*, and since (for more honour sake) *Saracens* of *Sarah* *Hagars* mistress.

Answereth to Jerusalem] That is, to the Jewish Synagogue, born to bondage, as *Tiberius* said of the *Romans*, that they were *homines ad servitutem parati*.

Verse 26. *But Jerusalem which is above*] That is, the Christian Church, the heavenly *Ierusalem*, the *Panegyris* and congregation of the first-born, whose names are enrolled in heaven, *Heb.* 12. 23. The Hebrew word for *Ierusalem* is of the Duall number; to shew, say the *Cabalists*, that there is an heavenly as well as an earthly *Ierusalem*, and that the taking away of the earthly was intimated by the taking away of the letter *jod* out of *Ierushalaim*, 2. *Sam.* 5. 13.

Amama in Coromide.

Verse 27. *For it is written*] When these testimonies of the old Testament are thus cited in the new, it is not only by way of *Accommodation*, but because they are the proper meaning of the places.

Verse 28. *Now we, brethren, as Isaac*] This the Jews to this day will not hear of, but call us *Mamzer* *Goi* bastardly *Gentiles*.

Verse 29. *Persecuted him*] By cruell mockings and reall injuries, challenging the birth-right, and deriding the Covenant, &c. The *Papists* made way for their great project of perdition in 88. by dividing the people here under the scarns of Protestant and Puritan, and provoking them thereby to reall and mutuell, both hate and contempt.

George Abbotts
a sh. to D. His
3 real.

Even so it is now] And to also it is now, may we say at this day. For what do *Papists* persecute us for else, but because we reject their justification by works? They poisoned their own *Cardinal Contarenius*, for that he declared himself sound in this point by a book that he set forth some four years afore the Councell of *Trent*.

Verse 30. *Shall not be hoirs*] No justiciary can be saved. A *Papist* cannot go beyond a reprobate. *Pur in pnis Papista non potest servari*, *Rev.* 19. 21.

Verse 31.

Verse 31. *We are not children, &c.*] q. d. We are in a farre better condition then Legalists. *I have blessed Ismael*, saith God, *twelve Princes shall he beget, but my Covenant will I establish with Isaac*, Gen. 17.20,21. And such honour have all his Saints.

CHAP. V.

Verse 1. *Be not again entangled*]

AS oxen tied to the yoke. Those that followed *Indus Galileus*, *Act. 5. 37.* chose rather to undergo any death, then to be in subjection to any mortall. If civil servitude be so grievous, what ought spirituall to be? Those poor misled and muzzled souls that are held captive in the Popes dark dungeon, have an ill time of it. Ever since, being reconciled to the Roman Church, I subjected my self and my Kingdoms (saide King *Iohn of England*) to the Popes authority, never any thing went well with me, but all against me.

Joseph. l. 18. c. 2

Nulla mihi prospera, sed omnia avertuntur.

Verse 2. *Behold I Paul*] q. d. As true as I am *Paul*, and do write these things.

Christ shall profit you nothing] For he profits none, but those that are found in him, not having their own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God through faith, *Phil. 3. 9.* As *Pharaoh* saide of the *Israelites*, they are intangled in the Land, the wilderness hath shut them in, *Exo. 14. 3.* So may it be saide of *Pharisaicall* and *Popish* Justiciaries, they are entangled in the fond conceits of their own righteousness, they cannot come to Christ. A man will never truly desire Christ, till soundly shaken; *Hag. 2. 7.*

Verse 3. *That he is a deceiver*] viz. if he be circumcised with an opinion of meriting thereby. Christ will be our sole Saviour, or none, he will not mingle his precious blood with our puddle-stuff.

Verse 4. *Christ is become of none effect*] Woe then to *Popish* merit-mongers. *William Wickham*, founder of *New-colledge*, though he did many good works, yet he professed he trusted to *Iesus Christ* alone for salvation. So did *Charles* the fifth Emperour of *Germany*. So did many of our fore-fathers in times of Popery.

Paret hinc profan. medul. D Usher on Eph. 4. 13.

Ye are fallen from grace] It cannot hence be concluded, that

the Apostle speaks conditionally, and it may be understood of the true Doctrine of Gods free-grace.

*Exigit osculum,
Accepi, & so-
lum offendit*

Verse 5. *For we through the spirit*] We Apostles hope for righteousness by faith. If you will go to heaven any other way, you must erect a ladder, and go up alone, as *Constantine* said to *Acepius* the Novatian heretike.

Verse 6. *Neither circumcision*] Unregenerate *Israel* is as *Ethiopia*, *Amos* 9.7.

But faith that worketh] *Iustificamur tribus modis. Effectivè à Deo, apprehensivè à fide, declarativè ab operibus.* Faith justifies the man, and works justify faith.

Reusnet Symb.

Verse 7. *Ye did run well*] Why do ye now stop or step back? *Tutus recurrere, quam male currere*, was the Emperour *Philips* symbol. Better run back, then run amiss: for in this case, *He that hasteth with his feet, sinneth*, *Prov.* 19.2. But to run well till a man sweats, and then to sit down, and take cold, may cause a consumption.

ἡθρολογία.

Verse 8. *This persuasion*] Sectaries and seducers have a strange art in perswading, *Colos.* 2. 4. And although we thinke ourselves able enough to answer and withstand their arguments, yet it is dangerous dealing with them. The *Valentinian* heretikes had a trick to perswade before they taught. *Arrian* could cogge a die, and cozen the simple and needlesse hearer.

Tertullian.

Verse 9. *A little leaven*] viz. Of false doctrine, *Mat.* 16. 6. See the Note there.

Verse 10. *But he that troubleth you*] That heresiarch, or ring-leader of the faction. The Beast and the false-prophet, are taken and cast alive into a lake, &c. when the common sort seduced by them had an easier judgement, *Revel.* 19. 20, 21.

Verse 11. *Why do I yet suffer persecution*] From the Jews zealous of the Law. It is well observed, that the nearer any are unto a conjunction in matters of religion, and yet some difference retained, the deeper is the hatred. A Jew hates a Christian, worse then he doth a Turk or Pagan. A Papist hates a Protestant worse then he doth a Jew, &c.

*D. Day upon
1 Cor. 16. 9.*

*Non circumci-
dantur modo,
sed & abscin-
dantur. Chrys.
ἀποσυντρίβει.*

Verse 12. *I would they were even cut*] Not circumcised only, cut round, but cut off.

That trouble you] That turn you upside down, or that turn you out of house and home.

Verse 13.

Verse 13. *Only use not your liberty*] *In maxima libertate, minima licentia.* Therefore are men the worse, because they should be better. Christ came to call sinners, not to licentiousness, *but to repentance*, Mat. 2. 17. to take his yoke upon them, Mat. 11. 29. to hire out their members servants to righteousness, Rom. 6. 16. Hence it is, that as *S. Paul's* Epistles largely prove free election and justification by Christ: So the Epistles of *James, Peter, and John*, press to love and new obedience, lest any should argue from mercy to liberty.

Verse 14. *For all the law*] *i. e.* All the second table. The Scripture oft appropriateth the Law to the second Table, as *Rom. 13. 8. Ephes. 6. 2. &c.* A man must exercise the first table in the second, the duties of his generall calling in his particular calling. In the first Commandment, saith *Luther*, the keeping of all the law is enjoyed. Neither can any one love his neighbour as himself, but he that loves God above all.

Primo præcepto reliquorum omnium observantia præcipitur. Luther.

Verse 15. *But if ye bite, &c.*] *Si collidimur, fragimur.* If we clash, we break. Dissolution is the daughter of dissension, said *Nazianzen*. The Turks pray to God to keep the Christians at variance. *Israelites* in *Egypt* vexed one another: And Christians, as if they wanted enemies, flie in one anothers faces. This is a sad fore-token of a deadly consumption.

Camer. Medir. hist cent. 2.

Verse 16. *This I say then*] For an antidote against abuse of Christian liberty. Set the Spirit, as *Pharaoh* did *Ioseph*, upon the chief Charet of your hearts, and let all be at his beck and check.

Verse 17. *For the flesh lusteth*] Every new man is two men. What can a man see in the *Shulamite*, but as the appearance of two Armies, Cant. 6. 13? These maintain civil broils within her, as the two babes did in *Rebecca's* womb. All was jolly quiet at *Ephesus*, till *Paul* came thither: But then there arose no small stir about that way, Act. 19. 23. So is there in the good soul, &c.

So that ye cannot doe the things, &c.] As ye cannot doe the good that ye would, because of the flesh (*Rom. 7. 21.* something lay at the fountain-head, and stopp it) so neither can ye do the evil that ye would, because of the Spirit. In which respect, setting the ingratitude aside, the sins of godly men are lesse then others:

others : because the flesh cannot carry it without some counter-buffs.

Verse 18. *Ye are not under the Law*] For where the spirit is, there is liberty, from the rigour, irritation, and malediction of the Law.

Verse 19. *Now the Works of the flesh*] Sinners are sore labourers ; wicked men great workmen. Would they take but half that pains for heaven that they do for hell, they could not, likely, misse of it. The Hebrew and Greek words for *sinne* import labour.

Γαλατ.
πνευμα.

φανεροι.

Are manifest] They lie above ground, and are condemned by the light of nature. Wicked men also hang out their sins to the sight of the Sun, *Isa.* 39.

Verse 20. *Idolatry*] This is fitly set after those fleshly sins, as commonly accompanied with them, *1 Cor.* 10. 7, 8. Sir *Walter Raleigh* knew what he said, that were he to chuse a religion for licentious liberty and lasciviousnesse, he would chuse the Popish religion.

Sutton.

Verse 21. *Murthers, drunkennesse*] This is oft the mother of murther. *Domitian* the father of *Nero*, slew *Liberius* an honest man, because he refused to drink so much as he commanded him. *Alexander* killed many of his dear friends in his drunkennesse, whom he would have revived again (but could not) with his own heart-bloud. Once he invited a company to supper, and provided a crown of 180. pounds to be given to those that drank most. One and fourty killed themselves with drinking to get that crown.

Verse 22. *The fruits of the spirit*] The spirit of grace are those two golden pipes, *Zach.* 4. thorow which the two olive-branches empty out of themselves the golden oils of all precious graces into the Candlestick, the Church : Hence grace is here and elsewhere called the fruits of the spirit, pleasant fruits, *Cant.* 4. 16. and 6. 2. *Ioh.* 15. 16.

Aquin 2. 2. q.
136
7. 5. 6. 7. 8.

Long-suffering] It hath been questioned by some, whether a man can be long-suffering, *Sine auxilio gratie*, without the help of grace. But that which is right, is a fruit of the spirit.

Gentlenesse] Gr. *Usefulness, sweetness.*

Faith] That is, *Faithfulness*, as *Mat.* 23. 23. *1 Tim.* 5. 12. *Tit.* 2. 10.

Verse 23.

Verse 23. *Meeknesse, temperance*] Queen Elizabeth was famous for these two virtues. King Edward 6. called her by no other name, then *his sweet sister Temperance*. She did seldom eat but one sort of meat, rose ever with an appetite, and lived about 70. years. Next to the holy Scripture, she prefer'd (as the best piece) *Seneca's* book of clemency. When she said, that book had done her much good, yea, said one, but it hath done your subjects much hurt.

Camd Elisab.

S. W. Paugbar.

M. Hyrick

3. Sermons.

Against such there is no law] 1 Tim. 1. 9. As, for the works of the flesh, there is no Gospel.

Verse 24. *And they that are Christs*] When Christ came in the flesh, we crucified him : when he comes into our hearts, he crucifies us.

Have crucified the flesh] To crucifie is not absolutely and out-right to kill ; Crucifixion is a lingring death, no member being free from pain. If then we so repent of sin (as that which crucified Christ) we so pierce the old man, that we are sure he will die of it, though he be not presently dead, this is mortification. Those beasts, *Dan. 7. 12.* had their dominion taken away, and yet their lives were prolonged for a season.

With the affections] Sinfull, sudden passions.

And lusts] More deeply rooted in our natures, and so, not so easily overcome.

Verse 25. *If we live in the Spirit*] Spirituall men only are heirs of life, 1 Peter 3. 7. all others are dead in trespasses.

Let us walk] Walk orderly by line, and by rule, march in rank, &c. Life consists in action. Life, saith the Philosopher, is such a faculty as whereby creatures move themselves in their own places. The godly esteem of life by that stirring they finde in their souls : as else they lament, as over a dead soul, *1/a. 38. 15, 16.*

corruptio

Verse 26. *Let us not be desirous of vain-glory*] *Ingens dulcedo gloria* (saith *Aeneas Sylvius* :) *facilis contemnenda dicitur, quam contemnitur*. It was this vice that raised to much trouble in Germany betwixt Luther and Carolestadin, and that bred the Sacramentary war, that is not yet ended. It was a saying of Luther, *From a vain-glorious Doctor,*
from

from a contentious Pastour, and from unprofitable Questions,
the good Lord deliver his Church.

CHAP. VI.

Verse 1. *If a man be overtaken]*

Gen. 39. 17.

Psal. 139.

Psal. 1. 1.

Gen. 39. 17.

GR. Be taken afore he is aware, afore he hath time to consider, or bethink himself of better. It is of incogitancy, that the Saints sin: put them in minde, and they mend all. It is of passion, and passions last not long. *There is no way of wickednesse in them:* They stand not in the way of sinners, they sit not downe in the seat of scorers.

Restore such an one] Gr. *Set him in joynt again.* A Metaphor from Chyrurgeons and bone-setters, who handle their patients tenderly.

Lest thou also be tempted] I have known a good old man, saith Bernard, who when he had heard of any that had committed some notorious offence, was wont to say with himself, *Ille hodie, & ego cras,* He fell to day, to may I to morrow.

Verse 2. *Bear ye one anothers burdens]* When after-reprehension, sinne is become a burden, set to your shoulder, and help to lift it off. *Support the Weake, be patient toward all.*

1 Thess. 5. 14.

Verse 3. *Thinke himself to be something]* The self-deceiver takes his counter, and sets it up for a thousand pound, as the Pharisees and Laodiceans. Of such it may be said, as *Quintilian* somewhere of some over-weeners of themselves, that they might have proved excellent scholars, if they had not been so perswaded already.

Verse 4. *But let every man prove]* This is an excellent remedy against self-deceit, and a means to make one fit to reprove others with mercy and meeknes.

And then shall he have rejoycing] *Ut testimonium perhibeat conscientia propria, non lingua aliena,* saith *Augustine*, that thine own conscience, and not another mans tongue may testifie for thee. *Omnis Sarmatarum virtus extra ipsos,* saith *Tacitus.* All the self-deceivers goodnesse is shored

Tacit. lib. 1. c.
10.

shored up by popularity, or other bale respects.

Verse 5. *For every man shall bear*] Be thorow therefore in the work of self-examination. Sparing a little pains at first, doubles it in the end : As he who will not cast up his books, his books will cast up him at length. The misery of most men is, that their mindes are as ill set as their eyes, neither of them look inwards : how few are there that turn short again upon themselves, so as to say, *What have I done ?* Woe to all such when God shall send out *summons for sleepers*, When he comes to search *Jerusalem* with candles, and punish the men that are settled on their lees, &c. *Zeph. 1. 12.*

Verse 6. *Communicate unto him*] Not contribute as an alms, but communicate as a right : see *Philem. 17.* as wages for his work, *Mark 6.* as pay for his pains, *1 Cor. 9. 14.* See the Note there. Occumen.

Verse 7. *Be not deceived*] Thinke not all well saved that is with-held from the Minister. It is a saying in the civill-law. *Clericis Laici sunt oppido infensi* : Many think it neither sin, nor pity to beguile the Preacher. But God is not mocked, neither will he be robbed, by any, but they shall hear, *Ye are cursed with a curse*, *Mal. 3. 8, 9.* even with *Shallums* curse (*Jer. 32. 11, 12, 13.*) that used his neighbours service without wages, and would sacrilegiously take in a piece of Gods windows into his wide house, *ver. 14.*

Verse 8. *For he that soweth in the flesh*] He that neglecting his poor soul, cares only to feather his nest, and to heap up riches. *Si ventri bene, si lateri*, as *Epicurus* in *Horace* : If the belly may be filled, the back fitted, let the soul sink or swim, he takes no thought.

Verse 9. *And let us not be weary*] Let us not give in, as tired jades : hot at hand seldom holds out. Cicero de finib.

For in due season we shall reap] We must not look to sow and reap in a day : as he saith of the *Hyperborean* people, far North, that they sow shortly after the Sun-rising with them, and reap before the Sun set : that is, because the whole half year is one continuall day with them. Heresbach. de re rustica.

If we faint not] *Querendi defatigatio turpis est, cum id quod quaritur, sit pulcherrimum.* It is a shame to faint in the search of that, which being found will more then pay for the pains of searching. *Caleb* was not discouraged by the Giants : Cic. de finib.

ants : therefore he had *Hebron* the place of the Giants : so those that faint not in the way to heaven, shall inherit heaven.

Verse 10. *As we have therefore opportunity*] Catch at it, as the *Eccho* catcheth the voice. *Joseph* took the nick of time to gain *Egypt* to the King by feeding the hungry, so may we, to get heaven.

Turpins.

Who are of the household] Of the family of faith, Gods household-servants. That was a desperate relolve of *Aigoland*, King of *Arragon*, who coming to the French Court to be baptized, and asking who those *Lazars* and poor people were that waited for alms from the Emperour *Charlemains* Table? When one answered him that they were the Messengers and servants of God; I will never serve that God, said he, that can keep his servants no better.

Chrysost.
Theophylact.

Verse 11. *How large a letter*] Gr. *With what good great text-letters.* I have written unto you with mine own hand (no fair hand: the greatest Clerks are not alwaies the best Scribes) and not by any *Tertius*, or other *amanensis*, Rom. 16. 22. to shew his love, and prevent imposture, 2 *Theff.* 3. 2.

ἡμετέρας

Verse 12. *To make a fair shew*] Gr. *To set a good face on it*, afore the Jews especially, and to ingratiate with them.

For the crosse of Christ] That is, for the doctrine of the crosse, or of justification by the death of Christ crucified.

Verse 13. *Keep the Law*] Rom. 2. 23. *Hierome* doubteth not to pronounce that man accursed, that saith it is impossible to keep the Law. *Sed quid visum sit Hieronymo, nihil moramur : nos quid verum sit inquirimus*, saith *Calvin*. But let *Hierome* hold as he will, we know there is no such thing.

That they may glory in your flesh] That they pride themselves in the multitude of their followers, and curry favour with the Jews by gaining many profelytes.

Verse 14. *But God forbid, &c.*] The Saints keep a constant counter-motion, and are *Antipodes* to the wicked. They thus and thus, but I otherwise.

Whereby the world is crucified] I look upon the world as a dead thing, as a great dung-hill, &c. That harlot was deceived in *S. Paul*, in thinking to allure him by laying out those her two fair breasts of profit and pleasure : He had no

minde

minde to be sucking at those botches ; He was a very crucifix of mortification : And in his face (as one said of Dr *Raynolds*) a man might have seen, *Verum mortificati hominis ideam*, the true portraiture of a mortified man.

And I to the world] *q.d.* The world and I are well agreed. The world cares not a pin for me, and I (to cry quittance with it) care as little for the world.

Verse 15. *For in Christ Jesus*] That is, in the Kingdome of Christ.

But a new creature] Either a new man, or no man.

Verse 16. *According to this rule*] *viz.* Of the new creature.

Peace be on them] Not only in them, or with them ; but *on them*, maugre the malice of earth and hell.

Verse 17. *From henceforth let no man*] Here he takes upon him as an Apostle, and speaks with authority.

I bear in my body the marks] As scars of honour. *Paul* had been whipped, stocked, stoned, &c. The marks of these he could better boast of, then those false Apostles of their circumcision. And hereby it appeared that he refused not, as they did, to suffer persecution for the crosse of Christ. In the year 1166. the Synod held at *Oxford* in the reign of *Henry* the second, banished out of *England* thirty Dutch Doctours (which taught the right use of Marriage, and of the Sacraments) after they had first stigmatized or branded them with hot irons. *John Clerk* of *Melden* in *France*, being for Christs sake whipped three severall daies, and afterwards having a mark set in his fore-head, as a note of infamy, his mother beholding it (though his father was an adverbary) encouraged her son, crying with a loud voice, *Blessed be Christ, and welcome be these prints and marks of Christ*. The next year after, *scil.* anno 1524. He brake the images without the City, which his superstitious Countrey-men were to worship the next day. For the which he was apprehended, and had his right-hand cut off, his nose pulled off with pincers, both his arms, and both his breasts torne with the same instrument ; and after all, he was burned at a stake. In his greatest torments he pronounced that of the *Psalmist*, *Their idols are silver and gold, the works of mens hands, &c.* I conclude this discourse with that saying of *Pericles*. *It is not gold,*
precious

*Σμαρτὸς καὶ
δυναμὸς.*

Affed. Chron.
p. 357.

Alt. and Mon.
fol. 202.
Vivat Christus
ejusq. insignia.

Scut. Annals.

precious stones, statues, &c. that adorns a souldier, but a torne buckler, a crackt helmet, a blunt sword, a scarr'd face, &c. Of these Biron the French Marshall boasted at his death. And Sceva is renowned for this, that at the siege of Dyrrachium he so long alone resisted Pompeys army, that he had 220. darts sticking in his shield, and lost one of his eyes, and yet gave not over till Caesar came to his rescue.

.. Denſamq; ſc-
rens in pectore
ſylvam, Lucian.

Verſe 18. *Be with your ſpirit*] Spirituals are ſpecially to be deſired for our ſelves and ours. *Cetera aut aderunt, aut non oberunt.* Other things we ſhall either have, or not want, but be as well without them.



A
COMMENTARY
 OR
EXPOSITION
 Vpon the Epistle of S. Paul to the
EPHESIANS,

CHAP. I.

Verse 1. To the Saints---to the faithfull]



Itly : for it is by faith, that we become Saints,
Act. 15. 9.

Verse 2. *Grace be to you, and peace]* These
 go fely together : because we must seek our peace
 in the free-grace and favour of God. The Ark and
 Mercy-seat were never sundred.

Verse 3. *Blessed be God]* *Gratia cessat decursus, ubi
 gratiarum recursus.* A thankfull man shall abound with
 blessings.

Wish all spirituall blessings] Wisdome, prudence, &c. *ver. 8,*
a Benjamins portion, a goodly heritage.

Verse 4. *He hath chosen us in him]* Christ was Mediatour
 theretore from eternity, *viz.* by vertue of that humane nature,
 which he should assume.

That we should be holy] God elected us as well to the means, as to the end. Note this against Libertines. For as they *Act. 27. 31.* could not come safe to land that left the ship : so neither can men come to heaven but by holiness. *Cyrus* was moved to restore the captivity, by finding himself fore-appointed to this glorious service 170. years before he was born, *Isa. 44. 28.* Should not we likewise be excited to good works by this that we were elected to them.

Without blame] Or blot, *Ephes. 5. 27. Absque querela,* Luk. 1. 6.

Before him] i. e. In purity of heart, 2 King. 20. 3.

In love] In sanctity of life.

Verse 5. Having predestinated us] Interpreters have observed that this word that signifies to predestinate is but six times found in the new Testament (never in the old) being referred but twice to things, *Act. 4. 28.* & 1 *Cor. 2. 7.* four times to persons. *Rom. 8. 29, 30. Ephes. 1. 5, 11.* and never applied to reprobates, but to elect persons only. Howbeit Divines under predestination do usually consider the decree both of election and reprobation. The doctrine hereof men should not adventure to teach till they have well learned and digested it. In the year 1586. *Jacobus Andreas* the Lutheran, and *Theodore Beza* conferred and disputed for eight daies space at *Mompelien* : the issue of which conference was unhappy ; for from that time forward the Doctrine of Predestination was much misused and exagitated.

Verse 6. To the praise of the glory] This is the end whereunto it is destined : and hence it is called *Predestination*. Note here that all the causes of predestination are meely without us. The efficient, God : the materiall, Christ : the formall, the good pleasure of his will : the finall, the praise of Gods glorious grace.

Wherein he hath made us accepted] Gr. He hath ingratiated us, he hath justified us, made us gracious in his beloved sonne our Mediatour. And although there be an inequality of expressions in duty, *Quoad nos*, in us, yet there is a constancy of worth and intercession by Christ, *propter nos*, for us.

Verse 7. In whom we have redemption] As captives ransomed at a price. What this price was see 1 *Pet. 1. 19.* Should not Christ therefore reap the travails of his soul, *Isa. 53* ?

Alfred. Chron.
p. 562.

in latin.
Gratificavit.
Vulgata.

The forgiveness of our sins] This David counted his crown, and prized it above his imperiall diadem, *Psal.* 103. 3, 4.

Verse 8. *In all wisdom and prudence*] That properly respecteth contemplation, this action. *Socrates* made no distinction betwixt them. For, said he, who so knoweth good to practise it, and evil to avoid it, he is a man truly wise and prudent.

Xenophon de
diffu Socrate

Verse 9. *The mystery of his will*] That is, the Gospel, a mystery both to men, *1 Cor.* 2. 8. and Angels, *Ephes.* 3. 10.

Verse 10. *That in the dispensation*] God is the best oeconomick: his house is exactly ordered for matter of good husbandry.

Gather together in one] Gr. *Recapitulare*, reduce all to a head, recollect.

οικονομια.

εις ανακαταστα-
σιν ους.

Both which are in heaven] The crowned Saints, and perhaps the glorious Angels, who (according to some Divines) being in themselves changeable creatures (and therefore called *Shinan*, that is, mutable, *Psal.* 68. 17.) receive confirmation by Christ, so that they cannot leave their first station, as did the apostate Angels. Others think that the Angels stand not by means of Christs mediation, but of Gods eternall election, and are therefore called the *elect Angels*.

Verse 11. *We have obtained inheritance*] Or we are taken into the Church, as Magistrates were by lot into their office. Or, we are made Gods inheritance, as *Deut.* 32. 9. It imports our free and unexpected vocation.

κληρονομησιοι.

After the counsell of his own will] God doth all by counsell, and ever hath a reason of his will : which though we see not for present, we shall at last day. Mean-while submit.

Verse 12. *Who first trusted*] It is a singular honour to be first in so good a matter. Hope is here put for faith, whereof it is both the daughter, and the nurse.

Verse 13. *After that ye beleevd*] They 1. Heard. 2. Beleeved. 3. Were sealed, i. e. full assured. Assurance is Gods seal, faith is our seal. God honours our sealing to his truth by his sealing by his spirit. We yeeld first the consent and assent of faith, and then God puts his seal to the contract. There must be the bargain before the earnest.

Verse 14. *Which is the earnest*] Not the pawn, but the earnest, *Quia pignus redditur, arrha retinetur*, faith *Hierome*. A pawn is to be returned again, but an earnest is part of the whole sum, and assures it. We here have eternall life, 1. *In pratio*. 2. *In promisso*. 3. *In primitiis*.

Verle 15. *Your faith in the Lord Jesus*] Love is the fruit of faith: therefore the Apostles pray for increase of faith, that they might be able seven times a day to forgive an offending brother, *Luk. 17. 5.* See the Note there.

Verle 16. *Making mention of you*] Whether a Minister shall do more good to others by his prayers or preaching, I will not determine (saith a grave Divine) but he shall certainly by his prayers reap more comfort to himself.

Verle 17. *The Spirit of wisdom and revelation*] So called, because he revealeth unto us Gods depths, and reads us his riddles, *1 Cor. 2.* He illightens both the organ and object: he anoints the eyes with eye-salve, and gives both sight and light.

Verle 18. *The glory of his inheritance*] The glory of heaven is unconceivable, *Revel. 21.* search is made thorow all the bowels of the earth for something to shadow it by. No naturall knowledge can be had of the third heaven, nor any help by humane arts, as *Aristotle* acknowledgeth. The glory thereof is fitter to be believed, then possible to be discounted.

Verle 19. *And what is the exceeding*] Here is a most emphaticall heap of most divine and significant words to expresse that which can never sufficiently be conceived or uttered. A six-fold gradation the Apostle useth to shew what a power God puts forth in working the grace of faith. Indeed this power is secret, and like that of the heavens upon our bodies, which (saith one) is as strong as that of physick, &c. Yet so sweet, and so secretly insinuating it self with the principles of nature, that as for the conveyance of it, it is insensible, and hardly differenced from that of the principles of nature in us. Therefore the Apostle praieith for these *Ephesians* here, that their eyes may be enlightned to see the power that wrought in them, &c.

Verle 20. *Which he wrought in Christ*] God puts forth the same almighty power in quickning the heart by faith, that he did in raising up his Son Christ from the dead. It must needs then be more then a morall swason that he useth. Christ wrought the Centurions faith, as God: he wondered at it, as man. God wrought, and man marvelled: he did both, to teach us where to bestow our wonder.

Verle 21. *Far above all principality*] *Quantum inter stellas lunaminores.* Oh doe but think with thy self (saith one) though it far passe the reach of any mortall thought, what an infinite inexplicable

Saints progr.
by D. Taitour.

De omni text. 99

inexplicable happinesse it will be to look for ever upon the glorious body of J^esus Christ, shining with incomprehensible beauty : and to consider that even every vein of that blessed body 'bled to bring thee to heaven : and that it being with such excelsse of glory hypostatically united to the second person in Trinity, hath honoured and advanced thy nature above the brightest Cherub.

Verse 22. *To be the head over all things*] That is, *All persons*, all the elect, as *Gal. 3. 22*. Christ is head over Angels too, but in another sense then over the Church, viz. 1. As God he giveth them whatsoever they are or have. 2. As Mediatour alio, he maketh use of their service for the safety and salvation of the Church. The holy Angels are great friends to the Church, but not members of it. For Christ took not on him the nature of Angels, but the seed of *Abraham*, *Heb. 2. 16*. Besides, he sanctified his Church, and washed it with his blood, *Ephes. 5. 26*. But this he did not for the Angels, &c. See the Note on *vers. 10*.

Verse 23. *The fulnesse of him*] That is of Christ, who having voluntarily subjected himself to be our head, accounts not himself compleat without his members. In which respect we have the honour of making Christ perfect, as the members doe the body.

CHAP. II.

Verse 1. *Who were dead*]

NAturall men are living carcases, walking sepulchres of themselves. In most families it is, as once it was in *Egypt*, *Exod. 12. 30*. No house wherein there is not one, nay many dead corpses.

Verse 2. *Wherein ye walked*] Hence *Act 14. 16*. Sinne is called a way, but it leads to the chambers of death.

According to the course of this world] The mundanitie or worldlinesse of the world (as the Syriack rendreth it) which is wholly set upon wickednesse (as *Aaron* saith of his worldlings, *Exod. 32. 22*.) and takes no care for the world to come.

According to the Prince, &c.] The devil by whom wicked men are acted and agitated. *Gratian* was out in saying, That Satan is called Prince of the world, as a King of Canis, or as the

Cardinall of Ravenna, only by derision. Evil men set him up for their Sovereign, and are wholly at his beck and obedience.

The spirit that now worketh] As a Smith worketh in his forge, an Artificer in his shop.

Verle 3. *Among whom also we all, &c.*] Let the best look back oft on what they were before calling, that they may thankfully cry out with *Iphicrates*, ἐξ ὀνόματος οἴου, from what misery to what dignity are we advanced !

Fulfilling the desires] Gr. *The wiles of the flesh*. Now therefore we must as diligently fulfill not the will, but the wils of God, as *David* did, *Ast.* 13. 22.

The children of wrath] *Deires*. *Gregory* the great said of the English boyes that were presented to him, *Angli quasi Angeli*. And demanding further what Province they were of in this Island, it was returned, that they were called *Deires* : which caused him again to repeat the word, and to say, that it were great pity but that by being taught the Gospel, they should be saved *de ira Dei*, from the wrath of God.

Verle 4. *But God who is rich in mercy*] Such a mercy as rejoiceth against judgement, as a man against his adversary which he hath subdued, *Jam.* 2. 13.

Verle 5. *Hath quickned, &c.*] The very first stirrings in the womb of grace are precious to God : he blesteth our very buds, *I. G.* 44. 3. according to the *Geneva* translation.

Verle 6. *And made us sit together*] We have taken up our rooms afore-hand in heaven, whereunto we have just right upon earth by vertue of the union, the ground of communion, *I Joh.* 5. 12. He that hath the son hath life : he hath possession of it, *as by trinf and wig.*

Verle 7. *In his kindenesse toward us*] We come not to the knowledge of God, but by his works : And even this way of knowing him we naturally abuse to idolatry.

Verle 8. *For by grace ye are saved*] So *ver. 5.* and every where almost *S. Paul* is a most constant preacher of the grace of God, as *Chrysostome* stileth him. *Sub laudibus natura latent inimici gratia*, saith *Augustine*. The patrons of mans free-will are enemies to Gods free-grace.

Verle 9. *Heast any man should boast*] As that fool did, that said, *Cælum gratis non accipiam*, I will not have heaven but at

Abbots Geog.
pag. 199.

Vega.

arate. *Non sic Deos coluimus, aut sic vivimus, ut ille nos vinceret*, said the Emperour *Antoninus Philosophus*. We have not lived and deserved of God, that the enemy should vanquish us.

*Valcat. Gallic.
in Arid. Cassio.*

Verse 10. *For we are his workmanship*] His artificiall facture, or creature, that wherein he hath shewed singular skill, by erecting the glorious fabrike of the new man.

minua.

Created---to good works] In the year 1559. there was published a paradox, that good works are pernicious to salvation of mens souls. *David George* the broacher of this heresie was digg'd up, and burnt at *Basile*.

God hath before ordained] i. e. By his eternall decree. Our Vivification then is not a work of yesterday: but such as God hath with singular complacency contemplated from all eternity, rejoicing in that habitable part of his earth, *Prov. 8. 31*.

Verse 11. *Who are called uncircumcision*] In great scorn and reproach, as *1 Sam. 17. 26*. Howbeit unregenerate *Israel* was to God as *Ethiopia*, *Amos 9. 7*. And *Iether* by nature an *Ismaelise*, *1 Chron. 7. 17*. was for his faith and religion called an *Israelise*, *2 Sam. 17. 25*.

Verse 12. *Strangers from the Covenant*] The Saints only are heirs to the promises: but the devil sweeps all the wicked, as being out of the Covenant. They stuff themselves with promises, till they have made them a pillow for sin, *Deut. 29. 19*. *Sed presumendo sperant, & sperando pereunt.*

Having no hope] But such as will one day hop headlesse: such as will serve them as *Abfoloms* mule served her Master, when she left him hanging by the head betwixt heaven and earth, as rejected of both.

Without God in the world] Because without a teaching Priest, and without law, *2 Chron. 15. 3*. As it is said of the poor *Brasileans* at this day, that they are *sine fide, sine rege, sine lege*. This was the case of our *Pagan* Predecessours.

Verse 13. *Are made nigh by the blood*] Christ hath paved us a new and living way to the throne of Gods grace by his own most precious blood. O happy *lapidi-pavium* ! O *Golgotha* become *Joh. 19. 13-17* our *Gabbatha* !

Verse 14. *For he is our peace*] That is, our peace-maker and peace-matter. When he was born, there was among all Nations, a generall, *aut pax, aut paxio*, as *Florus* observeth. When he took his name, he would not have it either entirely Hebrew, as Je-

*οὐκ ἦν παρὰ τὸ
εἰς ἑνότητα.*

Jesus, or entirely Greek, as Christ, but both Jesus and Christ, to show (saith one) that he is our peace that hath reconciled two into one, &c.

Verse 15. *Having abolished in his flesh*] That is, by his death in the flesh, *Colos. 1. 22.* At which time the veil rent, and the Ceremonies died : only they were to be honourably buried.

For to make in himself] Gr. *To create* ; sc. by regeneration, *Gal. 6. 15.* So by conjoyning he new created them, and by new creating he conjoynd them.

Verse 16. *In one body*] *Ubi igitur separatista ?* saith one.

Having slain the enemy] Not the Ceremonies only, as *ver. 15.* but sin that great make-bate, that sets God at odds with his own creature.

Verse 17. *To them that were nigh*] That is, *The children of Israel, a people near unto him,* *Plal. 148. 14.*

Verse 18. *We both have an access*] With good assurance of successe. The Persian Kings held it a piece of their silly glory to hold off their best friends, who might not come near them, but upon special licence, *Esth. 1.* Not so our King. *Oh come, for the Master calleth thee !*

Verse 19. *Fellow citizens with the Saints*] *Paul*, as a Citizen of *Rome*, escaped whipping : we, as Citizens with the Saints, escape hell tortures and torments.

Verse 20. *Upon the foundation*] Foundation is taken either for Christ, *1 Cor. 3. 11.* *Mar. 16. 16.* or the doctrine of the Scriptures, which teach salvation only by Jesus Christ, as here, and *Rev. 21. 14.*

Verse 21. *Fully framed together*] Or, perfectly joyned together by the ciment of the holy Spirit working in the Saints faith in Christ, and love one toward another, which the Apostle calleth the bond of perfection.

Verse 22. *For an habitation of God, &c.*] The Father makes choice of this house, the Son purchaseth it, the holy Ghost taketh possession of it. This happinesse he best understandeth, that most feelleth. The Cock on the dung-hill knows it not.

CHAP. III.

Verse 1. *For this cause*]

TO wit, That you may be an habitation of God, through the Spirit.

I Paul the prisoner] I held not S. Paul so happy for his rapture into Paradise (saith *Chrysostome* upon this Text) as for his imprisonment for Christ.

Verse 2. *Of the dispensation*] Gr. *Oeconomy*. The Church is Gods house, 1 *Tim.* 3. 15. Paul was faithful therein as a steward, *Mat.* 24. 45.

Verse 3. *As I wrote afore in few*] Sc. Chap 1. 9. & 2. 13, &c. Fulness of matter in fewness of words. This is the Scriptures pre-
cellency above all humane writings.

Verse 4. *My knowledge in the mystery*] The highest point of heavenly learning : and hereby he proveth his calling to the Ministry.

Verse 5. *Was not made known*] sc. So clearly and particularly. Peter himself could hardly be perswaded to it, *Act.* 10. 14 34, 35.

Verse 6. *Gentiles should be fellow-heirs*] Co-heirs, concorporate, and consorts : three sweet societies, the former founded upon the two latter.

Verse 7. *By the effectuall working, &c.*] Enabling me to accept and improve that gift of Gods grace : whereunto I should otherwise turn not the palme, but the back-side of the hand.

Verse 8. *Lesse then the least*] Great Paul is least of Saints, last of Apostles, greatest of sinners. The best balsomes sinke to the bottome : the goodliest buildings have lowest foundations : the heaviest ears of corn hang downward, so do the boughes of trees that are best laden.

The unsearchable riches] Gr. *Not to be traced out*. Should not Ministers be made welcome that come to men on such golden messages ?

Verse 9. *And so make all men see*] Gr. *To enlighten them*, far more then the preaching of the Prophets could, 2 *Pet.* 1. 19. To us now is a great light sprung up. *Mat.* 4. 10.

διανοησις.

The fellowship] Or, as some copies have it) the dispensation.

Who created all things] i. e. Restored, repaired : hence Gospel-daies are called the world to come, *Heb. 2. 5.*

1

Verse 10. Might be known by the Church] As by a glasse or theatre.

μαρτυρία.

The manifold wisdom, &c.] Gr. *That hath abundance of curious variety in it*, such as is seen in the best pictures or textures. This the very Angels look intently into (as the Cherubims in the Tabernacle did into the Mercy-seat) and are much amused and amazed thereat. They see that mans salvation by Christ is a plot of Gods own devising.

Verse 11. According to the eternall purpose] Of calling and saving the Gentiles by Christ : a secret that the Angels themselves could not understand, till the time fore-appointed came.

Verse 12. Boldnesse and acceffe] True peace draws men to God, false drives them from God. Uprightnesse hath boldnes, serenity hath security.

ἐν τῇ αἰ-
Μεταίω,

Verse 13. Wherefore I desire] Or, I beg of God, as one would doe an alms, *Act. 3. 2.* humbly, heartily. And here the Apostle returns to his former discourse, after a long digression, *ver. 2. to ver. 13.*

At my tribulations for you] For for your sakes am I maliced and molested by the Jews; by whose means also I am now a prisoner.

Verse 14. For this cause] sc. That ye faint not, but gather strength.

I bow my knees] A most seemly and suitable gesture, usuall among all Nations, but Turks, who kneel not, nor uncover the head at praier, as holding thote postures unmanly.

πατέρα Πα-
τρία.

Verse 15. Of whom the whole family] Or, *Paternity*: God is the only Father, to speak properly, *Mat. 23. 9.* The Father of all the father-hood in heaven and earth.

Verse 16. According to the riches of his glory] That is, of his grace: so *2 Cor 3. 18.* See the Note there.

Verse 17. That Christ may dwell] As the Sun dwels in the house by his beams. Faith fetcheth Christ into the heart, as into his habitation : And if he dwell there, he is bound to all reparations.

Verse 18,

Verse 18. *The breadth and length, &c.*] Gods mercy hath all the dimensions. *Thy mercy, o God, reacheth to the heavens :* Eph. 3. 6.
 There is the height of it, *Great is thy mercy toward me, and thou hast delivered my soul from the lowest hell :* There is the depth of his mercy. *The earth is full of thy goodnesse :* There is the breadth of it. *All the ends of the earth have seen thy salvation :* There is the length of it. Eph. 1. 8. 13.

Verse 19. *With all the fulnesse of God*] That is, of Christs diffusive fulnesse, in whom the Godhead dwelt bodily, and in whom we are complete, *Col. 2. 9, 10.*

Verse 20. *Exceeding abundantly*] Gr. *More then exceedingly or excessively.* God hath not only a fulnesse of abundance but of redundancy, of plenty, but of bounty. He is oft better to, us then our praier. Verbe 20. 21. 22.

According to the power] The Apostle begins his praier with mention of Gods fatherly mercy : he shuts it up with a description of his power. These two, Gods might and Gods mercy are the *Jachin* and *Boaz*, the two main pillars of a Christians faith, whereon it rests in praier.

Verse 21. *Glory in the Church by Christ*] Who is the refulgency of his Fathers glory, *Heb. 1. 3.*

CHAP. IV.

Verse 1. *Worthy of the vocation*]

THere is a τὸ ὀφείλει, a seemlineffe appertaining to each calling : to here. We must walk nobly and comfortably, as becometh the heirs of God, and co-heirs of Christ. *Scipio*, when a harlot was offered him, answered, *Vellem, si non essem Imperator* ; I would, if I were not Generall of the Army. *Antigonus* being invited to a place where a notable harlot was to be present, asked counsell of *Menedemus*, what he should do? He bad him only remember that he was a Kings sonne : So let men remember their high and heavenly calling, and do nothing unworthy of it. *Luther* counsels men to answer all temptations of Satan with this only, *Christianus sum*, I am a Christian. Luth. in Gen.

Verse 2. *With all lowlineffe and meeknesse*] These are *virtutes collataneae*, as *Bernard* calleth them, a pair of twin-sisters, never asunder.

Verse 3.

Verse 3. *The unity of the spirit*] That is, Unanimity : this keeps all together, which else will shatter and fall asunder. The daughter of dissension is dissolution, saith *Nazianzen*.

Verse 4. *In one hope of your calling*] That is, unto one inheritance, which we all hope for. Fall not out therefore by the way, as *Ioseph* charged his brethren.

Verse 5. *One baptisme*] The Authour to the Hebrews speaketh of *Baptismes*, Chap. 6. 2. But either he puts the plurall for the singular : or else he meaneth it of the outward and inward washing, which the Schools call *baptismum fluminis & flaminis*. See the Note on *Mat.* 3. 11.

Mal. 10.

Verse 6. *One God and Father of all*] Have we not all one Father, saith *Malachy* ? Why then dissent and jar we ? How is it that these many ones here instanced, unite us not ? *My dove, mine undivided is but one*, Cant. 6. 9.

Verse 7. *According to the measure*] And may not Christ do with his own as he listeth ? Those of greater gifts are put upon hotter service. *scilicet magis*

Verse 8. *He led captivity captive, &c.*] As in the Roman triumphs, the Victor ascended up to the Capitoll in a Chariot of state, the prisoners following on foot with their hands bound behinde, and they threw certain pieces of coyn abroad, to be pickt up by the common people. So Christ in the day of his solemn inauguration into his heavenly Kingdom, triumphed over sin, death and hell, *Col.* 2. 15. and gave gifts to men.

And gave gifts unto men] The Hebrew hath it, *Psal.* 76. 19. *Thou receivest gifts for men*. Christ received them, that he might give them, and said, *It is a more blessed thing to give then to receive*. The Psalmist adds, *Even for the rebellious*. To them also Christ gives common gifts, for the behoof of his people. *Augustus* in his solemn feasts gave gifts : to some, gold, to others, trifies. So God in his ordinances, to some saving grace, to others common grace, and with this they rest content.

Verse 9. *Into the lower parts*] That is, into his mothers womb ; according to *Psal.* 139. 15. I was curiously wrought in the lowest parts of the earth, *i. e.* in the womb, where God formed and featured me ; like as curious workmen, when they have some choise piece in hand, they perfect it in private, and then bring it forth to light for men to gaze at.

Verse 10. *Farre above all heavens*] That is, above all visible

ble heavens, into the third heaven, not into the *Utopia* of the Ubiquities.

That he might fill all things] viz. With the gifts of his holy Spirit : for the further he is from us in his flesh, the nearer by his Spirit ; he is more efficacious absent, then present.

Verse 11. *Some Pastours and Teachers*] Distinct offices, Rom. 12. 7, 8. yet one man may be both, 1 Cor. 12. 28, 29. The essentiall difference between Pastours and Teachers in each Congregation is much denied by many learned and godly Divines.

Verse 12. *For the perfecting of the Saints*] For the joynting of them, whom the devil hath dislocated. ἐκκαταρτισμός.

Verse 13. *Unto the measure of the stature*] Or age : that age wherein Christ filleth all in all, as Chap. 3. 19. The Saints (say some) shall rise again in that vigour of age, that a perfect man is at about 33 years old, each in their proper sex : whereunto they thinke the Apostle here alludeth.

Verse 14. *Be no more children*] But young men, 1 Joh. 2. 14. strong men.

Tossed to and fro] As a feather or froth upon the waves, wherewith about with every winde of doctrine, unstable souls, as S. Peter calls them, simple, that believe every thing, as Solomon hath it : giddy hearers that have no mould, but what the next teacher casteth them into, being blow like glasses into this or that shape at the pleasure of his breath.

By the sleights of men] Gr. By mens coggings of a die, the usual trade of cheaters, and false gamesters. ἐκ τῆς κλέψης.

Whereby they lie in wait to deceive] Gr. *Unto a method of deceiving*. The devill and his disciples are notable method-monsters, so as to deceive, if it were possible the very elect : but that they cannot do fundamentally, finally, Mat. 24. 24. See the Note there.

Verse 15. *But speaking the truth*] Or, *Doing the truth*, as the Vulgar hath it. *Truthifying*, or following the truth, as one rendereth it. S. John bids, Love in truth, 1 Joh. 3. 18. S. Paul, Speak or do the truth in love. And again, let all your things be done in love. ἀληθεύοντες.

Verse 16. *Compacted by that, &c.*] The Saints are knit unto Christ by his Spirit, as fast as the mews of his blessed body to the bones, the flesh to the sinews, the skin to the flesh,

Unto.

Unto the edifying of it self in love] Our souls thrive and are edified, as love is continued and encreased. Nothing more furthereth growth in grace and power of godlinesse in any place or person : observe it where and when you will.

Verse 17. *This I say therefore*] Matters of great importance must be urged and pressed with greatest vehemence.

As other Gentiles walk] Singular things are expected from Saints : who are therefore worse then others, because they should be better.

Verse 18. *Having the understanding darkned*] By the devils black hand held before their eyes, 2 Cor. 4. 4. See the Note there.

*propter, Calu-
obdurnum*

Alienated from the life of God] That is, from a godly life, which none can live, but those that partake of the divine nature, 2 Pet. 1. 4.

Because of the blindenesse] Gr. *Hardnesse, brawninesse*, a hoof upon their hearts, *corneas fibras*, brawny breasts, horny heart-strings. The Greek word imports a Metaphor from the hard hand of hardest labourers.

Verse 19. *Who being past feeling*] Under a dead and dedolent disposition, being desperately sinfull. Some there are of cauterized consciences, that like devils, will have nothing to do with God, because loth to be tormented before their time. They feeling such horrible hard hearts, and privy to such notorious sins, they cast away souls and all for lust, and so perish wofully, because they lived wickedly : having through custome in evil contracted such an hardnesse, as neither ministring, nor misery, nor miracle, nor mercy could possibly mollifie. As Ducklings dive at any little thing thrown by a man at them, yet shrink not at the heavens great thunder : so is it with these.

Verse 20. *But ye have not learned Christ*] *Caracalla* never minded any good : *Quia id non didicerat* (saith *Dio*) *quod ipse fateretur*, because he had never learned it, as himself confessed.

Verse 21. *Ye have heard him, &c.*] When Christ speaks once, we must hear him twice, as *David* did, *Psalms* 62. 11. to wit, by an after deliberate meditation : for otherwise we learn nothing.

Verse 22. *That ye put off, &c.*] As the beggar puts off his rags, as the master puts off his bad servant, as the Porter puts off his

his burden, as the husband puts off his lewd wife, as the Serpent his slough, or as the captive maid when she was to be married, put off the garments of her captivity, *Dent. 21. 13.*

The old man which is corrupt] Sin is said to be the old man, because it lives in man so, as sin seems to be alive, and the man dead : and because God will take notice of nothing in the sinner, but his sin.

According to the deceitfull lusts] Sin, though at first it fawn upon a man, yet in the end (with *Cains* dog lying at the door) it will pluck out the very throat of his soul, if not repented of. Like the Serpent, together with the embrace, it stings mortally. Hence the Kulers meat is called deceivable, *Pro. 23. 3.*

Verse 23. *In the spirit of your minde*] That is, in the most inward and subtle parts of the soul, the bosome and bottome, the *vivifica* and very quintessence of it. This he calls elsewhere, *The wisdom of the flesh*, *Rom. 8. 7.* that carnall reason, that like an old beldame is the mother and nurse of those fleshly lusts that fight against the soul.

Verse 24. *Which after God is created*] The new man is nothing else but the happy cluster of heavenly graces.

And true holinesse] Or, *Holinesse of truth.* Opposite to that deceitfulness of lusts, *ver. 22.*

Verse 25. *Wherefore putting away lying*] A base tinkerly sin, as *Plutarch* calleth it, shamefull and hateful : therefore the lier denies his own lie, as ashamed to be taken with it.

For we are members] Of the same holy society. Shall we not be true one to another ? Shall we not abhor sleights and slipperines in contracts and Covenants ?

Verse 26. *Be angry and sin not*] The easiest charge under the hardest condition that can be. Anger is a tender vertue, and must be warily managed. He that will be angry and not sin, let him be angry at nothing but sin.

Let not the Sunne go down] If ye have overshot in passion, let it not rest or roost in you, lest it become malice. *Plutarch* writeth that it was the custome of *Pythagoras* his scholars, however they had been at odds, jarring and jangling in their disputations yet before the Sun-set to kisse and shake hands as they departed out of the school. How many are there that professing themselves the scholars of Christ, do yet nevertheless not only let the Sun go down, but go round his whole course, and can finde no time from one

*Plut. lib. mæ
philasol.*

one end of the year to the other to compose and lay aside their discords? How should this fire be raked up, when the curfew-bell rings?

Verse 27. *Neither give place, &c.*] Vindictive spirits let the devil into their hearts : and though they despise him, and spit at him, yet they spit not low enough ; for he is still at Inn with them, as Mr *Bradford* speaketh. As the Master of the pit oft sets two cocks to fight together, to the death of both, and then, after mutual conquest, suppeth with both their bodies : So, saith *Gregory* dealeth the devil with angry and revengefull men.

Verse 28. *Let him labour working, &c.*] This is the best remedy against poverty, which oft prompts a man to theft, *Prov.* 30 9.

All. and Men,
fol. 76 v.
ibid 811.

That he may have to give] Day-labourers then must do somewhat for the poor. And indeed alms should not be given untill it sweat in a mans hand, said he, in the book of Martyrs. *Giles of Brussels* gave away to the poor whatsoever he had that necessity could spare, and only lived by his science, which was of a Cutler.

our 215.

Verse 29. *Let no corrupt communication*] Gr. *Rotten, putrid speech.* A Metaphor from rotten trees, or stinking flesh, or stinking breath. Shunne obscene borbology, and filthy speeches.

Verse 30. *And grieve not, &c.*] As men in heaviness cannot dispatch their work, as they were wont : so neither doth the Spirit. If we grieve the holy Ghost, how should we expect that he should comfort us ? It is a foul fault to grieve a father, what then the Spirit ?

Verse 31. *Let all bitterness, &c.*] If the godly man suddenly fall into bitter words, it maketh the holy Ghost stir within him,

And clamour and evil speaking] These are as smoke to the eyes, and make the Spirit ready to loath and leave his lodging.

Be put away from you] When any lust ariseth, pray it down presently (saith one :) for otherwile we are endangered by yielding to grieve, by grieving to resist, by resisting to quench, by quenching, maliciously to oppose the Spirit. Sin hath no bounds, but those which the Spirit pats, whom therefore we should not grieve.

Verse 31.

Verse 31. *And be ye kinde*] Sweet-natured, facile and fair-conditioned : as *Cranmer*, whose gentleness in pardoning wrongs was such as it grew to a common proverb, Do my Lord of *Canterbury* a displeasure, and then you may be sure to have him your friend, while he liveth. He never raged so far with any of his household servants, as once to call the meanest of them *Varlet* or *Knave* in anger, much lesse to reprove a stranger with any reproachfull word, &c.

Xenod.

Act. and Mon.
fol. 1699.

CHAP. V.

Verse 1. *Be ye therefore followers*]

IN forgiving one another.

As dear children] God hath but a few such children. See the Notes on *Mat. 5. 45, 48*.

Verse 2. *Hath loved us, and hath given*] When Christ wept for *Lazarus*, Lo how he loved him, said the Jews, *Joh. 11. 35, 36*. When he poured forth his soul for a drink-offering for us, was not this a surer seal of his endeared love ?

An offering and a sacrifice] By this to expiate our sins, by that to mediate and make request for us ; and so to shew himself a perfect high-Priest.

Verse 3. *But fornication and all uncleanness*] As standing in full opposition to that sweet smelling savour, *vers. 2*. being no better then the corruption of a dead soul, & the devils excrement.

Let it not be once named] Much lesse acted, as in Stage-plays. *Ludi præbent semina nequitie*. How *Alipius* was corrupted by them *S. Austin* tells us. How the youth of *Athens*, *Plato* complaineth. One of our country-men professeth in print, that he found theaters to be the very hatchers of all wickedness, the brothels of bawdery, the black blasphemy of the Gospel, the devils chair, the plague of piety, the canker of the Common-wealth, &c. He instanceth on his knowledge Citizens wives confessing on their death-beds, that they were so poisoned at Stage-plays, that they brought much dishonour to God, wrong to their marriage-beds, weakness to their wretched bodies, and woe to their undone souls. It was therefore great wisdom in the *Lacedæmonians* to forbid the acting of Comedies or Tragedies in their Common-wealth, and that for this reason, lest either in jest or

Ovid. Trist. l. 2.

Spec. belli sacri.

Plutarch.

earnest any thing should be said or done amongst them contrary to the laws in force among them.

Verse 4. *Neither filchiness*] Borborology, ribaldry, the language of hell. Some men as ducks have their noses alwaies gozling in the gutter of obscene talk. Of *Eckius* his last book concerning Priests marriage, *Melanethon* saith, *Non fuit Cygnea cantio, sed ultimus crepitus: Et sicut felis fugiens pedit, sic ille moriens hunc crepitum cecinit. Legi librum, subinde accipiens partem ad cloacam, aliqui non legissem.*

Iutegmilia.

Nor jesting] *Salt jests, scurrility, jocularity, dicacity*, to the just grief or offence of another: This consists not with piety and Christian gravity. *Aristotle* useth the word here found in a good sense, for urbanity, facility and facetiousness of speech, in a harmless way. But *Jason* in *Pindarus* saith, that he lived twenty years with his Tutor *Chiron*, and never in all that time heard him speaking or acting *ἐν ἑργῶν ἢ ἐπέων ἢ ἰουρτερῶν*, any thing scurrilous or abusive to another. On the contrary our *Sir Thomas Moore* never thought any thing to be well spoken, except he had ministred some mock in the communication, saith the Chronicler,

Pindar.

Ebr. Hist.
Chronicl.Bern. de ordin.
vir.

man, or a wise foolish man, *Quid nobiscum fabulis, cum risu? non solum profusos, sed etiam omnes jocos arbitror declinandos*, saith *Bernard*. What have we to doe with tales and jests? *Tertullian* saith, he was *Nulli rei natus nisi pœnitentia*, born for nothing else, but for repentance. *Crede mihi res severa est gaudium verum*, saith *Seneca*, True mirth is a severe business.

τα γὰρ ἀνέχοντα.

Which are not convenient] As not conducing to the main end of our lives.

But rather giving of thanks] A speciall preservative against the former evils, the filth and power of those bale vices. And the word *Rather* imports an extraordinary earnestnes to be used in giving thanks to God.

Job 30. 24.

Verse 5. *Who is an Idolater*] Dancing about his golden calf, and saying to his wedge of silver, *Thou art my confidence*: which yet shall prove but as *Achans* wedge to cleave his soul in tunder, and as that Babylonish garment to be his winding-sheer.

Verse 6. *Let no man deceive you*] So as to make you think there is no such danger in fornication, covetousness, &c. There
wanted

wanted not such Proctours for hell in the Primitive times, as may be gathered out of 2 Pet. 2. and the Epistle of Jude. Against these he here cautioneth.

Verse 7 *Be not ye therefore partakers*] Let by infection of their sin, ye come under infliction of their punishment. We are accountable as well for sins of communion, as of commission: And he knew what he said, that praid, *From mine other-mens-sins, Good Lord deliver me.*

Verse 8. *For ye were sometimes darknesse*] Which hath in it (as one well noteth.) 1. Errour. 2. Terror. 3. Inconsistency with light. 4. Impossibility of reducing it self to light.

But now are ye light] *Semper in sole sita est Rhodus*, saith Sylvinus. The Saints are alwaies in the Sunshine.

Walk as children of light] A godly man should be like a crystal glasse with a light in the midst, which appeareth thorow every part thereof. He is in the light, and shall be more.

Verse 9. *For the fruit of the spirit*] Why grace is called fruit, See the Note on Gal. 5. 22.

Verse 10. *Proving what is acceptable*] By the practice of what you know. Let your knowledge and obedience run parallel, mutually transfusing life and vigour one into another.

Verse 11. *Works of darknesse*] Work done in the dark must be undone again, or else we are sure to be thrust into outer darknesse, where we shall never see light again, till we see all the world on a light fire.

But rather reprove them] At least by your contrary courses, as Noah condemned the old world, by being righteous in his generation, Rev. 14. Those that stood with the lamb, had his fathers name on their fore-heads, led convincing lives: so did Luther, Bucer, Bradford, &c.

Verse 12. *For it is a shame*] *Sit honos auribus.* Joannes a Casa so far forgot both honesty and nature, that he boasted openly of his beauly Sodomy: yea most impudently commended that odious sin in an Italian Poem, set forth in print. Faber of Vienna, another filthy Papist, published such a stinking book that Erasmus thus wrote to him,

*Mense cares, si res agitur tibi seria: rursus
Fronte cares, si sit ludus, amice Faber.*

Which are done of them in secret] Sinne secretly committed shall be strangely discovered, either by the sinner himself, as *7udas*, or by his companions in evil. When the fodder is once melted, this glasse will fall in pieces, and all will our.

Verse 13. *But all things that are, &c.*] Or, But all these things, viz. These unfruitfull works of darknesse, whilst they are reprov'd or discovered by the light (*viz.* of the word, as *1 Cor. 14. 24. Heb. 4. 12*) are made manifest; so that thereby they grow abashed and abated before God and men.

Isa. 9. 2. & 16.
19. & 60. 1.

Verse 14. *Wherefore he saith*] Or, *The Scripture saith.* See the like *7am. 4. 6.* But he giveth (or the Scripture giveth) more grace. It convinceth not only, but converteth, it discovereth not only, but cureth corrupt hearts. These waters of the Sanctuary are healing. Some there are that interpret this *he* of our Saviour Christ, and take this saying for a sentence of his: such as was that, *Act. 20. 35.* Others read, *Therefore the light saith, &c.*

Awake thou that sleepest] *Lex jubet, gratia juvat: Præcipit Deus, quod ipse præstat.* God giveth us to do what he biddeth us to doe.

Ανεξέρως.
ὡς ἀνεξέρωται.
711V.

Verse 15. *See then that ye walk circumspectly*] Precisely, exactly, accurately, by line and by rule, and as it were in a frame, striving to get up to the top of godlinesse, as the word importeth; to keep Gods Commandments to the utmost, to go to the extremity of it. Hereunto if we stand straitly, one may say safely, Lord, if I be deceived, thou and thy word have deceived me.

Not as fools] Christians must excell others, standing as stand-ard-bearers.

Σοφία ὡς ἑβ.
Τῶς ὡς ἑβ.
711V.

But as wise] Great need we have to fly to Christ, who dwells with prudence, *Prov. 8.* to stand upon our watch.

Non parum ha-
bentem temporis,
sed multum per-
ditum, Scm.

Verse 16. *Redeeming the time*] As wise Merchants, trading for the most precious commodity, and taking their best opportunity. The common complaint is, We want time: but the truth is, do not so much want it, as waste it. The men of *Issachar* were in great account with *David*, because they had understanding of the times, to know what *Israel* ought to doe, *1 Chron. 12. 32.* So are they in great account with God, that regard and use the season of well-doing.

Because the daies are evil] Corrupted by the devil, who hath ingrossed our time, and out of whose hands we must redeem

redeem time for holy uses, and pious purposes.

Verse 17. *But understanding what*] Drawing your knowledge into practice, as *vers.* 10. For the fear of the Lord that is wisdom, and to depart from evil is understanding, *Job* 28. 28. Where, wisdom (proper to the understanding) is ascribed to the will, because practice should be joyned to knowledge. Hence also *Eccles.* 10. 2. A wise mans heart is at his right hand, because his heart teacheth his hand to put things in practice.

Verse 18. *And be not drunk with wine*] Nothing so opposite to an accurate life as drunkenness: which therefore is not specially prohibited in any one of the ten Commandments (saith a Divine) because it is not the single breach of any one, but in effect the violation of all and every one: It is no one, but all sins, the inlet and sluice to all other sins.

Wherein is excess] Excessive drinking then is drunkenness: when as swine do their bellies, so men break their heads with filthy quaffing.

But be filled with the spirit] Call for flagons of this holy wine, *Cant.* 2. 5. that goeth down sweetly, causing the lips of those that are asleep to speak, *Cant.* 7. 9. This is called by *Luther*, *Crapula sacra*, a spirituall surquedry or surfeit.

Verse 19. *Speaking to your selves, &c.*] As drunkards sing and hollow over their cups in their good-fellow-meetings: so, in a sober sense, doe you expresse your spirituall jollity in Psalms, &c.

Melody in your hearts unto the Lord] This is the best tune to any Psalm. *Spiritual songs* they are called, both because they are indited by the spirit, and because they spiritualize us in the use of them.

Verse 20. *Giving thanks alwaies*] In our deepest miseries, let us sing cheerfully, as *Paul* and *Silas* in the dungeon, as *Philpot* and his fellows in the cole-house, as many Martyrs in the flames, as *Luther* did in a great conflict with the devil. *Venise*, said he to his company, *in contemptum diaboli Psalmum de profundis quatuor vocibus cantemus.* Let us sing the 130. Psalm in despite of the devil. Happy was that tongue in the Primitive times that could sound out *aliquid Davidicum*, any thing of *Dauids* doing.

Verse 21. *Submitting your selves*] This is a generall admonition to all inferiours, whole duties are afterwards described.

Thus in the second Table of the Law, the fifth Commandment for order and obedience is fitly premised to the following precepts.

In the fear of God] This frameth the heart to a ready and regular submission. Hence that saying of *Luther*: *Primo precepto reliquorum omnium observantia precipitur*. The first Commandment includes the other nine.

Verse 22. Wives submit, &c.] This includes reverence, obedience, &c. God hath scattered the duties of husbands and wives up and down the Scriptures, that they may search, and by learning to be good husbands and wives, they may learn also to be good men and women.

As unto the Lord] Who taketh himself dishonoured by wives disobedience. And though husbands may remit the offence done to them, yet they cannot remit Gods offence, but there must be special repentance.

Verse 23. For the husband is the head] And would it not be ill-favour'd to see the shoulders above the head?

Verse 24. Therefore as the Church] Denying her self to please Christ, making his will her law.

In every thing] In all her husbands lawfull commands and restraints. A wife should have no will of her own, but submit to her husbands: albeit there are that merrily say, that when man lost free-will, woman took it up.

Verse 25. Husbands, love your wives] He saith not, *Rule over them* (in answer to submit, *vers. 22.*) for this they can readily do without bidding: but love your wives, and so make their yoke as easie as may be. *Columba trahunt currum Veneris.*

Verse 26. That he might sanctifie] The maids were first purified and perfumed, before *Ahasuerus* chose one. But here it is otherwise. Sanctification is a fruit of justification. The Lord will not have a sluttish Church, and therefore he came not by blood only, but by water also, that clean water of his spirit, whereby he washeth away the twinish nature of his Saints, so that they desire no more to wallow in the mire.

Verse 27. That he might present] As *Isaac* did his *Rebecca*, adorned with his jewels. See *Ezek. 16. 14. Tales nos amat Deus quales futuri sumus ipsius dono, non quales sumus nostro meritis*, saith an ancient Council.

Concil. Arausi-
can. secund.
Canon. 12.

Verse 28.

Verle 18. *As their own bodies*] No man may hide himself from his own flesh at large, 1/a. 58. 7. that is, from his neighbour of the same stock : much lesse from a wife, which is such another as himself, *Genesis* 2. 18. nay his very selfe, as here.

Verle 19. *For no man ever hated*] No man but a Monk, who whips himself, or a mad man, *Mar.* 5. 5. who curs himself. It was the saying of the Emperour *Aurelius*, A wife is to be oft admonished, sometimes reproved, but never beaten. And yet of the *Russian* women it is reported, that they love that husband best that beats them most, and that they think themselves else not regarded, unless two or three times a day well-favouredly swaddled. *Chrysostom* saith, It is the greatest reproach in the world for a man to beat his wife.

M. Jun in orat.
Hyl. Geog.

But nourisheth and cherisheth it] As the hen doth her chickens, or as the cock-pigeon doth the eggs. Contrariwise the Pie hunts away his mate about Autumn, lest he should be forced to keep her all the Winter : and so becometh the hieroglyphick of an unkinde husband.

Colymbus
Columbarum
masculus ipse
ovis incubat.
Chytæ, in
Levit. 11.
Melancthon.

Even as the Lord, the Church] Loe this is the pattern of all true love, whether to our selves or others.

Verle 30. *Of his flesh, and of his bones*] Whilest he that is joynted to the Lord is one spirit, 1 *Cor.* 6. 17. This union is neither naturall, nor corporall, nor politicall, nor personall, but mysticall and spirituall : And yet it is no lesse true and reall, then that of God the Father, and God the Son, *Joh.* 17. 21, 22. For as the holy Ghost did unite in the Virgins womb, the divine and humane natures of Christ, and made them one person; by reason whereof Christ is of our flesh and of our bones : So the Spirit unites that person of Christ, his whole person, God-man, with our persons, by reason whereof we are of his flesh, and of his bones.

Verle 31. *For this cause, &c.*] See the Note on *Mat.* 19. 5. and on *Gen.* 2. 24.

Shall be one flesh] By vertue of that Covenant of God betwixt married couples, *Prov.* 2. 17. for he keepeth the bonds of wedlock.

Verle 32. *This is a great mystery*] To wit, this mysticall marriage with Christ. It passeth the capacity of man to understand it in the perfection of it. Preachers can make it known but in part ; and hearers can but in part conceive it. Let us therefore

wait for perfect understanding of it, till all things be perfected in Christ.

Verse 33. *Nevertheless* [*q. d.* But that I may return to my former discourse, from the which I have somewhat digressed for your satisfaction.

See that she reverence] 1. In heart, as *Sarah* did *Abraham*, and she is crowned and chronicled for it, *1 Pet. 3. 6.* 2. In her speeches both to him, and of him, as the Spouse in the *Canticles.* 3. In all her gestures and deportments : for she may icold with her looks, &c. *Vultu sapē laeditur pietas.* God hath a barren womb for mocking *Michal.*

CHAP. VI.

Verse 1. *Children obey your Parents*]

AS *Isaac* did *Abraham* in submitting to be sacrificed : As Christ became obedient even to the death of the Crosse.

For this is right] Good and acceptable before God and men, *1 Tim. 5. 4.* See the Note on *Mat. 15. 4.*

Verse 2. *First Commandment with promise*] To wit, with speciall promise of long life. See more in the Note on *Mat. 15. 4.*

Verse 3. *And thou maist live long*] Good children help to lengthen their parents daies, as *Joseph* did *Jacobs.* God therefore lengthens theirs in *redhastimentum*, as it were. Or if he take from them this long lease, he gives them a free hold of better value.

Verse 4. *Provoke not, &c.*] God forbids bitterneffe and austerity in husbands, *Colos. 3. 19.* Masters, *Colos. 4. 1.* Parents here, and *Col 3. 21.* Superiours must to carry themselves, as to be at once loved and feared.

But bring them up in the nurture, &c.] Or *nourish* them and *nurture* them. The later is as needfull as the former. They that nourish their children only, what do they more, then the unreasonable creatures? The blessing upon posterity is entailed to piety in the second Commandment. If I may see grace in my wife and children, said reverend *Claviger*, *Satis habeo, satisq; mihi, mea uxori, filii & filiarum prospexi*, I shall account them sufficiently cared for.

Verse 5.

Verse 5. *Servants be obedient*] The Centurion was happy in his servants, and no marvell, for he was a loving Master. See the Note on Mat 8 6.

Verse 6. *Not with eye-service*] And yet it were well if we would do God, our great Master, but eye-service. For his eye is ever upon us; and pierceth into the inward parts. So that they much deceive themselves, who think all is well, because no man can say to them, *Black is thine eye*.

Verse 7. *As to the Lord*] In obedience to his will, and with reference to his glory.

Verse 8. *Whether he be bond or free*] The Centurion did but complain of the sickness of his servant, and Christ unasked, saies, *I will come and heal him*. He that came in the shape of a servant, would go down to the sick servants pallet, would not go to the bed of the rich Rulers son.

Verse 9. *Do the same things*] That is, Do your parts and duties by them; and use them as men, not as beasts.

Forbearing threatening] Those blusters and terrible thunder-cracks of fierce and furious language found in the mouths of many masters, it never so little crossed. *Severitas nec sit tetra, nec terribilis*: Servants should be chidden with good words, with Gods words, and not reviled.

Sidon, epist.

Verse 10. *Be strong in the Lord*] For by his own strength shall no man prevail, 1 Sam. 2.9. Get Gods Arm, wherewith to wield his Armour, and then you may do any thing.

Verse 11. *Put on the whole armour*] Or else never think to do the fore-mentioned duties: we have a busie adversary to deal with. The Turks bear no weapons, but in travell: then some of them seem like a walking armory: so must a Christian be. *Coriolanus* had tosted his weapons of a childe-little, that they seemed as if they had been born with him; or grown into his hands. *Seneca* reports of *Cæsar*, that he quickly sheathed his sword, but never laid it off. No more must we.

ἡ γὰρ καὶ ἐμ-
ποδ.
ἐκταρ.

The wiles of the devil] Gr. The methods or way-layings of that old subtle Serpent, who like *Dans* adder in the path, biteth the heels of passengers; and thereby transfuseth his venome to the head and heart. *Julian* by his craft drew more from the faith, then all his persecuting predecessors could do by their cruelty. So doth Satan more hurt in his sheepskin then by roaring like a Lion.

Gen. 49. 17.

Verse 12.

Verse 12. *Not against flesh and blood*] Hereby the Apostle meaneth not so much the corruption, as the weaknesse of our natures, *q. d.* We have not only to conflict with weak, frail men, but with puissant devils. Look to it therefore, and lie open at no place : but get on every piece of this spirituall armour, whether those of defence (as the girdle of truth, breast-plate of righteousness, the shoes of peace and patience, the helmet of hope) or those of offence, as the sword of the Spirit, and the darts of prayer. Fetch all these out of the holy Scriptures, which are like *Solomons* tower, where hang a thousand shields, and all the weapons of strong men. The Apostle here soundeth the alarm, crying, *Arm, arm, &c.*

But against principalities,] So wicked men make the devils, by being at their beck and obedience. Observe here, (saith an Interpreter) in the holy Ghost a wonderfull pattern of candour : he praiseth what is praise-worthy in his very enemies. How then shall not the Saints be accepted and acknowledged, sith they sin not of malicious wickednesse, as devils do.

EVILUATIS TIS
MUNDIS.

Against spirituall wickednesse] *Gr. The spirituals of wickednesse*, those hellish plots and satanicall suggestions, black and blasphemous temptations, horrid and hideous injections, &c.

IN TUIS
VIS.

In high places] Or, About our interest in those heavenly privileges, which the devil would wring from us, and rob us of. He strove with the Angel about the body of *Moses* : but with us about our precious soules. And herein he hath the advantage, that he is above us, and doth out of the aire assault us, being upon the upper ground, as it were.

Verse 13. *That ye may be able to withstand*] Not seeking to resist Satans craft with craft, fraud with fraud, *Sed per apertum Murem*, but by open defiance. He shoots (saith *Greenham*) with Satan in his own bow, who thinks by disputing and reasoning to put him off.

CVT.

Verse 14. *Stand therefore*] A military expression. A man may well say to the Christian touldier, as *Simeon* in the ecclesiasticall history did to the pillars, which he whipped before the earthquake : Stand fast for ye shall be shaken.

D. Hall's, Quod
vadin.

Your loins girt about] Here it ever, *Ungirt, unblest.*

He

He is a loose man that wants this girdle of sincerity.

The breast-plate of righteousness] Inherent righteousness, 1 Joh. 3. 7. that endureth election. 2 Pet. 1. 10.

Verse 15. *And your feet shod*] As one that is well booted or buskind can walk unhurt amidst briars and brambles : so may he amidst Satans inares, whereof all places are full, that is fortified with Gospel-comforts, whereby God creates peace.

Verse 16. *Above all*] Or, *Over and upon all*. For the word here rendred a shield cometh from another word that signifieth a door : to note that as a door or gate doth the body, to the shield of faith covereth the whole soul. Let us be therefore (as *Epaminondas*) *Non de vim, sed de sancto solliciti*. *Steva* at the siege of *Dyrrachium* so long alone resisted *Pompeys* army, that he had 220 darts sticking in his shield, and lost one of his eyes, and yet gave not over till *Cesar* came to his rescue.

To quench all the fiery darts] Pointed and poisoned with the venome of serpents, which set the heart on fire from one lust to another. Or fiery for the dolour and distemper that they work : in allusion to the *Scythian* darts, dipt in the gall of asps and vipers ; the venemous heat of which, like a fire in their flesh, killed the wounded with torments the likeliest hell of any other.

Verse 17. *The helmet of salvation*] Hope which holds head above water, and maketh the soul with stretcht-out neck expect deliverance, Rom. 8. 19. crying out not only, *Dum spiro, spero*, but *dum expiro spero*.

And the sword of the spirit] Wherewith our Saviour beat the devil on his own dunghill the wilderness, fetching all out of that one book of *Deuteronomy*, Matth. 4. See the Notes there.

Verse 18. *Praying alwaies*] Praier is not only a part of the armour, but enables to use all the rest. It is not only a charm for that crooked serpent *Leviathan*, Isa. 26. 16. to inchant him, but a whip to torment him, and put him into another hell, saith *Chrysostome*. It fetcheth Christ into the battle, and so is sure of victory. It obtaineth fresh supplies of the Spirit, Phil. 1. 19. and so maketh us more then conquerours, even triumphers. It driveth the devil out of the field, and maketh him flee from us,

ἐν παντί.

θυπέδω.
ὁ ἄλλος.Flagellum Di.
abst.

us, *Tanquam si leones ignem expuerent essemus*, saith *Chrysostome*. Especially if we go not to the battle, *δοκίμιον ετις*, with our break fast, as *Nestor* in *Homer*, but *fasting and praying*. For some kinde of devils are not cast out, but by fasting and prayer.

And watching thereunto] That we be not surprized at unawares. The bird *Onocratalus* is so well practised to expect the Hawk to grapple with her, that even when she shutteth her eyes, she sleepeth with her beak exalted, as if she would contend with her adversary: Let us likewise stand continually upon our guard. The devil watcheth and waketh the round, *1 Pet. 5. 8*. Watch therefore.

Verse 19 *And for me*] Ministers must be especially pray'd for, that they may have a door not only of utterance, but of entrance to mens hearts, and so be able to save themselves, and those that hear them. In praying for such, we pray for ourselves.

Verse 20. *I am an Embassador*] Venerable for mine age and authority, as the word signifieth. The ancient and the honourable are usually imployed as Embassadors. *Cognata sunt yuget & iuget*, old age and honour are akin in the Greek tongue.

In bonds] Gr. *In a chain*; instead of a chain of gold (worne commonly by Embassadors) and far more glorious. I bear about my bonds (saith *Ignatius* in his Epistle likewise to the *Ephesians*) as so many spirituall Jewels or Ensigns of honour. Oh, saith *Alice Driver*, here is a goodly neckerchief, blessed be God for it, when the chain was put about her neck.

That therein I may speak boldly] He saith not, That I may be freed from my chain, but that I may do my office well in my chain. Let God serve himself upon us, and then no matter what becomes of us. *Martinus decumbens, Domine, dixit, si adhuc populo tuo sum necessarius, non recuso Laborem.*

Verse 21. *But that ye may know*] It is of good use to the Church to know the lives and affairs of men eminent in goodness, and of exemplary holiness; that others may expresse them, as *Polycarp* did *John* the Evangelist, as *Irenaeus* did *Polycarp*, as *Cyprian* did *Tertullian*, *Paras* did *Ursin*, &c.

Verse 22. *Comfort your hearts*] It is God that comforts by the

επισημειωσιν.

τα δευτερα
επειν της πρε-
βυλικης μαρτυ-
ριας

Sever. epist. 3.

the creatures, as by conduit-pipes. The air yeelds light as an instrument, the water may heat, but not of it self. When a potion is given in beer, the beer of it self doth not work, but the potion by the beer. So in this case.

Verse 23. *Peace be to the brethren*] These only be the children of peace, *Luk. 10. 10.* The wicked are like the troubled sea, *I/a. 57. 20.* which may seem sometimes still, but is never so: no more are they. The peace of prosperity they may have, but not of tranquillity. *Sinceritas serenitatis mater.* Hence it followeth.

Verse 24. *In sincerity*] Or, *Immortality*, opposite to that *ἐν ἀφθαρσία.*
Anathema Maranatha, 1 Cor. 16. 23.

A



A
COMMENTARY
 OR
EXPOSITION
 Vpon the Epistle of S. Paul to the
 PHILIPPIANS.

CHAP. I.

Verse 1. *With the Bishops and Deacons*]

*De cultu Eccl.
 lib. 3. cap. 4.*



He word Priest is never used at all for a Minister of the Gospel by the Apostles, no nor by the most ancient Fathers, as *Bellarmino* himself confesseth. And yet how eager were our late factours for Rome to have priested us all, but that God better provided for us.

Verse 2. *Grace be to you*] See the Note on 1 Cor. 1.2. and on Ephes. 1.2.

Verse 3. *Upon every remembrance*] And no wonder : for these were those famous *Macedonians*, that first gave themselves to the Lord, and then to their faithfull Ministers by the will of God, 2 Cor. 8. 5. See the Note there, and compare *Isa.* 50. 10.

Verse 4. *Making request with joy*] Those that grieve their
 faithfull

faithfull Ministers, and quench the spirit in them, do it to their own singular disadvantage.

Verse 5. *For your fellowship*] A good man cannot tell how to go to heaven alone. No sooner had the *Philippians* received the Gospel, but they were in fellowship to a day. The communion of Saints was with them a point of practice, as well as an article of belief. The Apostles Creed was anciently briefer then now. The mention of the Father being *maker of heaven and earth*, The Sons death and descending into hell, and the communion of Saints being wholly omitted: I say as implied sufficiently in other Articles. But surely if the Creed were called *Symbolum*, as a sign or badge to difference Christians from Infidels and wicked people, there was little reason to leave out the Communion of Saints, this being a main distinctive character: there being no such fellowship as among the Saints, *Cant. 6. 9.*

Verse 6. *Will perform it*] Or perfect it. God doth not use to doe his work by the halves, but goes thorow-stitch with it, *1 Thes. 5. 24. Psal. 138. 8.* Only we must pray as *Luther* was wont to do, *Confirm, O Lord, in us what thou hast wrought, and perfect the work that thou hast begun in us to thy glory. So be it.* And as *Act. and Mon. fol 777.* Queen Elizabeth praid, *Look upon the wounds of thy hands, and despise not the work of thy hands. Thou hast written me down in thy book of preservation with thine own hand: o read thine own hand-writing, and save me, &c.*

Verse 7. *Partakers of my grace*] That is, Ye communicate with me in my sufferings, which he here calleth *his grace*, and tels them, *vers. 29.* To you it is given, as an honourary to suffer for Christs sake. *Crud litas vestra gloria nostra*, said those Primitive Martyrs. I had rather be a Martyr then a Monarch, said *Ignatius*. It is to my losse, if you bate me any thing in my sufferings, said *Gordius* to his tormentours. *Gaudebat Crispina cum tenebatur, cum audiebatur, cum damnabatur, cum ducebatur*, saith *in Psal. 137. Angustine*. *Crispina* rejoyced when she was apprehended, convicted, condemned, executed.

Verse 8. *I long after you all*] Here the Apostle practised his own precept of fatherly affection, *Rom. 12. 10.* Pray for me, mine own heart-root in the Lord, *Quem in intimo visceribus habeo ad convivendum & commorandum*, said *Bradford* in a letter to his fellow Martyr *Laurence Saunders*. *φιλόστοργος. Act. and Mon. fol 1482.*

Verse 9. *And in all judgement*] Or, *Sense*. The soul also

hath her senses as well as the body. And these must be exercised to discern good and evil, *Heb. 5. 14.* those two learned senses especially (as *Aristotle* calleth them) the eye and the ear, *Iob 34. 3. Ier. 2. 31.*

Verse 10. *Approve the things*] Or try the things that differ, that ye be not cheated, and to undone, as many a man is by purchasing a counterfeit commodity at an unreasonable rate. A *Bristow-stone* looks like a diamond, and many things glister besides gold.

Verse 11. *Being filled with the fruits*] The excellency of a Christian is to follow God fully, as *Caleb*, *Numb. 14. 24.* To have a heart full of goodnesse, as those *Rom. 15. 14.* A life full of good works, as *Tabitha*, *Act. 9. 33.* See the Note on *Galat. 5. 22.*

Verse 12. *Rather unto the furtherance*] So were *Luthers* troubles: *Quò magis illi furunt*, saich he, *èò amplius procedo*. The more they rage, the more the Gospel spreadeth. It was a pleasant sight (saich one) to have beheld Christ and Antichrist striving for materies. For whatsoever the Pope, and the Emperour attempted against the Gospel, Christ turned it all to the furtherance of the Gospel. The Popes bull, the Emperours thunderbolt amazed not men, but animated them to imbrace the truth, weakened them not, but wakened them rather.

Verse 13. *In all the pallace*] So in the diet held at *Ausbourg* in Germany, anno 1530. *Cesar* reading the Protestants Confession, and sending it abroad to other Christian Princes, as desiring their advice about it, disperfed and spread it more in all parts then all the *Lutheran* Preachers could have done. For which cause *Luther* laughs agood at the foolish wisdom of the Papists in a certain Epistle of his to the Electour of *Saxony*. When *Bonner* allowed *William Hunter*, Martyr, no more then an half-peny a day in prison, he confessed that he lacked nothing, but had meat and cloathing enough, yea even out of the Court both money, meat, clothes, wood and coals, and all things necessary. What friends *Iohn Wicliffe* found, both in the Court of *England*, and in the Court of *Bohemia* is famously known: And yet the Proverb is,

Exeat anlà qui velit esse pium---

Verse 14. *Are much more bold*] This is the fruit of the Saints sufferings, *Ecclesiastorum mundum sanguine & oratione convertit*, saich *Luther*. As the Lilly is increased by it's own juice that

flows

Sculter. Annal.

Sculter. Annal.
274.

At. and Mon.
fol. 1398.

flows from it: to is the Church by it's sufferings. This caused *Ins* to spare some Christians, whom he could have wished out of the world. I thank our Lord God (said B. *Ridley* in a letter of his to *Bradford*) that since I heard of our dear brother *Rogers* departing, and stout confessing of Christ and his truth even unto death, my heart, blessed be God, rejoiced of it, neither ever since that time have I felt any lumpish heaviness, as I grant I have felt sometimes before. So *Bradford* in a letter to *Cranmer*, *Latimer* and *Ridley*, prisoners at *Oxford*. Our dear brother *Rogers* hath broken the ice valiantly. As this day I thinke hearty *Hooper*, truly *Tailour*, and sincere *Saunders* end their course and receive their crown. The next am I which hourly look for the Porter to open me the gates after them to enter into the desired rest. God forgive me mine unthankfulness for this exceeding great mercy, &c.

Act. 21 Mon.
fol. 565.

Ibid. 1, 84.

Verse 15. *Some indeed preach Christ*] Such self-seekers there are now a daies not a few. Two things make a good Christian, good actions and good aims. Though a good aim doth not make a bad action good, as we see in *Uzzah*, yet a bad aim makes a good action bad, as in these preachers. They preached Christ; so did the devil, who yet was silenced by Christ, *Mark* I. 24, 25.

Verse 16. *Preach Christ of contention*] Striving to bear away the bell from me, as the better preachers. And with such ambitionists the Church of Christ hath ever been pestered. This made *Luther* pray, *A doctore glorioso & a Pastore contentioso, liberet Ecclesiam suam Dominus*. From vain-glorious and contentious preachers, The good Lord deliver his Church.

Supposing to adde affliction to my bonds] An immane cruelty, such as *Iob* and *David* oft complain of, *Iob* 6. 14. *Psal.* 69. 26. Queen *Elizabeth* hated no lesse then did *Misbrides*, such as maliciously persecuted vertue forsaken of fortune, saith *Camden*.

Camden Eliz.
531.

Verse 17. *Knowing that I am set*] Or, *Laid by the heels*, they of love help out at a dead lift, and do my office abroad: as *Marulla* a maid of *Lemnos* seeing her father slain in the gate, took up his weapons, and not only revenged his death, but helped to keep out the Turks, who hoped to have surprized the City on the sudden.

Képas.

Turk. Hist. 418

Verse 18. *Christ is preached, &c.*] *Profrus Satan est Em-*
R *therm,*

therum, sed Christus vivit. & regnat, Amen, saith Luther in an Epistle of his to Spalatinus. Luther is called a devil: but be it so, so long as Christ is magnified, I am well paid. All private respects should be drowned in the glory of God. But he is a bate-spirited man that is *sermo in se*, like the snail still within doors, and at home.

Verse 19. *This shall turn to my salvation*] God maketh all to co-operate and turneth all about to the best: as the skillfull Apothecary maketh of a poisonfull viper a wholsome triacle. See the Note on Rom. 8. 28. and on Gen. 50. 20.

Verse 20. *According to my earnest*] St Paul stood as it were on tip-toes to see which wayes he might best glorifie God by life or death.

Verse 21. *And to die is gain*] B. cause death to a good man is the day-break of eternall brightness, *janna vite, porta cæli*, as Bernard hath it, a valley of Achor, a door of hope to give entrance into Paradise, to bring them *malorum omnium ademptionem, bonorum omnium adeptionem*.

Verse 22. *What I shall chuse, I wot not*] As a loving wife sent for by her husband far from home, and yet loth to leave her children, is in a mule and doubt what to doe: So was the Apostle.

καιναρια ψυχῆ
καὶ σώματι δι-
αλύσεως ἢ ἐν
κρείττω, &c.

Verse 23. *For I am in a strait*] Plato in the eighth of his laws hath a like speech, *The communion of the soul with the body is not better then the dissolution*, as I would say if I were to speak in earnest. But whether Plato believed himself so saying, I have reason to make question, when I consider that his master Socrates, when he came to die, doubted whether it were better with the dead or with the living, as both Plato and Cicero tell us.

ἀναλυσάμην.

Having a desire to depart] To looke from the shore of life, and launch out into the main of immortality. One may be rendered, to *return home*, or to *change rooms*.

And to be with Christ] This was all his long ever since he had been in the third heaven. So Mr Bolton lying on his death-bed said, *I am by the wonderfull mercies of God as full of comfort as my heart can hold, and feel nothing in my soul but Christ, with whom I heartily desire to be*.

In his life by
his Baggage.

ἡσυχία μὴδὲν
ἡρεῖσθαι.

Which is farre better] Farre farre the better. A transcendently expression, such as is that, 2 Cor. 4. 17. See the Note there.

Verse 24.

Verse 24. *Is more needful for you*] Mr Bolroudyng, and desiring to be dissolved, being told that it was indeed better for him to be with Christ, but the Church of God could not misse him, nor the benefit of his Ministry, he thus replied with David, 2 Sam. 15. 25, 26. *If I shall finde favour in the eyes of the Lord, he will bring me again, and shew me both it and his habitation. But if otherwise, loe here I am; let him doe what seemeth good in his eyes.*

Verse 25. *And joy of faith*] That is, for your full assurance; which is that highest degree of faith, whereby a believer having gotten victory over his doubtings, triumpheth with a large measure of joy.

Verse 26. *That your rejoycing*] Gr. *Your glorying*, or exulting in this, that God hath given me in, as an answer to your prayers. It is surely a sweet thing to hear from heaven. David often boasts of it, Ps. 6. & 66.

Verse 27. *Only let your conversation*] q. d. If you would that God should hear you, and deliver me, be ready prepared for the receipt of such a mercy. The fountain of divine grace will not be laden at with foul hands, Ps. 66. 17. The lepers lips should be covered according to the law.

Let your conversation] *Your civil conversation*, your common commerce, and interdealings with men also. Hippocrates took an oath of his followers to keep their profession unstained, and their lives unblameable.

Striving together for the faith] As the Barons of Polonia professed to do; by their starting up at the reading of the Gospel, and drawing out their swords half way, in testimony that they would stick and stand to the defence of that truth to the very death. Help the truth in necessity, strive with it, and for it.

Verse 28. *And in nothing terrified*] A Metaphor from horses, when they tremble and are sore afrighted. He that feareth God, need fear none else, Psal. 3. But with the horse in Job, he mocketh at fear, and is not afrighted: neither turneth he back from the sword.

Verse 29. *For unto you it is given*] As an high honour, not only to believe (though that's a great matter: For he that believeth hath set to his seal that God is true, hath given God a testimoniall, such as is that Deut. 32. 4.) but also (as a further favour) to suffer for his sake: This is the lowest subjection that can be to

πολιτευεσθαι.
Αζιως και ὁσιως
τηντι και την
βίαν και την
τέχνην μιν.

Anno 965.

Io. Functiona.

Προβημα.

Job 39. 12.

Act. and Mon.

Ibid 1741.

Ibid 1744.

God, but the highest honour both to him and us. This made *Latimer* after the sentence pronounced on him, cry out; *I thank God most heartily of this honour.* *Saunders* said, *I am the unmeetest man for this high office, that ever was appointed to it. Such an honour it is,* said *Carelesse Martyr,* *as the greatest Angel in heaven is not permitted to have. God forgive me mine unthankfulness, &c.*

Verse 30. *Which ye saw in me*] Act. 16. 19, 23, 24, &c. See the Notes there.

CHAP. II.

Verse 1. *If there be therefore*]

A Most passionate obtestation, importing his most vehement desire of their good agreement: whereunto he conjures them, as it were, by all the bonds of love betwixt him and them. Matters of importance must be pressed with utmost vehemence, *Colos.* 3. 14. Love is charged upon us above all those excellent things there reckoned up.

If any comfort of love] As there is very much, making the Saints to enjoy one anothers society with spirituall delight, *Psal.* 16. 3. and to communicate with gladness and singleness of heart, *Act.* 2. 46 The Lord doth usually and graciously water the holy fellowship of his people with the dews of many sweet and glorious refreshings: so that they have a very heaven upon earth; for kinde, the same with that above, and differing onely in degrees.

Verse 2. *Being of one accord of one minde*] Hereunto those many ones should move us mentioned by our Apostle, *Ephes.* 4. 4, 5. See the Notes there.

Verse 3. *Let nothing be done through strife*] These are those hell-hags that set the Church on fire *εἰσβολαὶ* and *εἰσαγγελία*. If these could be cast out of mens hearts, great hopes there were, *πῶτας εἰς τὸ ἕως κληρονομήσωμεν καὶ ὁδοῦσιν ὁπλοῦμεν*, as *Psidare* hath it, that all men would soon consent in one and the same truth, and be at peace among themselves.

Verse 4. *Look not every man, &c.*] Self is a great stickler, but must be excluded where love shall be maintained. He that is wholly

Ibid. Pelus 1. 4.
epist 55.

wholly shut up within himself is an odious person: and the place he lives in, longs for a vomit to spue him out.

Verse 5. *Let this mind be in you*] We should strive to expresse Christ to the world, not as a picture doth a man in outward lineaments only, but as a childe doth his father in affections and actions. Our lives should be as so many Sermons upon Christs life, 1 Pet. 2. 9.

Verse 6. *To be equall with God*] Gr. *Equals*, that is every way equall, not a secondary inferiour God, as the *Arrians* would have him. See the Notes, on *Joh. 1. 1, 2, 3, 4.*

Verse 7. *But made himself, &c.*] Gr. *Emptied himself*, suspended and laid aside his glory and majesty, and became a sinner both by imputation (for God made the iniquity of us all to meet upon him, *Isa. 53. 6.*) and by reputation, for he was reckoned not only among men, but among malefactors, *verse 9.* Hence he is said to be sent in the likeness of sinfull flesh, *Rom. 8. 3.*

Verse 8. *He humbled himself*] This Sun of righteousness went ten degrees back in the diall of his Father, that he might come to us with health in his wings, that is, in his beams.

Became obedient unto death] That is, to his dying day, saith *Beza.* He went thorow many a little death all his life long, and at length underwent that cursed and painfull death of the Crosse, his soul also being heavy to the death, *Mat. 26.*

Verse 9. *Wherefore God also, &c.*] *Wherefore* denoteth not the cause, but the order of Christs exaltation, as a consequent of his sufferings, as some conceive.

Verse 10. *That at the name*] Gr. *In the name.* The Papists stily defend the ceremony of bowing at the name of Jesus, to countenance the adoration of their deified Images, altars and their host: teaching in their Pulpits, That Christ himself on the Crosse, bowed his head on the right side, to reverence his own name, which was written over it.

Verse 11. *And that every tongue*] The Heathens were wont to say, *Murus fit oportet qui non landaris Herculem.* Let that tongue be tied up for ever, that cries not out with *David, Vivat Dominus,* and with *Luther, Vivat & regnet Christus, Amen.*

Verse 12. *Work out your salvation*] The reason that men still tremble, and are still troubled with this doubt, and that fear is,

Sir Edwin
Sands in Spec.
Eur op.

247 p 245.

because their salvation is not wrought out, something is left undone and their conscience tells them so.

With fear and trembling] Opposed to carnall security. Those venturous bold spirits that dare live in any evil, so it be not in their faces, and have not a heart fearfull of the least evil, aspire not to immortality.

Verse 13. *For it is God which worketh*] Therefore work out, &c. As *agentes, moti moventes*, as the inferiour orbs move, as acted by the superiour. When God hath tuned, and doth touch us, we must move: and whilst the spirit imbreaths us, we must turn about like the mill.

To will and to doe] *Sub laudibus naturæ latent inimici gratiæ*, saith *Augustine*; who stood so much for grace, that the Schoolmen say he yeilded too little to free-will. That we live is the gift of the gods (saith *Seneca*) that we live well, is of our selves. A base speech! So *Cicero*, *iudicium hoc omnium mortalium est, fortunam à Deo petendam, à seipso sumendam sapientiam*. For which impious sentence *Augustine* saith of him, *Enim*
De nat. deor. *ut faceret homines liberos, fecisse sacrilegos*.

De civ. Dei l. 5 *Verle 14. Without murmurings*] Gr. *Wrath and rancour, or discontent*, which makes mens lips like rusty hinges seldome to move without murmuring and complaining.

And disputings] Or wranglings about trifles, nicities or novelties, things whereof we can have neither proof nor profit.

De civ. Dei l. 5 *Verle 15. Blamelesse and harmlesse*] Gr. *Hornlesse*, or sincere without mixture of deceit or guile, *Israelites* indeed.

The sons of God] Dignity enforceth duty. Remember that thou art a Kings son, said he to *Antigonus*, and thou canst not do amisse.

Without rebuke] Such as envy it self cannot justly tax, or fasten her tongs on. *Si Luthero faverem ut viro bono, quod fatentur & hostes*, &c. saith *Erasmus*, who yet loved him not. *Luther* is a good man, as his very enemies cannot but acknowledge. So *Bucer*, *Bradford*, *Melancthon*, &c. Christians should excell others, standing as standard-bearers, higher then others, as *Saul* was by the head and shoulders, being without blemish from head to foot, as *Abraham*, fair to the eye, and good to the taste, as the tree of knowledge.

In the midst of a crooked] As *Noah* was righteous in his generation:

ration: as *Joshuah* would serve *Jehovah*, though alone: as *David* therefore loved Gods testimonies, because other men kept not his law: as *Elijah* amidst the *Baalites*, cries, *Zelando, zelavi*; the worse they were, the better was he. *Baruc* kindled himself from other mens coldness, and quickned himself from other mens dulness, *Neb. 3. 10.*

As lights in the world] Luminaries, great lights, such as are the Sun and Moon, that give light to others. Some wicked have greater common gifts then the godly; as many mettals are brighter and more orient then the heavens: yet as those mettals are not fit to convey the light of the Sun, nay indeed they would stop it; so neither are the wicked fit to shine the true light into us; but Christ and Christians, those lights of the world.

Verse 16. *Holding forth the word*] As an ensign, or rather as the hand doth the torch, or the watch-tower the light, and so the haven, to weather-beaten Mariners.

Verse 17. *Yea and if I be offered*] Or, Be poured out as a drink-offering upon the Sacrifice, &c. to seal up my Doctrine, whereby I have brought you to the obedience of faith. Bishop Ridley in a letter to Bishop Brooks of Gloucester, writeth thus: *As for the doctrine which I have taught, my conscience assureth me that it was sound and according to Gods Word, to his glory be it spoken: the which doctrine the Lord being my help, I will maintain, so long as my tongue shall wag, and breath is within my body, and in confirmation thereof seal the same with my blood.*

Verse 18. *For the same cause also, &c.*] The hearers affections and endeavours should exactly answer to the affections and endeavours of the preacher, as the Elders of *Ephesus* did, *Act 20. 31, 37.* And as those religious *Romans* did, *chap. 6. 17.* and these *Philippians*, *2 Cor. 8. 5.*

Verse 19. *That I also may be of good comfort*] That I may be inspirited. For when *Silas* and *Timotheus* were come from these *Macedonians*, Paul was pressed in spirit, and set vigorously upon the Lords work.

Verse 20. *Like-minded*] An alter ego to me. True friendship transformeth us into the condition of those we love, as *Ensebius* into his friend *Pamphilus* the Martyr, whence he was called *Ensebius Pamphili*. *Amicitia fit tantum inter binos qui sunt veri, & bonos qui sunt pauci.*

Verse 21. *For all seek their own*] If it were so then, what wonder

Accendit seipsum. Trem.

passages.

Mat. 5.

Ensignes.

Act. and Mon. fol. 1604.

ἐμψυχον.

Act. 18. 5.

ἐμψυχον.

Hieronym.

wonder if now, as was so long since foretold, 2 *Tim.* 3. 2. Self must be shouldred out, and Christs share studied more then our own: all private interests let fall, and all self-respects drown'd in the glory of God, and the publike good, or else we want that pious ingenuity that becometh Saints. It is said of *Cato*, that he did. -- *toti genium se credere mundo*, That the care of the community lay upon him. *Timosby* was of a choice and excellent spirit that naturally cared for the Churches welfare: Few such now a-daies.

Eucan.

Verse 22. *As the Sonne with the Father*] Happy son in such a Father, 1 *Tim.* 1. 2. If *Jason* the *Thessalian* held himself to happy in his Tutor *Chiron*, *Alexander* in his *Aristotle*, *Paul* in his *Gamaliel*, how much more was *Timosby* in *Paul* the aged, *Philem.* ver. 9. whose not only doctrine but manner of life he knew fully and followed faithfully, 2 *Tim.* 3. 10. as a diligent Disciple?

*Findan. lib. 4.
Nyb.*

Verse 23. *So soon as I shall see*] For his life was now in suspense by reason of that roaring lion *Nero*, whom *Tertullian* wittily calleth, *Dedicatorem damnationis Christianorum*, quippe qui orientem fidei primus Roma truenit. *Uir.*

Verse 24. *Shall come shortly*] Whether ever he did come or no, we know not. *Fallitur anguria spes bona sepe suo*. Good hopes are often frustrated.

Verse 25. *Necessary to send to you*] It is not meet that a Pastor be long absent from his people. *Moses* was away but forty daies, and before he came again, *Israel* had made them a golden Calf. A godly Minister when he is abroad, is like a fish in the air; whereinto it leap for recreation or necessity, yet it soon returns to his own element.

Ambrusio.

Verse 26. *For he longed after you*] The word signifieth such a vehement desire, as is impatient of delays. His heart was where his calling was.

Adv. 1. 1.

And was full of heavinesse] Gr. He was out of the world, as it were, and could not take comfort in any company.

Verse 27. *For indeed he was sick*] Which should not have been, if *S. Paul* could have cured him, as he did others. This shews that the Apostles cured the sick, and did miracles not by their own power, or at their own pleasure, &c.

But God had mercy on him] A great mercy it is to recover health, and highly to be prized. After sickness, offer to God the
ransome

ransome of thy life, as they did, *Exod. 31*. Blessè Jehovah thy Physician, so he is called, *Exod. 15. 26*. Thus did *David*, *Psal. 103. 3*. Thus *Hezekiah*, *Ila. 36. 9*. Thus the very Heathens, whole custom was, after a fit of sicknesse, to consecrate something to their gods.

But on me also] For it is a very sore affliction to loose a dear friend, which is as a mans own soul, *Deut. 13. 6*. and is there set after brother, son, daughter, wife of a mans bolome, as dearer then all of them.

Let I should have sorrow] Gods care is that we suffer in measure, *Isa. 27. 8*. And according as we can, *1 Cor. 10. 13*. See the Note there.

Verse 28. *That when ye see him*] And receive him as risen from the dead. God knows how to commend his mercies to us, by threatning us with the losse of them : for *Bona à tergo formosissima*. We know best the worth of mercies by the want of them.

Verse 29. *Hold such in reputation*] Or set a just price, a due estimate upon them. Horrible is the contempt that is now cast upon the Ministry by our Novellers, as if they had learned of *Campion* to say, *Ministrum eorum nihil vilius*.

Verse 30. *Not regarding his life*] Or. Ill providing for his life, caking away all inordinate care of it, as if he had put on that *Roman* resolution, *Necesse est ut eam, non ut vivam*. Needssly I must go, not needssly live. παράκλησιν. μὲν.

CHAP. III.

Verse 1. *Rejoyce*]

OR farewell in the Lord. *Salutem in Sospiratore.*

To write the same things to you] So *1 Cor. 5. 9*. *Joh 15. 1, 5*. Some gather out of *Mat. 5. 1*. with *Luke 6. 20*. that our Saviour preached the same Sermon twice over, Men are dull to conceive, hard to believe, apt to forget, and slow to practise heavenly truths, and had therefore great need to have them much pressed, and often inculcated. Neither let any cry out, *Occidit mistros crumbe repetita magistros*. Surfet not of Gods Manna, say not it is a light meat, because lightly come by, or the same again. *Anstus* periwades the Preacher to long to pursue and stand upon the

Aug de doctr. Chris. & in. 1. 1. 10.

the beating and repeating of one and the same point, till by the gesture and countenance of the hearers he perceives that they understand and relish it.

κυνες ομιματ'
ἄγων ἡσυχίας.

Verse 2. *Beware of dogs*] That is, Seducers and Sectaries, who though dead dogs, yet will be barking at godly Ministers. And though the dogs of Egypt would not move their tongues against Gods Israel, *Exod. 11.7.* yet these greedy dogs, *Isa. 56.* can both bark and bite better men than themselves, being set on by the devil, *Homines perfricta frontis*, impudent as dogs.

Beware of evil workers] Deceitfull workers, *2 Cor. 11. 13.* that seem to build stair-cases for heaven, when indeed they dig descents down to hell, taking great pains to very evil purpose.

Laert.

D Bzfw.

Beware of the concision] For Circumcision : as *Diogenes* called *Zeno's διατεταμένον* and *Euclides* *τεταμένον*. The holy Scriptures have many such elegant, and pleasant passages, as *Pro. 25. 27. Hos. 4. 15. Galat. 5. 12. Isa. 5. 7, &c.* There is one that sentleth it thus. Beware of the concision, that is, of those that make divisions, and cut the Church into little pieces, and sucking Congregations making separation. So *Piscator, Qui conantur vos ab Ecclesia Dei rescindere*, who seek to sunder you from the Church. The *Donatists* affirmed, That there were no true Churches, but thirs, and were also divided among themselves, *In minutula frustula*, as *Amstius* saith.

Verse 3. *For we are the circumcision*] Such as have our luxuriances lopped off, our unruly passions mortified, *Col. 2. 11.* casting them away as a wretched foreskin.

Verse 4. *Confidence in the flesh*] That is in externall priviledges, which yet profit not those that rest in them. An empty title yeelds but an empty comfort at last. God cares for no retainers, that only wear his livery, but serve themselves. A man may go to hell with baptismall water on his face : yea the sooner for his abused priviledges.

Verse 5. *An Hebrew of the Hebrews*] That is, by both fathers and mothers side.

Verse 6. *Concerning zeal*] A blinde misguided zeal. See the Note on *Rom. 10. 2.* If zeal be not qualified with knowledge, all will be on fire, as the *Primum mobile* they say would be with it's swift turning about, but for the counter motion of the lower sphears.

Verse 7.

Verse 7. *Losse for Christ*] Christ is to be sought and bought at any hand, at any rate. This is to play the wile merchant, *Mat.* 13. 44. 46. See the Notes there. Esteem we Christ, as the people did *David*, 2 Sam. 18. 3. more worth then ten thousand, as *Nam* did *Ruth*, better then seven sons, *Ruth* 4. 15. As *Pharaoh* did *Joseph*. *There is none so wise and worthy as thou*, said he, *Gen.* 41. 39. Let burning, hanging, all the torments of hell befall me, *Tantummodo ut Iesum nanciscar*, So that I may get my Jesus, said *Ignatius*. None but Christ, none but Christ, said *Lambert*, lifting up such hands as he had, and his fingers ends flaming. We cannot buy this gold too dear.

Ab. and Mon,

Verse 8. *And do count them but dung*] *Dogs-dung* (as some interpret the word) or *dogs-mear*, courie and contemptible. *Paul's* sublime spirit counts all dung, yet is content for Christ to be counted the off-scouring of all things.

*οκρίβαλα, quasi
κυνόβαλα.*

Verse 9. *And be found in him*] Out of whom all are lost in the wilderness of worldly lusts, and wofully wander; yet not so wide, as to misse of hell.

Verse 10. *And may know him*] Not notionally only (for so a man may do out of every Catechisme) but practically, not apprehensively only, but affectively, not with that knowledge that is *cognoscitiva* only standing in speculation, but that is *directiva* *vita*, as the Apostle here expounds himself. A naturall man may have a disciplinary knowledge of Christ, that is, by hear-say, as a blinde man hath of colours, not an intuitive, i. e. *per speciem propriam*, &c.

Verse 11. *I might attain to the resurrection*] That is (by a metonymy of the subject for the adjunct) that perfection of holiness that accompanieth the estate of the resurrection. True grace never aims at a pitch, but aspireth to perfection. It is a low and unworthy strain in some, to labour after no more grace then will keep life and soul together, that is, soul and hell atunder (as one speaketh.) But that man for heaven, and heaven for him, that sets up for his mark, the resurrection of the dead.

Verse 12. *But I follow after*] Gr. *I persecute*, I follow hot-foot with utmost eagernesse. By this then he signifieth how greedily and uncessantly he pursued after the perfect knowledge of Christ, having it as it were in chafe, and resolved not to rest till he had attained unto it. Well might *Chrysostome* call S. Paul an insatiable greedy devouring worshipping of God.

διώκω.

D. διώ.

Verse 13.

Verse 13. *I count not my self*] *Si dixisti satis est, peristi.* Satiety is a dangerous disease, and the next step to a declension. The Eagles embleme is *sublimius*, the Suns *celerius*, Plal. 19. 3. the wheats *perfectius*, Mar 4. 28. *Ezekiels profundius*, Chap 47. 4. Christs *superius*, Luk. 14. 10. and Pauls *ulterius*.

Reaching forth] Straining and stretching out head and hands, and whole body to lay hold on the mark or price proposed. A manifest metaphor from runners in a race.

Verse 14. *I presse toward, &c.*] The Ark of the Covenant was but a cubit and a half high : so were likewise the wheels of the caldron. Now we know that a cubit and a half is but an unperfect measure : which shews (saith one) that no man in this life is perfectly perfect. Let us strive to perfection, as *Paul* did ; and then, *Summum culmen affectantes, satis honesti vel in secundofastigio conspiciemur.*

Verse 15. *As many as be perfect*] Comparatively or conceitedly so.

God shall reveal] Severall measures of knowledge and holiness are given to the Saints at severall times. We are narrow-mouthed vessels, and cannot receive all at once. *Whether I go thou canst not follow me now : but thou shalt follow me afterwards*, Joh. 13. 36. See the Notes there.

Verse 16. *Let us walk by the same rule*] To wit of the Word : and then you may say, Lord, if I be deceived, thou hast deceived me.

Verse 17. *Be followers together of me*] *Longum iter per precepta, brevius per exempla.* Every thing in a Minister should be exemplary. We must propound to our selves the highest pitch, and the best patterns of perfection.

Verse 18. *And now tell you weeping*] *Non tam atramento quam lachrymis chartas insiciebat Paulus.* Paul was a man of many tears.

Verse 19. *Whose God is their belly*] A scavenger whose living is to empty, is to be preferred before him that liveth, but to fill privies ; as they do that make their gut their God, that dung-hill Deity. Such an one was that *Pamphagus*, *Nabal*, *Dives*, and others that digested in hell, what they ate on earth.

Verse 20. *For our conversation*] *Our civil conversation*, or *Our Burgessehip*, whiles we live by heavens laws, and go about our earthly businesses with heavenly mindes : This a carnall man

cannot

ἐπεκτείνω.

Πρόν & quasi
præcipui cor-
pore sciri ad
scopum. B. 21.

Columel.

νῆξ.

Lord. in A. Q.
22. 19.

πελῖταια.
Ut manicipes
culmum nos ge-
ritus. Sic re-
dit Picator.

cannot skill of. A Fly cannot make that of a flower that a Bee can do. There is a generation whose names are written in the earth: these make earth their throne, heaven their footstool, and are loth to die, because they have treasures in the field. But the Saints, though their commoration be on earth, yet their conversation is in heaven; as the pearl grows in the sea, but shines as the sky.

Jer. 17. 13.

Jer. 41. 8.

Verse 21. *Like unto his glorious body*] Which is the Standard. See the Notes on 1. Cor. 15.

CHAP. IV.

Verse 1. *Dearly Beloved, and longed for*]

WHat heart-melting language is here! Ministers must wone hard for Christ, and speak fair, if they will speak to purpose: Though I might be much bold in Christ to enjoy thee, yet for loves sake, I rather beseech thee, *Philem* 8.9. How oft are men fain to sue for that which is their own; and how heart-glad if by fair entreaties they can gather up their debts.

Verse 2. *I beseech Euodias*] A couple of disagreeing sisters, whom the Apostle seeketh to reconcile, and it was a wonder if they could resist his rhetorike. *O that I could but once finde you together once* (said *Austin* of the differences between *Hierome* and *Ruffinus*) *I would fall down at your feet with much love and many tears: I would beseech you for your selves, and one another, and for weak Christians sake who are offended thereat, you would not suffer these dissensions to spread.* &c.

Hei mihi qui vos al cubic repetere non possum, &c.

Verse 3. *And I intreat thee also*] All men should contribute their help to the composing of differences, and bring their buckets, as it were, to quench this unnaturall fire, when one kindled.

Verse 4. *Rejoyce in the Lord*] That is the true and only joy (said *Mr Philpot* the Martyr) which is conceived not of the creature, but of the Creatour: to this all other joyes being compared are but mournings, all delights sorrows, all beauty filth, &c. Other joy besides this may wet the mouth, but not warm the heart, smooth the brow, but not fill the breast.

Affand Mon,
fol 146B.

And again I say rejoyce] No duty almost more pressed in both Testaments then this of rejoycing in the Lord. It is no

lesse

lesse a sinne not to rejoyce, then not to repent.

Hippocrates.

Idem.

Art. Eth. c. lib.

5 cap. 10.

Summa j. u.

Summa injuria

Verle 5. *Let your moderation*] Or equality, such as was that of David, Psal. 26. 12. The scales of his minde hung equall, giving him liberty in all occurrences to enjoy himself. All immoderations are enemies to health: so they are also to the quietnesse of the minde. Against these (as against poisons) there be two kinds of antidotes, praier and patience, the one hot, the other cold, the one quenching, the other quickning. The word here used by the Apostle properly signifieth moderation in law-busineses, or in laying claim to a mans own right, the preferring of equity before extremity, as holding utmost right to be utmost wrong. *Austin* tells us, That it was grown to a Proverb among his Countrey-men, *Ut habeas quietum tempus, perde aliquid*. For a quiet life, part with some part of thy right, as *Abraham* did, *Gen. 13. 9.*

The Lord is at hand] To right you, and recompense you, to pay you for all your pains and patience, *Index proforibus*, saith *S. James*, chap. 5. 9.

Verle 6. *In nothing be carefull*] Or care for nothing, viz. with a care of diffidence and distrust. See the Note on *Mat. 6. 25, 26 &c.*

But in every thing by praier] This is the best cure of care. Cast thy burden (or thy request) upon the Lord, saith *David*, *Pl. 55. 22.* and he shall sustain thee. Remove thy trouble from thy self to God by vertue of that Writ or Warrant, and then all shall be well. They looked unto God, and were lightened, *Psal. 34. 5.* *Luther* in a certain Epistle of his to *Melancthon*, complaineth thus: *Ego certe oro pro te, & doleo te pertinacissimam curarum hirundinem, meas preces sic irritas facere.* I pray for thee, but to no purpose so long as thou givest so much way to carking cares.

Supplication With thanksgiving] We should come to pray with our thanks in our hands; standing ready with it, as *Josephs* brethren stood with their present, *Gen. 43. 25.* In the old Law, what speciall request soever they had to make, or what sacrifice soever to offer, they were commanded still to come with their peace-offerings. Praier goes up without incense, when without thankfulness. The Church attends daily to her beloved Christ in these pillars of smoke, *Cant. 3. 6.* for she knows that unthankfulness hindreth much the reitfull successe of praier.

Verle 7.

Verle 7. *Shall keep your hearts*] *Keep as With a guard,* *or as in a garrison.* *Solomons* bed was not so well guarded with his threecore valiant men, all holding swords, *Cant. 3. 7. 8.* as each good Christian is by the power of God without him, and the peace of God within him : This peace, like *Dauids* harp, drives away the evil spirit of cares and tears : It sooth husheth all. God can soon raise up in his, an army of powerful thoughts and meditations, to as their very inward tranquillity arising from the testimony of a good conscience (called here, *Their mindes*) and the sweet Sabbath of spirit the composednesse of their affections (called here, *Their hearts*) can make and keep them secure and sound, yea bring aid when they are close besieged by sin and Satan.

Verle 8. *Whatsoever things are true*] This is that *little Bible*, as the eleventh to the *Hebrewes* is by one fully called, *A little Book of Martyrs*. In this one verle is comprised, That *Totum hominis*, *Eccles. 12. 13.* That *Bonum hominis*, *Micah 6 8.* For if ye do these things here enjoyned, ye shall never fall, but go gallantly into heaven, as *Saint Peter* hath it, *2 Pet. 1. 10, 11.*

Verle 9. *And heard, and seen in me*] *Est aliquid quod ex magno viro vel tacente proficias.* The very sight, nay thought of a good man, doth good. Whereas the tongue or heart of a wicked man is *little worth*. If their thoughts and counsels were distilled, they are so frothy they would hardly yeeld one drop of true comfort. *Prov. 10. 10.*

And the God of peace] *Not only the peace of God*, as *ver. 7.* *Austin* somewhere fisheth a mystery out of the word *PAX*, which consisteth of three letters, saith he, to note the Trinity from whom is all true peace.

Verle 10. *Hath flourish'd*] It had desflourish'd then for a season, and withered, as an *Oak* in winter, *1 Sa. 6. 13.* and as a *Teyl-tree* whole sap is in the root. The best tree may have a fit of barrennesse : So may the best men suffer some decayes for a season : the spiritual life may runne all to the heart, as a people conquered in the field runs to the Castle. Howbeit, as *Eusebius* his life was in him still, and he revived, though he seemed to be dead, and as trees in the spring grow green again : So do the relapsed Saints.

Verle 11.

Verse 11. *In respect of want*] The wicked in the fullness of his sufficiency is in straits, *Job* 20. 22. Contrariwise, the godly man in the midst of his straits is in a sufficiency. *He hath all things*, as having the haver of all things.

For I have learned] In Christs school: for Nature teacheth no such lesson.

Horat.

Optat ephippia bos piger, optat arare caballus.

The labourers were not content with their penny, *Mat.* 20. 13. They that have enough to sinke them, yet have not enough to satisfie them: as a ship may be over-laden with gold and silver, even unto sinking, and yet have compasse and sides enough to hold ten times more. It is God only that fills the heart, and maketh a man say truly with *Jacob*, and not fainedly, as *Esau*, *I have enough my brother*. *Esau* had a deale, but *Jacob* had *All*, because he had the God of all.

Rabb. li.

Col. li.

Gen. 33. 9.

Gen. 33. 11.

Verse 12. *I know both how, &c.*] Sound bodies can bear sudden alterations of heat and cold: So cannot dis tempered bodies.

Εἶναι ὁπότε ἐνικα-
νται ἀδίκημα Σωτ.
Luert.

Arrian. apud
Strobaum.

Both how to be abused] So *Chilo* (one of the seven Wise men of Greece) said to his brother who took it ill that he was not chosen to be one of the Judges, I know how to be injuriously dealt with: but I hardly believe him. *Socrates* also could tell *Archelaus*, that offered him large revenues, My minde and mine estate are matches. But flesh and blood could never carry him so far, for all his saying so. It is God alone that fashioneth a mans heart to his estate, *Psal.* 33. 15. as a suit of clothes is fitted to the body.

μαρτυρηται.

I am instructed] I am initiated, I am a young scholar, newly entered in this high point of heavenly learning.

To suffer want] Either patiently to wait for what I desire, or contentedly to want what God denieth.

Cyrus Major.

Arrian.

Verse 13. *I can doe all things*] A Christian walks about the world like a conquerour, having power given him over all, *Revel.* 2. 26, 27. It was a vain brag of that Heathen Prince, that caused it to be engraven upon his Tomb-stone, *νικῶν πάντα ἐδουλόμην*, I could do all things. None can say so, but the man in Christ.

Verse 14.

Verse 14. *Ye have well done*] For hereby as you have sealed up your love to me, and ingaged me to pray for you (as for *Onesiphorus*, 2 Tim 1.18.) So you have gotten a good testimony to your selves that ye are members of Christs mysticall body. The tongue is farre enough from the toe, the heel from the head, yet when the toe or heel is hurt, the rest of the members sympathize: and seek help for it. So here.

Verse 15. *But ye only*] One poor *Philippian* shamed a hundred rich close-fisted *Corinthians*. *Araunah* gave like a King, 2 Samuel 24. 23. and is therefore crowned and chronicled, *Zechary* 9 7. *Ebron shall be as the Jebusite*, that is, as this famous *Jebusite Araunah*, that parted with his free-hold for pious uses. Tremel.

Verse 16. *Ye sent once and again*] Charities fountain runs fresh, *More perennis aqua*, and is never dried up. *The liberall man deviseth liberall things*, and holdeth that only his own, that he hath given to others.

Verse 17. *Not because I desire a gift*] As those *Cormorants* that with shame do love, *Give ye*, Hol. 4. 18. as if they could speak no other but the *Derick* Dialect, the horte-leeches language. *S. Paul* was none of these.

That may abound to your account] For God keeps an exact account of every peny laid out upon him and his, that he may requite it: And his retributions are more then bountifull.

Verse 18. *I have all*] viz. That you sent, and I give you an acquittance, which the Greeks, from the word here used, call *Antizoi*. Antizoi.
Compare *Prov.* 3. 27.

I abound, I am full] As a bird with a little eye, and the advantage of a wing to soar with, may see far wider then an Ox with a greater: So the righteous with a little estate, joynd with faith and devotion, may feel more comfort, and see more of Gods bounty, then one of vast possessions, whose heart cannot lift it self above the earth.

Verse 19. *Shall supply*] Gr. *Shall fill up* as he did the widdows vessels, shut the doors upon thee, saith the Prophet. It was time to shut the doors, when one little vessel must overflow and fill up many greater. 2 King. 4 4.

Verse 20. *Now unto God*] *Paul* cannot mention Gods bounty without a doxology.

Verse 21. *Every Saint*] A great encouragement to the meaner, to be so respected.

Verse 22. *All the Saints salute you*] Christianity is no enemy to courtesie. Gods schollars are taught better manners then to neglect so much as salutations.

They that are of Caesars household] When Caesar himself lived and died an unconverted caitiff, and a castaway.

Verse 23. *The grace of our Lord*] With this wish of *grace* *grace* to them, he both begins and ends. Wisdome is the principall thing.

PROV. 4. 7.



A
 COMMENTARY
 OR
 EXPOSITION
 Vpon the Epistle of S. Paul to the
 COLOSSIANS.

CHAP. I.

Verse 1. *Pau' an Apostle, &c.*]



His golden Epistle is an epitome, as it were, of that other to the *Ephesians* : like as that he writeth to the *Galatians* is an abstract of that other to the *Romans*.

Verse 2. *Which are at Colosse*] A City in *Phrygia*, swallowed up by an earth-quake not long after this Epistle was written. Gods judgements are sometimes secret, but ever just.

Verse 3. *We give thanks---praying, &c.*] Praier and thanks (saith one) are like the double motion of the lungs ; the air that is sucked in by praier is breathed out again by thanks.

Verse 4. *And of the love, &c.*] Faith in Christ Jesus maketh love to all the Saints. Therefore they go commonly coupled in *Pauls* Epistles. And therefore when the Disciples heard how oft

they must forgive an offending brother, *Lord increase our faith,* say they, *Luk. 17. 5.* See the Note there.

Verse 5. *For the hope*] It is hope (saith an Interpreter here) that plucks up the heart of a man to a constant desire of union by faith with God, and of communion by love with man. But by hope, is here meant the *object of hope.*

Verle 6. *As it is in all the world*] *Eusebius* saith, That the Gospel spread at first thorow the world like a Sun-beam. The Reformation begun by *Luther* in *Germany*, went on abroad Christendom, as if it had been carried upon Angels wings. That of the Church of *England* is such as former ages despaired of, the present admireth, and the future shall stand amazed at. It is that miracle (saith one) which we are in these times to look for.

Verle 7. *Who is for you a faithfull Minister*] *Epaphras* was their City-preacher: whom therefore the Apostle here so highly commendeth. *Luther* is much blamed by his best friends for opposing and disparaging *Carlostadius* among his own charge at *Orlamund*, anno 1524. A faithfull Minister should have all good respect afore his own people especially.

Verle 8. *Who also declared unto us*] His heart was over-joyed with his peoples forwardnesse, and he could not but impart it to the Apostle. It was a pride in *Montanus* to over-ween his *Pe-puza* and *Tymium* two pelting Parishes not far from *Colosse*, and to call them *Jerusalem*, as if they had been the only Churches in the world. But this was a commendable practice of *Epaphras* to late to *S. Paul* the good he found in his people, that he by an epistle might further encourage and quicken them.

Verle 9. *In all wisdom and spiritual*] See the Note on *Ephes. 1. 3.*

Verle 10. *That ye might walk worthy*] By walking before God, with God, after God, according to God, as it is phrased in severall Scriptures, all to one purpose. See the Note on *Ephes. 4. 1.*

Verle 11. *And long-suffering with joyfulness*] The joy of the Lord is the strength of the soul, *Nehem. 8. 10.* as true gold comforts and strengthens the heart that Alchymy doth not. At the death of *Francis Gamba a Lombard*, that suffered Martyrdom, the Friars brought in their hands a crosse for him to behold, to keep him from deperation at the feeling of the fire. But his minde he said was so replenished with joy and comfort in Christ, that he needed neither their crosse nor them.

Verle 12.

Αθεως δια της
της ευαγγελ.

Euseb. hist. l. 2.
c. 3.

Spec Europ.

Scalder. Annal.
pag. 130.

Euseb. l. 5. c. 17.

Al. an. Mos.
fol. 856.

Verse 12. *Of the Saints in light.*] So that though cast into a dark dungeon the Saints may clap their hands upon their bosomes, as *Oecolampadius* upon his death-bed did, and say, *Hic sit locus*, here within is plenty of divine light.

Verse 13. *From the power of darknesse*] Every naturall man is under the power of darknesse, nay of the devil, *Act. 26. 18.* as the malefactor that goes bound and pinnioned up the ladder, is under the power of the executioner. Imagine (saith one) a man driven out of the light by devils, where he should see nothing but his tormentours, and that he were made to stand upon snars and grins with iron teeth ready to strike up and grinde him to pieces, and that he had gall poured down to his belly, and an instrument raking in his bowels, and the pains of a travelling woman upon him, and a hideous noise of horroar in his ears, and a great Giant with a spear running upon his neck, and a flame burning upon him round about. Alas, alas, this is the estate of every one that is out of Christ, as these places shew, whence these comparisons are taken, *Job. 18. 7, 8. & 20. 24 15 & 15. 20, 21, 26, 30.*

Verse 14. *Even the forgivenessse, &c.*] See the Note on *Mat. 1. 21.*

Verse 15. *Who is the image*] The expresse image of his person, *Heb. 1. 2.* Milk is not so like milk, as this Son is like the Father.

The first-born of every creature] As being begotten of the substance of the Father after a wonderfull manner before all beginnings.

Verse 16. *For by him were all things*] This is an high praise to Christ, *Rev. 4. 11.* See the Note on *Job. 1. 3.*

Verse 17. *By him all things consist*] They would soon fall asunder had not Christ undertaken to uphold the shattered condition thereof, by the word of his power.

Verse 18. *And he is the head*] See the Note on *Ephesians 1. 22.*

Verse 19. *In him should all fulnesse*] In a vessel or treasury an emptinesse may follow a fulnesse : not so here. See the Note on *Job. 1. 14.*

Verse 20. *To reconcile all things*] That is, all the Saints, who are worth all, better then all, more worth then a world of wicked men, *Heb. 11. 38.* The Jews have a saying, That those seventy souls that went with *Jacob* into *Egypt*, were as much as all the
 S 3 seventy

seventy Nations in the world. What account God maketh of them in comparison of others. See *Isa.* 43. 3, 4.

Verse 21. *Enemies in your minde*] Haters of God, *Rom.* 1. 30. and so, God-slayers, 1 *Ioh.* 3. 15. *Omne peccatum est Deisidinium.*

Verse 22. *To present you holy and unblameable*] By his righteousness imputed and imparted : though most Interpreters expound this text of sanctification, and not of justification or future perfection.

Verse 23. *Grounded and settled*] When faith bears fruit upward, it will take root downward, and make a man as a tree by the rivers side, and not as the chaffe in the fanne, *Psal.* 1. 3, 4. or as the boat without ballast.

Preached to every creature] That is, to every reasonable creature, *Mar.* 16. 15. Though to many we preach to no more purpose then *Bede* did, when he preached to an heap of stones: these are unreasonable creatures, 2 *Thess.* 3. 2.

ὑπερμάτα, ἢ
περισσώματα.
Ἀνταπαλήψεω
Viciſſim rur, am
impleo.

Verse 24. *And fill up that which is behinde*] Christ suffered much for *Paul* : it is but meet therefore that *Paul* should suffer somewhat for Christ. All our troubles are but the slivers and chips as it were, of his crosse. When the Jews offered our Saviour gall and vinegar, he tasted it, but would not drink. He left the rest for his Church, and they must pledge him, not to expiate sin, but for their triall and exercise.

For his bodies sake] For the confirmation of mens mindes in the truth of the Gospel.

Verse 25. *According to the dispensation*] What a horrid blasphemy therefore is that of the *Jeu tes*, who stick not to tell the people in their pulpits, That *S. Paul* was not secure of his preaching, but by conference with *S. Peter*, nor that he durst publish his Epistles, till *S. Peter* had allowed them.

Spec. Europ.

Verse 26. *But now is made manifest*] God hath now opened his whole heart to his Saints. See the Note on *Rom.* 16. 25. and on *Mat.* 4. 16.

Revel 11. 3.

Verse 27. *The hope of glory*] All the Saints are said to worship in the altar, because they place all their hope of life in Christs death alone.

Verse 28. *Whom we preach*] Ministers do not only preach of Christ, but preach Christ, that is, they give what they speak of. As the Manna came down in the dew; so doth the spirit in the Ministry of the Gospel.

Verse 29

Verse 29. *I also labour, striving*] Labour to lassitude, strive even to an agony. Good Ministers are great pains-takers: and God that helped the Levites to bear the Ark, 1 Chron. 15. 26. will help his servants by his spirit, working in them with power.

CHAP. II.

Verse 1. *For I would that ye knew*]

Little do most men know, what incessant care and pains their faithfull Ministers take for their souls health. But we would they should know it, and know those that labour among them, and are over them in the Lord, and to esteem them very highly in love, for their works sake, 1 Thess. 5. 12, 13.

Verse 2. *That their hearts may be comforted*] Ministers are *fontes of consolation*, whiles by them God maketh the heart to hear of joy and gladnesse, Ps. 51. 8. and createth the fruit of their lips *peace, peace, &c.* Isa. 57. 19.

Being knit together] No such comfort upon the earth, as in the communion of Saints: it differeth from the happinesse of heaven, but in degrees only.

Of the full assurance of understanding] Such as was that of S. Luke, chap. 1. 3. See the Note there.

Verse 3. *In whom are hid*] What so great a maker is it then if we be obscured, and our good parts not so noticed? *Usq̃, adeo ne scire tuum nihil est, &c.* Christ was content his treasures should be hid. *In maxima sui mole se minimum ostendunt stelle.*

All the treasures of wisdom] Out of Christ then there is no true wisdom or solid comfort to be found. *The depth saith, It is not in me, and the sea saith, It is not with me,* Job 28. 14. The worlds wizards cannot help us to it, Jer. 8. 9. *Nescio quomodo imbecillior est medicina quam morbus,* saith Cicero concerning all Philosophicall comforts: The medicine is too weak for the disease.

Verse 4. *With enticing words*] With probable and persuable speeches. It is not safe for simple men to hear heretikes: for though they may think themselves able enough to answer them, yet they have a notable faculty of perswading the credulous and lesse

Tertull.

cautalous. The *Valentinian*-heretikes had an art to perswade before they taught. The locusts have faces like women. In the year 497. Pope *Anastasius* second, seeking to reduce the heretike *A-cacius*, was seduced by him.

Verse 5. *Your order, and the stedfastnesse*] Faith and order, that is doctrine and discipline, saith one. These two make the Church fair as the Moon, clear as the Sun, and terrible as an army with banners, Cant. 6. 10.

pericoma.

The stedfastnesse of your faith] Gr. *The firmament of your faith*. As in the first creation, so in the new creature there is first the light of knowledge : Secondly, The firmament of faith : Thirdly, Repentant tears and worthy fruits, as teares and trees, &c.

Verse 6. *So walk ye in him*] Continue well affected, as ye were at your first conversion : fall not from your own stedfastnesse, 2 *Pet.* 3. 17. Happy is he that can lay in a spirituall tente (as it was said of *Moses*) that after long profession of religion his sight is not waxed dim, nor his naturall strength abated.

Plin. Panegyr.

Verse 7. *Abounding therein with thanksgiving*] Thankfulness for smaller measures of grace, gets more. *Efficacissimum genus est rogandi, gratias agere.*

Συλαργαγῶν.

Verse 8. *Left any man spoil you*] A Metaphor either from sheep-stealers or plunderers. Seducers plunder men of their precious souls. They take them prisoners, 2 *Tim.* 3. 6. They make merchandize of them, 2 *Pet.* 2. 3. or bring them into bondage, smiting them on the face, 2 *Cor.* 11. 20.

I through Philosophy] In the year of Christ 130. the *Artemonites*, a certain kinde of heretikes, corrupted Scripture out of *Aristotle* and *Theophrastus*, turning all into Questions, as afterwards the Schoolmen also did, that evil generation of dung-hill Divines, as one calleth them. *Tertullian* not unfitly saith, That the Philosophers were the Patriarchs of the heretikes. Not but that there is an excellent and necessary use of Philosophy truly to called : but the Apostle meaneth it of their idle speculations and vain deceits, those airy nothings, as the Apostle expounds himself. See the Note on *Rom.* 1. 21, 22.

And not after Christ] The Gentiles then could not be saved by their philosophy without Christ. And yet not only the Divines of *Cullen*, set forth a book concerning the salvation of *Aristotle*, whom they called Christs fore-runner in naturals, as *John Baptist*

Azrippa.
Belam.

was

was in supernaturals : but also some of the School-Doctors, grave men (saith *Acosta*) do promise men salvation without the knowledge of Christ.

Verse 9. *All the fulnesse of the God-head bodily*] That is, Essentially, not in clouds and Ceremonies, as once between the Cherubims, which the Jews called *Shechinah*; whereunto the Apostles here alludeth.

Verse 10. *And ye are compleat*] Ye have that true happiness of a man, which Philosophers hunted after in the thicket of earthly vanities, and lost themselves in the chase. *Varro* makes report of 288. severall opinions that they had about this subject, and were out in all; whilst they caught at the shadow of fruits in a hedge of thorns, but could not come at the tree of life, Christ Jesus in whom we are compleat.

Verse 11. *Made without hands*] Oh how honourable (saith an Interpreter) is the work of mortification, even as to make those huge heavens, &c.

By the circumcision of Christ] Which circumciseth our hearts, pulling off that wretched fore-skin.

Verse 12. *Buried with him in baptisme*] Which succeedeth in the place of circumcision, and is also to us a seal of the righteousness of faith, *Rom. 4. 11.*

Of the operation of God] In the work of faith God putteth forth the same almighty power that he did in raising Christ from the dead, *Ephes. 1. 19. 20.* See the Note on that Text.

Verse 13. *And you being dead*] See the Note on *Ephes. 2. 1.*

Hath he quickned] The first springing in the womb of grace is precious before God.

Verse 14. *Blotting out the hand-writing*] Crossing out the black lines of our sins, with the red lines of his Sons blood.

Verse 15. *He made a shew of them*] A plain allusion to the Roman triumphs. See the Note on *Ephes. 4. 8.* Christ made the devils a publique spectacle of scorn and derision, as *Tamerlane* did *Bajazet* the great Turk, whom he shut up in an iron cage made like a grate, in such sort, as that he might on every side be seen : and to carried him up and down, as he passed thorow *Asia*, to be of his own people scorned and derided, &c.

Tam. hist. 2. 10.

Verse 16. *Let no man therefore judge you*] That is, Set not up any such for a Judge over your consciences : Or, if any usurp such

Cypri de bor.
baptiz.

such an authority, slight him, according to that *Gal. 5. 1. Periculoso est in divinis rebus ut quis cedat jure suo*, saith Cyprian. In things of God we should be tender of our liberty.

Verle 17. *Which are a shadow*] And so a sign of Christ, obscurely and imperfectly representing him to the old Church, and now abolished by his coming in the flesh. In the twelfth year of our Saviours age (the same year wherein he taught in the Temple, *Luk. 2.*) the Sanctuary was polluted by the casting about the bones of dead men thorow every part and porch thereof, at the very feast of the Paschever in the night time. This *Josephus* saith was done by the Samaritans out of hatred to the Jewish services. But God had surely a special hand in it, to shew that people, that those shadows were to vanish, now that Christ the body was come and shewed himself.

Βροχούτω.
Tremet.

Verle 18. *Let no man beguile you*] Gr. *Brave is over you*. Confer *Exod. 8. 9* *Glory over me, Gloriam assume supra me*, as thou hast done over thy forcerers; I gave thee this liberty. See also *Judg. 7. 2. Isa. 10. 15*.

In a voluntary humility] A proud humility. They would not dare to worship God, but Angels, &c. yet were vainly puffed up by their fleshly mindes. And something like this was that of the Baptist in refusing to wash Christ, and of *Peter* in refusing to be washed by him *Ioh. 13. 8*.

And worshipping of Angels] Setting them up as Papiſts do for Mediators of intercession. Let not us acknowledge any other Master of requests in heaven, but Christ alone, *1 Ioh. 2. 1*. But what a piece of knavery is that in *Surius* and *Caranza*, who rendering that passage of the *Laodicean Council*, *Chap. 35. ἵνα οὐκ ἑστάνης Ἀγγέλους ἐννομαζέω*, Christians may not pray to Angels, they make the words to be, *Non oportet Christianos ad angulos Congregationes facere*. Christians may not be corner creepers: And the title they make, *Dei qui angulos colunt*, Of those that worship (not Angels, but) corners; against all sense. What? will they put out the eyes of Gods people? As he said, *Numb. 16. 14*. Or doe they not rather, *Festucam querere unde oculos sibi ernant*, as *Bernard* hath it, Seek straws to put out their own eyes withall.

ἰμβριτύω.

Intruding into those things] Or invading those things, &c. blinde and bold, busie about such matters, as whereof there is neither proof nor profit. Of this sort of seducers was that daring *Dionysius*,

Dionysius, that writeth so confidently of the heavenly hierarchy : The Schoolmen also with their curious speculations and new niceties, as *Scorellus*, and others.

Vainly puffed up by his fleshly minde] Corruption is the mother of pride, as the devil the father. *He is the King of all the children of pride.* Job 41. 34.

Verse 19. *And not holding the head*] This is worse then all the former, that they despoiled Christ of his dignity : as if he alone were not sufficient to cherish and encrease his Church.

With the increase of God] That proceeds from God, that is, from the Spirit of Christ the head : To which growth is opposed that vain puffing up, *vers.* 18. whereby men do not increase, but swell.

Verse 20. *Are ye subject to ordinances*] *Why doe ye dogmatize* : or be burdened with rites or traditions, as they now are in the Papacy ? *Iohn Anns* a Roman Catholike, in his humble appeal to King James, in the sixth Chapter of that Pamphlet thus blasphemeth God. The God of the Protestants (whom he knows to be the Father, Son, and holy Ghost) is the most uncivil and evil-manner'd God of all those who have borne the names of God upon earth : Yea, worse then *Pan*, God of the Clowns, which can endure no Ceremonies nor good manners at all.

D. Skeldens
Mark of the
beast *ep. de sic.*

Verse 21. *Touch not, taste not, &c.*] The words of those impostours, which are here mimetically, or by way of imitation related. See the like *Ecc.* 10. 14. where the Wiseman graphically describeth the fools tautologies, *A man cannot tell what shall be, and what shall be, who can tell ?*

Verse 22. *Which all are to perish*] The very daily perishing of food and raiment, are types of thy perishing also, saith a Divine.

Verse 23. *And neglecting of the body*] *Gr. Not sparing of* *Acusaia*, it, as the old and new *Baalites*, those *Flagellantes* : And those also amongst us (good otherwise) that pinch their bodies too much with penury or excessive fasting, are blame-worthy. The body is the souls servant, and that it may be, *Par negotio*, neither *supra* nor *infra negotium*, it must have due honour and nourishment.

CHAP. III.

Verse 1. *If ye then be risen with Christ]*

As ye professe to be, Chap. 2. 12.

Tremel.

Seek those things, &c.] As Christ risen spake, and did only the things pertaining to the Kingdom of God, *Act. 1. 3.* and waited alway for his exaltation into heaven. There should be continuall ascensions in our hearts: the Church is compared to pillars of smoke, *Elationibus sumi*, Cant. 3. 6. as having her affections, thoughts, desires upward, heavenward.

Verse 2. *Set your affection on things]* Things above out-last the daies of heaven, and run parallel with the life of God, and line of eternity. Things on earth are mutable and momentary, subject to vanity and violence: when we grasp them most greedily, we embrace nothing but smoke, which wrings tears from our eyes, and vanisheth into nothing.

And not on things on earth] Set not thine heart upon the asses, said Samuel to Saul, such the desire of all Israel is to thee: So, let not your affections on outward things, such better things abide you. It is not for you to be fishing for gudgeons, but for towns, forts and castles, said Cleopatra to M. Antony. So neither is it for such as hope for heaven to be taken up about trifles: as Domitian spent his time in catching flies, and Artaxerxes in making hafts for knives. There is a generation of *Terrigena fratres*, whose names are written in the earth, *Ier. 17. 13.* called the inhabitants of the earth, *Revel. 12. 12.* in opposition to the Saints and heirs of heaven. These may with the *Athenians* give for their badge the Grasshopper, which is bred, liveth and dieth in the same ground: and though the hath wings, yet flieth not: sometimes she hoppeth upwards a little, but falleth to the ground again. So here.

Verse 3. *For ye are dead]* Crucified to the world as Paul, Gal. 6. 14. weaned as a childe from the breasts, or rather botches of the world, as David, Pl. 131. 1. Dead also in regard of daily miseries, *Isa. 26. 19.* 1 *Cor. 15. 31.*

And your life is hid] As the pearl is hid, till the shell be broken.

Verse 4. *Then shall we appear]* What then do we loading our selves with thick clay? or moiling our selves here, as muckworms?

Verse 5.

Verle 5. *Mortifie therefore*] Sin hath a strong heart, and will not be done to death, but with much ado. *Peccata sæpè raduntur, sed non eradicantur.* Something is done about sins, little against them: as artificiall jugglers seem to wound themselves, but do not; or as plaiers seem to thrust themselves thorow their bodies, but the sword passeth only thorow their clothes.

Covetousnesse Which is idolatry] For it robs God of (his flower) his trust, and draws a man away from all the Commandments, *Pf. 119. 36* See the Note on *Eph. 5. 5.*

Verle 6. *On the children of disobedience*] Unperswadable, uncountellable persons, that regard not good courtes or discourtes.

Verle 7. *When ye lived in them*] Mans life is a walk, and each action a step either to heaven or hell.

Verle 8. *Filthy communication*] The devils drivell. See the Note on *Eph. 5. 4.*

Verle 9. *Lie not one to another*] No not in jest, lest ye go to hell in earnest. See the Note on *Eph. 4. 25.*

Verle 10. *After the image*] If morall vertue could be beheld with mortall eyes, saith the Philosopher, it would stir up wonderfull loves of it self. How much more would the image of God in the hearts of his people? See the Note on *Eph. 4. 24.*

Verle 11. *Christ is all, and in all*] Not only in the hearts of men, but in all things else *in nām in the neuter gender.* This second Adam hath filled all things again: neither is there any thing else required to justification and salvation.

Verle 12. *As the elect of God, holy and beloved*] Therefore holy, because elect, and therefore beloved, because holy; as Gods name is holy, and therefore reverend, *Pf. 111. 9.* God choise his for his love, and now loves them for his choise.

Bowels of mercies] Draw out thy soul as well as thy sheaf to the hungry, *Isa. 58. 10.* Steep thy thoughts in the mercies of God (saith one) and they will die thine, as the die-fat doth the cloth.

Verle 13. *If a man have a quarrell*] Occasions will be given, and offences will fall out. Now it is the glory of a man to passe over a transgression. See *1 Sam. 10. 27.* And to forgive where there is just caute of complaint: If no quarrell, no thank. Prov. 19. 11.

Verle 14. *The bond of perfectnesse*] Or the couple, the juncture, the tie: as the curtains of the Tabernacle were joyned by loops: so are all true Christians by love. vñd. 1. 1. 1.

Verle 15. *And let the peace of God rule*] *Sis certaminis Moderator,*

Beebeivro.

Arator, let it rule after the manner of a Moderatour, or an umpire: Let it over-see and over-rule in all your personall discords. Or (as others sence it) let it carry away the prize, or distribute the garlands.

Arbor honor-
tur cujus nos
umbra tuerur.

And be ye thankfull] *sc.* To those that are courteous and beneficiall to you. *Ingratum dixeris omnia dixeris.* *Lycurgus* would make no law against unthankfulnessse, because he could not think there could be any such evil committed. If there be any sin in the world against the holy Ghost (saide Queen *Elizabeth* in a letter to *Henry 4* of *France*) it is ingratitude. This (saith one) is a monster in nature, a solecisme in good manners, a paradox in divinity, a parching winde to damme up the fountain of divine and humane favours.

Camder.

Fertus ures
& exicans.

Geminio.

Geminio.

Verse 16. *Dwell in you richly*] *Indwell in you*, as an ingrafted word, incorporated into your souls : so concocted and digested by you, as that you turn it in *succum & sanguinem*, into a part of your selves. This is your riches : and thus *David* reckons of his wealth, *Pf. 119. 31.*

D. Sibbs on
Cant. 5.

Teaching and admonishing one another] It is rightly observed by a late reverend Writer, That although we know that which we ask of others, as well as they do : yet good speeches will draw us to know it better, by giving occasion to speak more of it ; where-with the Spirit works more effectually, and imprints it deeper, so that it shall be a more rooted knowledge then before. For that doth good, that is graciously known; and that is graciously known, that the Spirit seals upon our souls.

Binnia.

Hist. Eccles. l. 3.
cap. 37.

In Psalms and hymns] Papists forbid people to sing *Psalms*, and permit only *Quiristers* to sing, lest the musick should be marred. But the Apostle biddeth every Saint to sing. And *Nicephorus* writeth, that the Christians of his time, even as they travelled and journeyed, were wont to sing *Psalms*. *Tatianus* also saith, That every age and order among the Christians were Christian Philosophers : yea that the very virgins and maids, as they sat at their work in wool, were wont to speak of Gods Word.

With grace in your heart] This is the best tune to any Psalm.

Verse 17. *Do all in the Name*] By the warrant of his word, and with an aim to his glory.

Verse 18. *Wives submit your selves*] Inferiours are ordered before superiours, to teach them to do duty before they expect it. Love descendeth, duty ascendeth.

In the Lord] Though the husbands will be crooked (so it be not wicked) the wives will be not straight in Gods sight, if not pliable to his. *Sed liberum arbitrium, pro quo tantopere contenditur, viri amiserunt, uxores arripuerunt*, saith an Authour.

Verse 19. *Husbands love your wives*] He saith not, Rule over them, Subdue them if they will not submit, but love them, and so win them to your will : make their yoke as easie as may be, for they stand on even ground with you, as yoke-fellows, though they draw on the left side. *Yet is she thy companion, and the wife of thy covenant*, Mal. 2. 14. He therefore that is free may frame his choice to his minde : but he that hath chosen, must frame his heart to his choice.

Uxorem vir amato, marito pareat uxor :

Conjunctio illa sui cor, caput ille sua.

And be not bitter against them] Nothing akin to *Nabal*, to those *Caldeans*, a bitter and furious Nation, or to that star, *Rev.* 8. 11. called wormwood, that imbibtered the third part of the waters. The Heathen when they sacrificed at their marriage-feasts, used to cast the gall of the beast sacrificed out of doors.

Plus. prec.
conj.

Verse 20. *In all things*] *Vultu sapè leditur pietas*. See the Note on *Eph.* 6. 1.

Verse 21. *Provoke not your children*] See the Note on *Eph.* 6. 4.

Let them be discouraged] *Dispirited*, and thorow despondency grow desperate in their resolutions.

Adversar.

Verse 22. *Not with eye-service*] See the Note on *Eph.* 6. 5, 6.

Fearing God] That hath power to cast body and soul to hell : Fear him more then you do your masters, that have power over the flesh only.

Verse 23. *Do it heartily, as to the Lord*] This is to make a vertue of necessity, whiles in serving men, we serve the Lord Christ, going about our earthly businesses with heavenly mindes, with not only an habituall, but an actuall intention, as much as may be, of glorifying God in all.

Verse 24. *The reward of inheritance*] And to be made of servants sons, whose it is to inherit.

For ye serve the Lord Christ] Whiles godlines runneth thorow your whole lives, as the woof doth thorow the web, and you seek to approve your selves to Christ in all your actions and employments.

Verse 25.

Verse 25. *But he that doth wrong*] Be it but by not doing right to poor servants, which in those daies were bond slaves. Note here (saith an Interpreter) the Apostles candour: he was not of the humour of Lawyers that seldome speak much, but for great men, or when they may have great gifts, &c.

CHAP. IV.

Verse 1. *That which is just and equal*]

See they must, both to the well chusing, and the well using of their servants.

Ye also have a master] Eccl. 5. 8. *There be higher then they:* and wherein they deal proudly, God is above them, *Exod. 18. 11.*

Verse 2. *Continue in praier*] Constant and instant in it, wait upon it, lay all aside for it (as the word signifieth, *Act. 6. 2.*) while praier stands still, the trade of godlinesse stands still.

And watch in the same] Against dulnesse of spirit, drowinesse of body, satanicall suggestions, secular distractions, &c.

With thanksgiving] Have your thanks ready, for you are sure to speed.

Verse 3. *Withall, praying also for us*] See the Note on *Eph. 6. 19* By the word a door is opened into heaven.

Verse 4. *As I ought to speak*] As every sound is not musick: so neither is every pulpit-discourse a Sermon.

Verse 5. *Walk in wisdom*] Neither giving offence carelessly, nor taking offence causally.

Redeeming the time] Opportunities are headlong, and must be timously laid hold on, or all's lost. See the Note on *Eph. 5. 16.* It is said of Hooper the Martyr, that he was spare of diet, sparer of words, and sparest of time. *Latimer* rose usually at two of the clock in a morning to his study. *Bradford* slept not commonly above four hours in the night: and in his bed, till sleep came, his book went not out of his hand. He counted that hour not well spent, wherein he did not some good, either with his pen, tongue or study. These Worthies well weighed what a modern Writer hath well observed, That they that lose time are the greatest losers and wastfullest Prodigals. For of all other possessions two may be had together, but two moments of time (much lesse two opportunities of time) cannot be possest together.

Verse 6.

*All. and Mon.
fol. 1366.
Ibid 1572.
Ibid 1457.*

Verse 6. *Seasoned with salt*] Of mortification and discretion, even our common communication must be so seasoned : as we poulder most those meats that be most apt to putrifie, and as upon our uncomely parts, we put the more comeliness.

Verse 7. *All my state shall Tychicus*] See the Note on Eph. 6. 21.

Verse 8. *And comfort your hearts*] See the Note on Eph. 6. 22.

Verse 9. *With Onesimus, a faithfull*] Once unprofitable, but now profitable, faithfull and beloved. *Plato* went thrice to *Sicily* to convert *Dionysius*, and lost his labour. *Polemo* of a drunkard, by hearing *Xenocrates*, became a Philosopher. But *Ambrose* faith well of him, *Siresipuit à vino, fuit semper tamen temulentus sacrilegio*, If he repented of his drunkenness, yet he continued drunk with superstition. *Pauls* convert proved better, a faithfull preacher, and a beloved brother.

*Philosophia non
abscondit utriusque
sed abscondit.
De Elia &
jejun cap. 12.*

Verse 10. *Marcus, sisters son to Barnabas*] Hence *Barnabas* stood so stiff for him against *Paul* his faithfull fellow-traveller, *Act. 15. 37*. See the Note there. Naturall affection swaies over much with some good men, as it did with *Eli*, and perhaps with *Samuel*, *1 Sam. 8. 1, 3*.

Verse 11. *These only are my fellow-workers*] *S. Paul* complains of sickle and false friends, that forsook him in his distresse, as *Demas*, *2 Tim. 4. 10* that like *Jobs* friends proved miserable comforters, and as the brooks of *Tema*, which in a moisture swell, in a drought fail : Or as the river *Novanus* in *Lombardy*, that at every Mid-summer *Solstice* swelleth and runneth over the banks, but in mid-winter is clean dry. Howbeit *Marcus*, *Aristarchus*, *Onesimus*, *Onesiphorus*, and some few others stuck to him. A great mercy : *Optimum solatium, fidatissimum*.

2 Tim. 4. 16.

Verse 12. *Epaphras, who is one of you*] See *Chap. 1. 7.* and the Note there.

That ye may stand perfect] In his absence especially : for then the devil is most busie, as he was with the people, when *Moses* was but a while in the Mount, *Exod. 32*.

Verse 13. *And them that are in Laodicea*] A Minister must be like the Sun, that shineth not only within it's own orb, but illighteneth all round about it, and within the reach of it.

Verse 14. *And Demas*] He will needs be one, and is, but without any title of honour, as the rest. He began to be suspected : and he afterwards proved an utter apostate, and (as *Dorotheus* saith) an Idol-Priest at *Thessalonica*.

Verse 15. *Salute the brethren*] Christianity is no enemy to courtesie. It removes not, but rectifies it.

The brethren which are in Laodicea] There God had his remnant, there Christ was *Amen*, the faithfull and true witnesse, and there there were such, as by a new creation of God, were begotten again, even among to catechise a multitude, *Revel. 3. 14*. There remain in *Constantinople* at this day above 20. Churches of Christians : and in *Thessalonica* above 30. besides very many Churches abroad in the province, &c. The whole countrey of *Asia* the lesse, wherein stood *Colosse*, *Laodicea* and *Hierapolis*, is now under the power and superstition of the Turk : yet no doubt God hath his remnant there.

Breem. Enquir
Chyix de sta-
tu Ecclesiar.

Verse 16. *Read the Epistle from Laodicea*] Other good books then must be read, as well as the Scriptures ; yet not idle pamphlets and love-toies. These should be burnt, as those curious books were, *Act. 19*.

Verse 17. *And say to Archippus*] *Archippus* was a Pastour of the *Laodicean Church* ; So that before *S. Johns* time in *Pathmos* they began to cool.

That thou fulfill it] By preaching the Word in season, out of season, &c. and to doing the work of an Evangelist, fulfilling his Ministry, *2 Tim. 4. 2, 5*. This to do, the people were to excite their Pastour : yet with all due respect and reverence to his office, *1 Tim. 5. 1*. An Elder must not be lashed or jerked with the scourge of the tongue, as a puny, but intreated as a father.

AMTAL 1551

Verse 18. *Remember my bonds*] To pray for me, and minister to me, &c. This he here interteth as his last charge, that they may the better remember and practise it. Something we should leave with those we love that may stick by them, and stand them in stead when we are gone, or have done with them.

A

kn
pl
wi
thi

me
be
beg



A
COMMENTARY
 OR
EXPOSITION
 Vpon the first Epistle of S. Paul to
 the T H E S S A L O N I A N S.

C H A P. I.

Verſe 1. *Paul and Silvanus*]



Therwiſe called *Silau*, Act. 15. 40. as *Iehobnah* the high-Prieſt is called *Ieſhua*, Ezra 3. 2. and 5. 2. It is not therefore unlawfull to abbreviate names.

Unto the Church of the Theſſalonians] *Theſſalonica*, the chief City of *Macedonia*, is now known by the name of *Saloniks*, and is under the Turk. For the plantation of a Church here, ſee Act. 17. 1, 2, 3, &c. together with the Notes there. There are 30 Churches of Chriſtians in it at this day, and but three of *Mahometans*.

Breer. Enquir.
p 68.

Verſe 2. *We give thanks to God*] Thus he beginneth moſt of his Epistles with thankſgiving: This being held to be the firſt that ever he wrote to any of the Churches, *The beginning of his ſtrength* (as *Renben Jacobs* firſt-borne) and

the excellency of dignity, Genesis 49. 3.

Verle 3. *Remembring without ceasing*] A good memory is required to assiduity in praier. All the faculties are exercised, and the whole man hard wrought.

Your work of faith] We believe not without much conflict. When faith goes about to lay hold on Christ, the devil raps her on the fingers, and would beat her off. Hence the believer hath such ado to believe.

And labour of love] Every mans love is as his labour is, Heb. 6. 10. Therefore also love and labour are of one root in latin, because love is diligent and laborious,

And patience of hope] To wait the accomplishment of Gods promises. Thus every Christian vertue hath it's proper distinctive character, to difference it from that which is counterfeit.

In the sight of God] True grace will stand to Gods triall, which false grace cannot abide : as Alchymy gold cannot passe the seventh fire : nor doth it comfort the heart, as true gold doth.

Verle 4. *Knowing, brethren, beloved of God*] Knowing it by the judgement of charity, not of infallibility. He that believeth hath the witness in himself, 1 Joh. 5. 10. But the white stone, the new name, and the hid man of the heart are not certainly known to any, but to such as have them. Howbeit, holy men in some degree are known one to another, to make the communion of Saints the sweeter. Strong confidence one may have of anothers salvation : but no certainty either of sense or of science, much lesse of faith, or immediate revelation.

Verle 5. *For our Gospel came not*] Hence he collects their election according to Act. 13. 48. The Ministry sent to a place is an argument of some elect there. A husbandman would not send his servant with his sickle to reap thistles and nettles only.

1 Cor. 12. 10.

As ye know what manner] The Church is endued with the spirit of discerning : and Ministers should approve themselves spirituall in word and conversation.

Verle 6. *Followers of us, and of the Lord*] The Apostles walked in Christ, Col. 2. 6. as Christ, 1 Joh. 2. 6. their lives were a Commentary upon his life, 1 Pet. 2. 9.

Received the word in much affliction] Opposition is (as Calvin wrote to the French King) *Evangelij genus*, the black Angel that dogs the Gospel at the heels. To preach (saith Luther)

Luther) is nothing else, but to get the ill will of the world.

With joy of the holy Ghost] Which bore them up above all persecutions, as blowne bladders beare a man up aloft all waters.

Verse 7. *So that ye were ensamples*] Gr. *Types, moulds, patterns* of piety to those that were in Christ long before them. A brave commendation, and not every mans happinesse. Affliction to some is like a growing ague, or as a warm rain to garden-herbs, that maketh them shoot up sensibly in one night.

Verse 8. *For from you sounded out*] *A vobis diffamatus est sermo.* Remigius commenting upon this place, telleth us that the Apostle here speaketh somewhat improperly, by laying *Diffamatus* for *Divulgatus*. This man knew not (belike) that S. Paul wrote in Greek, and not in Latine: So great was the ignorance of that ninth age, The Greek word importeth that from the *Thessalonians* the word of the Lord sounded out as a trumpet, and resounded as an Eccho. *A vobis ebuccinatus est sermo Domini*: So *Vatablus* rendereth it.

So that we need not to speak] A good people may ease their Pastour of a great deal of pains.

Verse 9. *What manner of envying in, &c.*] The Pastour hath his part and share in the peoples commendation. If they grow famous, he cannot lie obscured.

Ye turned to God from idols] They gave not the half turn only from East to South, but the whole turn from the East to West, from idols to God. *Ephraim shall say, What have I to do any more with idols,* Hof. 14 8? Those *Balaam* blocks, those maw-mets and monuments of idolatry, those images of jealousy? *Ephraim is now no longer as a cake half baked, as a speckled bird,* Jer. 12. 9. &c. Better be a Papist than an Atheist, a grosse idolater than a profligate professour, a carnall Gospeller.

Verse 10. *And to wait for his Son*] This is pinned as a badge to the sleeve of every true believer, that he looketh and longeth for Christ his coming to judgement. The old character of Gods people was, they waited for the consolation of *Israel*, Christs first coming: So is it now, the earnest expectation of his second coming.

Which delivered us from the wrath to come] This is the *Erymon*, the notation of his name *Jesus*, a Saviour. Salvation proper-

ly betokeneth the privative part of mans happinesse, but includeth the positive too. King *Alphonſus*, when he saw a poor man pulling of his beast out of a ditch, he put to his hand to help him. Is it not more that Christ should stoop so low as to help us (who were in worse condition then the beasts that perish) out of the ditch of destruction? The devil is said to be *λέων ὁρῶν*, a roaring Lion: but our comfort is, That the Lion of the Tribe of *Judah* is *ὁ φύλας*, he that delivereth us from the wrath to come.

The wrath to come] There is a present wrath that men suffer; and who knoweth the power of this wrath? Even according to a mans fear, so is Gods wrath, *Psal 90. 11.* Let a man fear never so much, he shall be sure to feel more, when Gods wrath falls upon him. A timorous man can fancy vast and terrible fears; fire, sword, racks, scalding lead, boiling pitch, running ball-mettle. Yet all this is but as a painted fire to the wrath to come, that eternity of extremity, which gracelesse persons shall never be able to avoid, or to abide.

CHAP. II.

Verse 1. *Our entrance in unto you*]

THe word preached in any place doth usually work best at first. After a while men become like unto birds in a bell-free, that can well enough bear the noise of the bells, and not be frighted.

Verse 2. *But even after that, &c.*] From this to the 13. *verse.* Ministers may as in a mirror see how they ought to behave themselves in the house of God.

We were bold in our God] The Church as the palm-tree, spreadeth and springeth up the more it is oppressed; as the bottle or bladder that may be dipt, not drowned: as the Oke that sprouts out the thicker from the maims and wounds it receiveth. This daunted *Dioclesian* and made him lay down the Empire in discontent. This caused *Julian* the Apostate to leave off force, and use fraud to draw men from the truth.

Verse 3. *Was not of deceit, nor, &c.*] Neither for profit, pleasure, nor preferment (the worldlings Trinity.) A Minister, as he should have nothing to lose, so he should have nothing to get:

but

*Duri ut ille
sonsa bipenni-
bus.*

but should be above all price or sale. He hath too impotent a spirit, whose services, like the diall, must be set only by the Sun of self-respects. True grace is of a most masculine, disingaged, noble nature, and remits nothing of its diligence either for fear of a frown, or hope of a reward.

Verle 4. *But as we were allowed*] Enabled and counted faithful, 1 Tim. 1. 12.

Not as pleasing men] See the Note on Gal. 1. 10. Men, be they pleased or displeased, God must not be displeased.

But God] Who looketh upon displeasing service, as a double dishonour.

Which trieth our hearts] And so knoweth our aims, *Quicquid igitur agas, propter Deum agas. Propter te Domine, propter te*, as he cried. It stands me upon, saith one, to see that though my work be but mean, yet it may be clean; though not fine, yet not foul, soiled and slubbered with the slur of a rotten heart : sith it is God I have to deal with.

Verle 5. *For neither at any time*] Sincerity of ends is here opposed to sincerity in Gods work : And flattery, covetousnesse, ambition, declared to be the fountains of insincerity.

Nor a cloke of covetousnesse] This sin goes usually cloked with the name and pretence of good husbandry. The ordinary language of the world is, *He is a man somewhat with the hardest, a little with the nearest, a little too much for the world, but yet a marvellous honest, a wonderful good man*. Covetousnesse is seldom without fained words, 2 Pet. 2. 3. to hide it from others without, or subtle thoughts and evasions to blinde-fold the conscience within.

God is witness] That he flattered not, he reports himself to them, that he coveted not, he appeals to God, who is not mocked with masks or specious pretences.

Verle 6. *Nor of men sought we glory*] *Theologus gloria dicit malum bonum & bonum malum* (saith Luther) *Theologus crucis dicit id quod res est*. A vain-glorious preacher calleth good evil, and evil good, &c.

Verle 7. *But we were gentle*] This is the way to win, for man is a curst, crabbed creature, and may be led, but not easily drag'd to duty. Soft words and hard arguments soonest prevail with him.

Verle 8. *So being affectionately desirous*] *Homing and hanker- ing after you.*

ἡμετέρας ἐκείνων.
Cupidine rapti,
But

But also our own souls] Greater love then this hath no man : And such a love ought there to be in every Pastour toward his people. Love is liberall, charity no churl.

Verse 9. *Our labour*] Even to lassitude.

And travell] So to spare them, he spared not himself.

Verse 10. *Ye are witnesses, and God also*] Happy is that man that can be acquitted by himself in private, in publike by others, in both by God : standers by may see more.

How holily, and justly, and unblameably] Here he practised his own precept, *Tit. 2. 12.* And herein lies the difference between Divinity and other sciences, that it is not enough to prescribe it, but you must practise it, as lessons of musick, and as a copy must not be read only, but acted also.

Verse 11. *As a father*] Before, as a mother, *vers. 7.* a nurse not mercenary, but naturall, with greatest tendernes and indulgence. Here he tempers his mother-like meeknesse with the gravity and authority of a father. Ministers must turn themselves, as it were, into all shapes and fashions, both of speech and spirit, to win people to God.

Ver. 12. *Walk worthy of God*] Whose livery we wear, whose image we bear, whose kingdom we are called unto, &c. Those that stood with the Lamb, *Rev. 14.* had his fathers name on their fore-heads. Our outstraies reflect upon God, who will require and requite.

Verse 13. *Not as the word of men*] Whom yet he maketh use of to calt down Satans strong-holds, as he made use of little David against Goliath, and of the frogs and flies against Pharaoh.

As the word of God] With reverence and diligence, with all good affection and attention. When Samuel knew it was God that called him (and not Eli) he had no more minde to sleep. We are all here present before God, saith Cornelius, *Act. 10. 33.* And God is in you of a truth, saith the Corinthian convert, *1 Cor. 4. 25.*

Verse 14. *Of your own countrey-men*] Malice against the truth breaks all bonds of nature or amity. Moab was irked, because of Israel, or vexed at them, *Numb. 22. 3, 4.* though they were allied to Israel, who passed by them peaceably, and, by the slaughter of the Amorites, freed them from evil neighbours, which had taken away part of their Countrey, &c. The English Papists in four years sacrificed 800 of their innocent Countrey-men in *Q. Maryes daies,*

Verse 15.

Verse 15. *Who both killed the Lord*] And are therefore banished out of the world, as it were, by a common consent of Nations, for their unexpiable guilt. Even in *Jerusalem* there be hardly to be found a hundred households of them. In *Cyprus* it is present death for any Jew to set his foot upon that Island. In *Thessalonica* and *Constantinople* there are divers thousands of them, but at every Easter they are in danger of death, if they but stir out of doors, because at that time they crucified our Saviour. The Turks themselves to hate the Jews for crucifying Christ, that they use to say in detestation of a thing, *I would I might die a Jew*. Neither will they permit a Jew to turn Turk, unless he be first baptized.

Greenwood.
Enquiry.

Dio. Cass.
Biddulph.

And their own Prophets] Whose slaughter (though long since done) is in recent remembrance with God, and is reckoned and registred together with the death of Christ himself.

And have persecuted us] They still curse the Christians in their daily prayers, which they close up with a *Maledic Domine Nazareus*. Lopez at Tiburn affirmed, That he had loved *Quælibet* as he loved Jesus Christ. Which from a Jew was heard not without laughter.

Camilus Eliq.

And they please not God] Yet they challenged the title of Gods Church: as the Papists will needs be the only Catholics.

And are contrary to all men] Being herein rather *Ismaelites*, then *Israelites*, Gen. 16. 12. The Tront delights to swim against stream. The herb *Alexander* will agree with no other herb, but it self. Such *Antipodes* are our Jesuites, so unsufferably ambitious and impudent, that neither their doctrine, nor their conversation pleaseth those of their own religion.

Verse 16. *To fill up their sin alway*] Bounds are set to sin by the divine decree, Zech. 5. 7. Wickedness is compared to a woman pressed in an Ephah: when the measure is full, the business is finished. See the Note on Mat. 23. 32.

Verse 17. *For a short time*] Or, *In a short time*, suddenly. See Act. 17. 9, 10.

Being taken away] Or separated, as orphans are from their dear parents, or parents from their deceased children. The separation of friends is so grievous, that death it self is styled no other then a departure.

Antipodis.

Verse 18. *But Satan hindered us*] He still doth his utmost to hinder.

Cyprian. *epist.*

hinder the communion of Saints, and to keep them asunder. He knows *two are better then one* : and therefore he stirred up the primitive persecutours to banish the Christians, and to confine them to isles and mines, where they could not have access to one to another.

Verse 19. *For what is our hope, &c*] A very lively and lofty expression : such as the Apostle ordinarily useth in speaking of heavenly glory. *Nes Christus, nec cælum patitur hyperbolis.* A man can hardly hyperbolize in speaking of heaven.

Verse 20. *For ye are our glory and joy*] Let no man therefore envy us these temporary good things, a competent maintenance : there are better things abide us above.

CHAP. III.

Verse 1. *No longer forbear*]

S. J. P. T. S.

OR, Stand under our burden of vehement desire after you. See a like expression, *Isa 42. 14.* As a travelling woman bites in her pain as long as she is able, and at length cries out aloud, to God is patient till he can hold no longer, &c.

We thought it good] *Publica privatis anteferenda bonis.* A publike spirit is a precious spirit.

Verse 2. *To establish you*] Who haply are somewhat unsettled by the troubles that befell me amongst you. But as young trees shaken, root the better, so should you. *Capito* in an epistle to the brethren at *Basil*, writeth thus, *Pauciores vobiscum permixti, quod ita Domino visum est ut stabiliantur seu lenibus pluvijs, ac seminis mollioribus, plantula in arbores maximas proditura.*

Quare dicit.
Nuncio dicitur.
Prou.

Verse 3. *That no man should be moved*] Gr. Flattered, as a dog flattereth, by moving his tail, *q. d.* The devil, by flattering you, with promise of more ease by a contrary course, will but do as a dirty dog, defile you with fawning.

That we are appointed thereunto] viz. By Gods decree, whereunto if damned ghosts must subscribe, *Rom. 9. 19, 20.* how much more should Gods elect, *1 Pet. 1. 6?* It is but a delicacy to dream of heaven to be had, without much hardship.

Verse 4. *We told you before*] Darts fore-seen are dintlesse : premonition is the best premunition. Troubles fore-told come never a

whit

whit the sooner, but far the easier : whereas coming unexpected, they finde weak mindes secure, make them miserable, leave them desperat.

Verse 5. *To know your faith*] That is, Your perseverance, and encrease in faith. That which the devil mainly endeavoureth is, to hinder and unsettle our faith, as he dealt by *Eve*, and *Peter*, *Luk. 22. 31, 32.* to batter this buckler, *Ephes. 6. 16.* for then he knows he may do what he will with us. *Omnia perdidit, qui fidem amisit.* Seneca.

Lest by some means the tempter] Who feels our pulses, and fits his assaults accordingly. See the Note on *Mat. 4. 3.*

And our labour be in vain] So it proves many times by Satans malice. Other labourers can finde their work as they left it, not so Ministers : the devil cometh and marreth all.

Verse 6. *And brought us good tidings*] Here the devil was disappointed. He had been nibbling, but could not fatten : this matter was not malleable. God stints him, and staves him off, when he would worry his poor lambs, turning all to their eternall good.

Verse 7. *We were comforted*] Nothing so cheareth up the heart of a godly Minister, as his peoples tractableness. If this be wanting, his very heart is broke, though they be otherwile never so kinde and courteous to him.

Verse 8. *For now we live*] A joylesse life is a lifelesse life. An unsuccessfull Pastour hath little or no joy of his life. *Thou shalt see say to him that liveth,* 1 Sam. 25. 6. that is, that liveth at hearts-ease. *All the daies of the afflicted are evil,* Prov. 15. 15. As good be out of the world (say they) as have no joy of the world. Now, I have no greater joy, saith S. *John*, then to hear that my children walk in the truth, 3 *Joh. 4.* This revived his good old heart, and made it dance *Levalto's* in his bosome.

Verse 9. *For what thanks, &c.*] *q. d.* No sufficient thanks. Spirituall joy vents it self by an infinite desire of praising God, whereby it seeks to fill up the distance betwixt God and the good soul. In our thanksgivings let there be *modus sine modo*, as *Bernard* hath it. Let us still deliberate what more to do, as *David*, *Psal. 116. 12.*

Verse 10. *Night and day praying exceedingly*] Praier must be constant and instant, with utmost assiduity and intention of affection, *Luk. 18. 1.* See the Note there.

Verse 11.

Verse 11. *Now God himself, &c.*] At the very mentioning of prayer, he falls a praying. Good affections soon kindle in a gracious heart.

Direct our way unto you] *A mans heart deviseth his way, but the Lord directeth his steps,* Prov. 16. 9. Let God be our Pilot, if we mean to make a good voiage of it. Let our hand be on the stern, our eye on the star: let our course, as the mariners, be guided by the heavens.

Verse 12. *To excrease and abound*] By doubling his word, he signifieth a double portion of Gods grace, which he wisheth unto them: We are sure to receive as much good from God by prayer, as we can bring faith to bear away. Hitherto ye have asked me nothing: Ask, saith Christ, Ask enough, Open *your mouth wide, &c.*

Verse 13. *To the end he may stablish*] Love is of a ferruminating, stablishing property. That grace will not hang together, nor hold out that is levered from charity.

CHAP. IV.

Verse 1. *How ye ought to walk*]

Every good man is a great Peripatetick, walks much. Christ also walks: so doth the devil, apostates, heretikes, worldlings; but with this difference. Christ walketh in the middle, *Rev. 1. 13.* the devil to and fro, up and down, *Job 1. 7.* his motion is circular, and therefore fraudulent, *1 Pet. 5. 8.* Apostates run retrograde, they stumble at the crosse and fall backward. Heretikes run out on the right hand, worldlings on the left, *Jam. 1. 14* Hypocrites turn aside unto their crooked waies, *Psal. 125. 5.* They follow Christ, as *Samson* did his Parents, till he came by the carcase: or as a dog doth his master, till he meeteth with a carrion. The true Christian only walks so as to please God: his eyes look right on, his eye-lids look strait before him, *Prov. 4. 25.* He goes not back with *Hezekiah's* Sun, nor stands at a stay, as *Jofonah's*, but rejoyceth as a strong man to run his race, as *David's* Sun, *Pf. 19. 5.* Yea he shineth more and more unto the perfect day, as *Solomons*, *Prov. 4. 18.*

Verse 2. *For ye know what, &c.*] It is expected therefore that ye do them: else the more hainous will be your sin, and the more

more heavy your reckoning, *Isa. 59. 11, 12.* What brought such roarings and trouble on them, and that when salvation was looked for? Our iniquities testify to our faces, and we know them.

Verse 3. *For this is the will of God*] This is his prescribing will, which we must obey: as we must submit to his disposing will, the will of his providence, and grow acquainted with his approving will, the will of his gracious acceptance, *Mat. 18. 14. Job. 1. 23.*

Verse 4. *To possess his vessel*] That is, *his body*, wherein the soul is, *Tota in toto, & tota in qualibet parte.* If any ask, why so glorious a soul should be in this corruptible body? Besides Gods will, and for the order of the universe, *Lombard* gives this reason, That by the conjunction of the soul with the body (to far its inferiour) man might learn a possibility of the union of man with God in glory, notwithstanding the vast distance of nature and excellence, the infiniteness of both in God, the finiteness of both in man.

In sanctification and honour] Chastity is a mans honour: incontinency sets on an indeleble blot, *Prov. 6. 33.*

Verse 5. *Not in the lust of concupiscence*] Or, *In the disease of lust*, that dishonourable disease, *Rom. 1. 26.* that wasteth not only the substance of the body, but the honesty and the honour of it.

Verse 6. *That no man go beyond or defraud*] Or, *Oppress or cheat.* Theft by unjust getting is either *επιβολή* or *επιβλή*, by violence or cunning contrivance.

The Lord is the avenger] Though haply they lie out of the walk of humane justice, as not coming under mans cognizance.

Verse 7. *For God hath not called us*] See the Note on *Eph. 4. 1.* It is a sure rule given by the Ancients, *Confusiones libidinum sunt signa cuiuslibet sectæ.* *Simon Magnus* had his *Helena*, *Carpo* crates his *Marcellina*, *Apelles* his *Philumena*, *Montanus* his *Priscilla* and *Maximilla*, &c.

Verse 8. *He therefore that despiseth*] That thinks it a trick of youth to fornicate, and a trick of wit to over-reach or oppress: that holds it a matter of nothing to set light by the former lessons, he shall finde that he hath to deal with God, and not man in this business; and that it is by the Spirit of God that we have spoken.

Lib. 2. dist. 1.

Castum quasi u-
sus ornatum.
Sto dyv & ab
ay & ueneta-
rio.

ken unto him, who will punish their contempt of his counsels.

Verse 9. *Ye need not that I write*] Sith the divine nature, whereof ye are partakers, prompteth you to it, as common nature doth brethren to love one another. The very name of a brother is potent enough to draw affections.

Are taught of God] Therefore have no such need to be taught by men, as those that are yet strangers to the life of God. *Quandò Christus magister, quàm citò discitur, quod docetur?* saith *Augustine*. *Nescit tarda molimina, gratia Spiritus sancti*, saith *Ambrose*. All Christs schollars are nimble and notable proficients.

Verse 10. *Towards all the brethren*] This universality of their love shew'd the sincerity of it, and that it was for the truchs sake, 2 *Job*. 2. One or more good men may be favoured of those that love no good man, as *Jeremy* was of *Nebuzaradan*, because he fore-told the victory.

φιλοπρεπείας.

Verse 11. *Study to be quiet*] Gr. *Be ambitious of peace*: as earnest and eager after it, as the Ambitionist is after honour.

And to do your own businesse] Not oaring in other mens boats, nor meddling in other mens bilhopricks, 1 *Pet*. 4. 15. *Tu fuge, cur pestem tñν παλαιογμουσιν*.

With your own hands] Or else with your own brains, as students, which is by far the harder labour.

Verse 12. *Lack of nothing*] He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich, *Pro*. 10. 4. *Iabal* that dwelt in tents and tended heards, had *Iubal* to his brother, the father of musick. *Iabal* and *Iubal*, industry and plenty not without sweet content dwell together.

Verse 15. *But I would not have, &c.*] Ignorance is the mother of mistake, and of causelesse trouble, of errour and of tertour: as the Roman souldiers were once much affrighted at the sight of the Moons eclipse, till the Generall had undeceived by a discourse of the naturall cause thereof.

That ye sorrow not] *Non est lugendus qui moritur, sed desiderandus*, saith *Tertulian*. *Abraham* mourned moderately for his deced wife, *Gen*. 23. 2. as is imported by a small *caph* in the word *Sibcothab*, to weep. So did *David* for the childe born in adultery, though for *Abolom* he exceeded. It is one of the dues of

of the dead to be lamented at their funerals. But Christians must know a measure, and so water their plants, as that they drown them not.

Even as others, which have no hope] *Lugeatur mortuus, sed ille quem gehenna suscipit, quem Tartarus devorat, &c.* Let that dead man be lamented whom hell harboureth, whom the devil devourereth, &c. But let us (whose departed souls Angels accompany, Christ imbotometh, and all the Court of heaven comes forth to welcome) account mortality a mercy; and be grieved that we are so long detained here from the company of our Christ, saith *Hierom.*

Verle 14. Sleep in Iesus] Dead in Christ. The union then is not dissolved by death. But as by sleep the body is refreshed: so by death it is refined. Let our care be to cleave close to Christ in the instant of death: so shall he be to us both in life and death, advantage.

Verle 15. By the Word of the Lord] Or, *In the Word, &c.* in the self-same words that the Lord used to me, probably, when I was rapt up, *2 Cor. 12. 2, 4.* and heard *wordlesse words.*

Shall not prevent them] They shall rise ere we shall be rapt, and as they have been before us in death, so shall they be in glory: Now priority is a privilege.

Verle 16. With a shout] *Ingenti Angelorum iubilo, & acclamatione,* saith *Aretius.* With a huge applause and acclamation of angels, such as is that of Mariners, when near the haven (*Italiam Italiam lato clamore salutant*) or that of souldiers, when to joyn battle with the enemy.

And with the trump of God] To require the law, in manner as it was given. Mount *Sinai* only was then on a flame, but now the whole world, &c. Then God came with ten thousands of his Saints: but now thousand thousands shall minister to him, and ten thousand thousands shall stand before him.

Verle 17. Then we which are alive] He speaketh thus of himself as alive at Christs coming, because we should daily expect it, and even hasten to it.

Shall be caught up together] This is that mystery mentioned, *1 Cor. 15. 51.* and not till now made known to the world. See the Note there.

In the clouds] As Christ also ascended, *Acts 1.* These be the waggons and charriots that Christ will send for us, as *Ioseph*

*Νεμίζεμεν.
Iulio de juncto
vna.*

το καλεσθαι.

Virg. & Enid.

Ioseph set his fathers family down to *Agypt*.

And so shall we ever be, &c.] O a blessed hour ! O thrice happy union ! Nothing ever came so near it, as the meeting of *Iacob* and *Ioseph*, or of those two cousins *Mary* and *Elizabeth*, Luk. 1.

Verse 18. *Wherefore comfort, &c.*] Scripture-comforts come home to the heart, to do not philosphicall. *Nescio quomodo* (saith *Cicero* of such) *medicina morbo est imbecillior*. And albeit it is marvellous sweet to meditate (as Mr *Knox* found it on his death-bed, so that he would have risen and gone into the pulpit to tell others what he had felt in his soul) yet there is a special force of strong consolation in Christian communication, which the Lord usually watereth with the dews of divine blessing.

Mich. Adam.
in vit. 135.

CHAP. V.

Verse 1. *But of the times and the seasons*]

When Christ shall come to judgement, this is to be reckoned *inter arcana imperij*. See the Note on *Mat.* 24. 36. The times and the seasons God hath put in his own power, *Act.* 1. 7. This is a key that he keepeth under his own girdle.

Verse 2. *The day of the Lord*] That day, by a speciality, Luk. 21. 34. that great day, *Revel.* 6. 17. that day of the declaration of Gods just judgement, *Rom.* 2. 5, 16. that day of Christ, 2 *Thess.* 2. 2. of God, 2 *Pet.* 3. 12. wherein he will shew himself to be God of Gods, and Lord of Lords.

As a thief in the night] Who giveth no warning, *Mat.* 24. 43. See the Note there.

Verse 3. *For when they shall say*] Security is the certain usher of destruction, as in *Benhadads* army, and *Pompeys*, before the *Pharsalian* field. Some of them contended for the Priesthood, which was *Casars* office, others disposed of the Consulships and offices in *Rome*, as if all were already their own : *Pompey* himself being so wretchedly wretchlesse, that he never considered into what place he were best to retire, if he lost the day.

Then shall sudden destruction] As Philosophers say, that before a snow the weather will be warmish : when the winde lies, the great rain falls ; and the air is most quiet, when suddenly there will be an earthquake,

Verse 4.

Verse 4. *Should overtake you as a thief*] Though it come upon you as a thief in a time uncertain. Free you are from the destruction of that day, though not altogether free from the distraction of it, till somewhat recollected you remember that now your redemption draweth nigh. Hence the Saints love Christs appearing, 2 Tim. 4. 8. Look for it with stretcht-out necks, and long after it, Rev. 2. 2. 20.

Verse 5. *We are not of the night, &c.*] Alexander willed that the Grecians and Barbarians should no longer be distinguished by their garments, but by their manners: so should the children of light, and of darkness.

Qu. Curtius.

Verse 6. *As doe others*] What wonder that the Grecians live loosely, saith Chrysostome, but that Christians do so, this is worse, yea intolerable.

But let us watch and be sober] We must not be like Agrippa's dormouse that would not awake till cast into boiling lead, or *Matthiolum* his asses fed with hemlock, that lie for dead, and are half hileded, ere they can be aroused. But rather we should resemble *Aristotle* and others, who were wont to sleep with brazen balls in their hands, which falling on vessels, purposely set on their beds sides, the noise did disswade moderate sleep.

Comment. by Dio/cor.

Verse 7. *Are drunk in the night*] But now, alas, drunkenness is become a noon-day devil. Once *Peters* argument (saith a reverend Divine) was more then probable, *These men are not drunk, for it is but the third hour of the day*. Now men are grown such husbands as that, by that time, they will return their stocks, and have their brains crowing before day.

Drunk, cup by M. Harris.

Verse 8. *Be sober*] Drunkenness misbecometh any man, but especially a Saint: for it robs him of himself, and laies a beast in his room.

Putting on the breast-plate of faith and love] Faith is the fore-part of this breast-plate, whereby we embrace Christ, and love the hinder part thereof, whereby we inbolome the Saints.

Verse 9. *God hath not appointed us*] As he hath all drunken beasts, 1 Cor. 6. 10. Yea all those dry drunkards, Isa. 28. 1. that will not awake (though never so much warned) out of the snare of the devil, &c. 2 Tim. 3. 25.

Verse 10. *Whether we wake or sleep*] That is, live or die, our

souls cannot miscarry : because Christ will have out the full price of his sons death. See *Rom. 14. 8.* with the Note there.

Verse 11. *Comfort your selves together*] This he subjoyns as a singular help to the practise of the former points of duty. Sociall charity whets on to love and good works, as iron whets iron, as one billet kindleth another, &c.

Verse 12. *And we beseech you, brethren*] Doe not so exhort and edifie one another, as to think that now the publike Ministry is no further usefull or needfull. Let your Pastours have all due respect, be your gifts never so eminent.

Verse 13. *Very highly*] Gr. *More then exceedingly* : Turks and Papists shall else condemn us, who honour every hedge-priest of theirs, and have them in singular esteem, above their merits. The Grecians gave great respect to their Philosophers above their Oratours, because these taught them how to speak, but those how to live well.

For their Works sake] Which is high and honourable, divine and heavenly, a worthy work, *1 Tim. 3. 1.* Such as both in the preparation to it, and execution of it draweth them to God, keepeth them with God, and to be ever mindefull of God, and no lesse active for God, *Ephes 4. 12.* by gathering together the saints, and building up the body of Christ.

And be at peace among your selves] So shall your Pastour have the better life, and follow his work with more content & comfort.

Verse 14. *Warn them that are unruly*] Cry *Cave miser*, stop them in their cursed carier, tell them that hell gapes for them, and is but a little afore them : snatch them out of the fire, saving them with fear, *Iude v. 3.*

Comfort the feeble-minded] The *dispirited*, faint-hearted, sick and sinking under the sense of sin and fear of wrath. A Christian should have feeding lips, and a healing tongue. The contrary whereunto is deeply detested, *Ezek. 34. 4.*

Support the Weak] Set to your shoulder and shore them up. Deal not as the herd of Deer do with the wounded Deer, forsake and push it away from them.

Verse 15. *See that none render*] Nothing is so naturall to us ; and *Aristotle* commends revenge as a piece of *manhood*, when indeed it is *doghood* rather. Excellently *Lactantius*, *Non est minus malireferre injuriam, quam inferre*. It is as bad to recompence wrong as to do wrong. See the Notes on *Mat. 5. 44* & *Rom. 12. 17.*

But

Socij cunctarum
Apud Græcos
majori in honore
habebantur
Philosophi
quam oratores.
Athenis recte
vivendi, &c.
Laudentur.

Ar. 1. 2. 3.

But ever follow that which is good] Not to doe good, is to doe evil, not to save a man, when we can, is to destroy him, *Mar. 3. 4.* See the Note there.

Verse 16. Rejoyce evermore] A duty much pressed in both testaments, but little practised by many of Gods *whinnels*, who are ever puling and putting finger in the eye, through one discontent or another. The wicked may not rejoyce, *Hof. 9. 1.* the Saints must, *Psal. 32. 11.* and *33. 1.* and that continually, striving to an habituall chearfulnesse, which is when faith heals the conscience, and grace husheth the affections, and composeth all within ; what should ail such a man, not to be perpetuall merry ?

Verse 17. Pray without ceasing] While praier standeth still, the trade of godlinesse standeth still. All good comes into the soul by this door, all true treasure by this merchants-ship. *Paul* be-ginneth, continueth and concludeth his Epistles with praier. *Nehemiah* sends up ejaculations ever and anon. Of *Carolus Magnus* it was spoken, *Carolus plus cum Deo quam cum hominibus loquitur*, that he spake more with God then with men. Our hearts should be evermore in a praying temper : and our set times of praier should not be neglected, though we be not alwaies alike prepared or disposed thereunto. Disuse breeds lothnesse to doe it another time.

Verse 18. In every thing give thanks] If God give prosperi-ty, praise him, and it shall be encreased, saith *Augustine*. If ad-versity, praise him, and it shall be removed, or at least sanctified. *Iob* blessed God as well for taking as giving, *Iob 1.* He knew that God afflicted him, *Non ad exitium, sed ad exercitium*, to refine him, not to ruine him. But this is *Christianorum propria virtus*, saith *Hierome*, a practice proper to Christians, to be heartily thankfull for crosses. *Basil* spends all his Sermon upon this Text, in this theme. Every bird can sing in a Summers-day, and it is easie to swim in a warm bath : but in deep affliction to cover Gods altar not with our tears, as *Mal. 2. 13.* but with the calves of our lips, *Hof. 14. 2.* this none can doe but the truly religious.

Verse 19. Quench not the spirit] In his motions or graces. See he Canon for the fire on the altar, and observe it, *Lev. 6. 12, 13.* Confesse here as *Hezekiah* did, *2 Chron. 29. 6, 7.* And take the Apostles counsel, *2 Tim. 1. 6.* Stir up this fire on the hearth of our hearts : let the Priests lips blow it up into a flame, despise not proph-ecying, &c. It may be quenched either by the with-drawing of

fuell (neglect of ordinances) or by casting on water (falling into foul courtes.)

Verse 10. *Despise not*] i. e. Highly honour, and preciouslly esteem, as an honourary given by Christ to his Church at his wonderfull ascension, *Pf. 51. 17. Eph. 4. 8, 11.*

Prophecying] That is preaching, *1 Cor. 14. 3.* so called, because they took their texts out of some of the Prophets.

Verse 21. *Prove all things*] Take nothing that you hear upon trust, but bring all to the Test, *Isa. 8. 20. To the law, i. e. the old Testament, and to the testimony, i. e. the new, which is by S. Iohn* often called the *Testimony*.

Holdfast that which is good] Orthodox, currant, agreeable to, and approvable by the Scriptures : especially that which God hath made good and sweet to your own souls. Hold fast that thou hast, &c. Hast thou found honey ? eat it, *Prov. 25. 16.* Go on to heaven eating of it, as *Samson* did of his honey-comb.

Verse 22. *Abstain from all, &c.*] Whatsoever is heterodox, unsound and unfavoury, shun it as you would do a serpent in your way, or poison in your meats. *Theodosius* tare the *Arrians* arguments presented to him in writing, because he found them repugnant to the Scriptures. And *Augustine* retracteth even ironies onlly, because they had the appearance of lying. God commanded the Jews to abstain from swines flesh ; they would not so much as name it, but in their common talk would call a sow, *dabbar, A-char*, another thing.

Verse 23. *That your whole spirit, soul, body.*] The Temple consisted of three parts, so doth man ; the body is as the outer court, the soul as the holy place, the Spirit as the most holy. So the world is three stories high, the earth, the visible heaven, and the third heaven.

Verse 24. *Faithfull is he, &c.*] Praier must be founded upon the faithfulness of God in fulfilling his promises. Hereby faith will be strengthened, and affection excited. Praier is a putting the promises in suit.

Verse 25. *Brethren, pray for us*] The best may need the praiers of the meanest. God will have us beholden herein one to another, *1 Cor. 12. 21, 22.* How earnest is that great Apostle in begging praiers, *Rom. 15. 30.* Pray for me, I say, Pray for me, I say (quoth father *Latimer*) for I am sometimes to fearfull that I could creep into a moule-hole, sometimes God doth visit me again with his comfort, &c.

Verse 26.

Νηστειαν καὶ μετ' αὐτῆς
ἐπιχρᾶται.
Epicharm.

Ἐκείνο τὸ σῆμα.

Alt. and Mon.
fol 1565.

Verse 26. *With an holy kisse*] Our very civilities should favour of sanctity, and our common conversation relish of religion, *Zech. 14. 20, 21.*

Verse 27. *That this Epistle be read*] It is a matter of greatest necessity, and importance that the holy Scriptures be daily and duly read by all. A sad complaint it is, which reverend *Moulin* makes of his Countrey-men the French Protestants; *Whiles they burned us, saith he, for reading the Scriptures, we burnt with zeal to be reading of them; now with our liberty is bred our negligence and desileem of Gods word.* And that needs with us at this day? Our Ancestours in *Mon. S.* time would sit up all night in reading and hearing, and were at great charges. Some gave five marks for a Bible, that we may have for five shillings, &c.

Moulin's Theol. philm, p. 278.

Ab. and Mon. fol. 750.

Verse 28. *Amen*] *Amen* is, 1. Assenting. 2. Assevering. 3. Assuring.

V 3

A



A
COMMENTARY
OR
EXPOSITION
Vpon the second Epistle of S. Paul to
the THESSALONIANS.

CHAP. I.

Verse 1. *In God our Father, and the Lord &c.*]



S God is in his people of a truth, *1 Cor. 14. 25.* So are they in God: and as Christ is at Gods right-hand, so is the Church at Christs right-hand, *Psalme 45. 9.* Yea they are in him, and part of him, &c.

Verse 2. *Grace be to you, &c.*] See the Note on *1 Cor. 1. 2.*

And the Lord Iesus Christ] Who is both the fountain, *Ioh. 1. 16.* and the conduit, *Ioh. 1. 17.* For of his fulnesse we have all received grace for grace. *Grace*, that is, Gods favour and reconciliation: *For grace*, that is, for the favour and love, that God the Father bare unto his son, *Eph. 1. 6.*

Verse 3. *We are bound to thank God*] Duty is a debt, and a good heart is not well till it have discharged it. As he that hath
somewhat

somewhat lying on his stomach cannot be at ease till he hath got it up: so neither must we, till disburdened in sounding forth Gods praises for the good he hath bestowed on us, or on others for our use. This, saith Luther, is *sancta crapula*: And it can be no hurt to have our hearts thus over-charg'd.

Verse 4. *For your patience and faith*] Faith patienteth the heart, by putting the head into heaven afore-hand, and giving a man a glimpse of future glory. Faith drinks to a suffering Saint in a cup of *Nepenthes*, and saith, *Be of good courage, and of good carriage under the Crosse. Flebile principium melior fortuna sequetur.* The right-hand of the Lord can mend all.

Verse 5. *Which is a manifest token*] The Saints sufferings here are an ocular demonstration of a future judgement, wherein all their wrongs shall be righted, all their labour of love recompensed. This held *Jobs* head above water, when else he had been overwhelmed with the floods of affliction, *Job 19. 25.* So *Dan. 12. 1, 2.* Though things be otherwise darkly delivered, yet when the Jews were to lose land and life, then plainly the generall judgement is mentioned. So *Heb. 11. 35.*

*Essey, 2a.
Indignatio.*

Verse 6. *To recompense tribulation*] To trouble these troublers of *Israel*, and that thorowout all eternity, because they would be alwaies troubling Gods people if they might: as it is said of the Scorpion, that there is not one minute, wherein it doth not put forth the sting.

Plin.

Verse 7. *Rest with us*] As *Noahs* Ark, after much tossing, rested upon the mountains of *Ararat*: as the Ark of the Covenant formerly transportative, was at length settled in *Solomons* Temple. The word here used properly signifieth remission and relaxation from hard labour, *Apoc. 14. 13.* they rest from their labours. And as the sleep of a labouring man is sweet: so here.

Arrov.

With his mighty angels] O what a glorious day must that needs be, when so many glorious Sons shall shine at once: The Lord Christ out-shining them all, *Vult inter stellas luna minores!*

Verse 8. *In flaming fire*] Naturall fire, *1 Pet. 3. 6. 7.* whereby the elements shall melt like scalding lead upon the wicked, whiles they give account with all the world on a flaming fire about their ears. Of this last dreadfull fire the very Heathen had some blinde notions. *Esse quoq; in satis meminit, &c. Lucretius* and *Tully* say somewhat to it, but little to the purpose.

*Ovid Metam.
lib. 1.
Denat decr.*

And that abeyant the Gospel] This is the grand sin of this age, *Jeh. 3. 19.* No sin will gripe so in hell as this. This will be a bodkin at the heart one day, I might have been delivered, but I have wilfully cut the throat of my poor soul by refusing those rich offers of mercy made me in the Gospel.

Verse 9. Who shall be punished] Here's the pain of sense, eternity of extremity.

From the presence] Here's the pain of losse, which is, of the two, the greater.

And from the glory of his power] God will set himself to inflict upon the damned such a measure of misery, as his power can extend unto.

Verse 10. To be glorified] This is the chief end of his coming, like as he reprobatech some, that his mercy in electing others may the more appear.

To be admired] When they shall be seen to shine as the firmament, nay, as the stars, *Dan. 12. 3.* nay as the Sun, *Mat. 13. 43.* nay as Christ himself, that Sun of righteousness, to the great admiration of all men.

Verse 11. The work of faith with power] Without which power neither the goodness of God, nor the good pleasure of his goodness, that is his decree of glorifying us, nor the work of faith could be effected.

Verse 12 That the name of our Lord] It is much for the honour of the Saints that Christ shall account himself glorified in their glory. Neither is it for their honour only, but for their advantage: for this glory of Christ shall redound unto them: therefore it is added by the Apostle, *And ye in him.*

CHAP. II.

Verse 1. Now we beseech you, brethren]

CHRIST's spokesmen must be fair spoken, so wooing for him, that they may win upon mens hearts; leading by the hand those that are willing, and drawing after a sort those that are lesse willing, that they may present them as a chaste virgin to Christ, *2 Cor. 11. 2.*

By the coming of our Lord] He draweth an argument from the matter under hand, wherewith their hearts were now heat-

ed afore-hand. It must be an elaborate speech that shall work upon the heart.

And by our gashing together unto him] In that last and great day, when all the Eagles shall be gathered to that once dead, but now all-quickning carcase: when the sign of the son of man shall be lifted up as an Ensign, and all the Saints shall repair to it, as the souldiers do to their colours. Mt 24 28.
Ephes. 1. 10.

Verse 2. That ye be not soon shaken] As sea-men are tossed by a tempest, and even brought to their wits ends, *Psal.* 107. 27. That ye be not shaken out of your wits, and put beside your selves; so the words may be rendered. And indeed errors and heresies, *sanam tollunt de cardine mentem.* Σαλευθῆναι, α
ποαινε οὐλῶ,
[a um.

Or be troubled] Or, terrified, as with a sudden habbub, alarm, tumult. Θεσιδῆναι.

Neither by spirit] Pretended revelations, such as was that whereby the old impostour coufened that young Prophet into a lions mouth.

Nor by word] Traditions, unwritten verities, &c.

Nor by letter] Counterfeited, supposititious, spurious, such as were those Gospels that went under the names of S. Thomas, S. Bartholomew, &c. Or by wresting and writhing that passage of his former letter, 1 *Thess.* 4. 17. to another meaning then ever the Apostle intended it. So S. Austin was served, and he foresaw it: I believe, saith he, that some of my readers will imagine *me sensisse quod non sensi, aut non sensisse quod sensi*, that I was in many things of another minde, then ever I was indeed. And it fell out accordingly. For as *Baronius* witnesseth, after S. Austins death there arose up divers, *Qui ex ejus scriptis male percepti complures invexerunt errores*, who by mistaking of what he had written, brought in many pernicious errors and vouched him for their authour.

*Aug lib 1 de
Trin c. 3.*

*Baron. Annal.
Tom. 6.*

As that the day of Christ] Peters scoffers asked, *Where is the promise of his coming?* As if Christ would never come. These were afraid he would come too soon, and take them with their task undone. The devil usually tempteth by extremes, as he did our Saviour, *Mat.* 4. and as he did Mr Knox upon his death-bed, first to despair, by setting his sins before him, and then to presumption, by reminding him of his reformatiōns.

Verse 3. Except there come a falling] Gr. *An apostasie*, viz. of people from the truth, when the whole world went a wondering, and Αποστασία

and a wandering after the beast, *Revel. 13. 3.* To the fathers these prophecies of Antichrist were riddles. The prophecy is sealed to the end, *Dan. 12.* till unsealed by event. *Austin* saith ingenuously he understood not this text. And herein he did better then thole other of the Latine Fathers that interpreted it of the falling away of sundry Nations from the Roman Empire.

Lips. *Ant. le 7.*

And that man of sin] That breathing devil, so portentously, so peccably vicious, *De ejus nomen non hominis, sed viri esse videtur* (as *Lipsius* saith of one *Tubulus* a Roman *Prætor*) that sin it self can hardly be more sinful.

Onuph. *in vita*

The sonne of perdition] Destined to destruction, even to be cast alive into the lake of fire burning with brimstone, *Revel. 19. 20.* Well might Pope *Marcellus* the second strike his hand upon the table, and say, *Non video quomodo qui locum hunc altissimum tenent, salvari possunt.* I see not how any Pope can be saved. When I was first in orders (saith Pope *Pius Quintus*) I had some good hopes of salvation; When I was made a Cardinal, I doubted; but now that I am Pope, I do almost despair.

Corneil. *Epist. ad La-
pide in Nam
11. 11.*

Armen. Ep. 3.

Verse 4, *Who opposeth himself*] Who standeth in full opposition to Christ, as a counter-Christ. The enemy and adversary is this wicked *Haman*, *Eckh. 7. 6.* so this man of sinne, that Antichrist of *Rome*. When the Pope sets forth any buls; commonly he thus concludes, *Non obstantibus constitutionibus Apostolicis, ceterisque contrariis quibuscunque.* The constitutions and ordinances of the Apostles, and all things else to the contrary notwithstanding. The Popes interpretation of Scripture, though it never so much crosse the text, yet it is to be esteemed the very Word of God, saith *Hosius*.

*Tamen est ipsi
finem Dei ver-
bum.*

Quint. 1. 2. c. 2

And exalteth himself] *Perfice frontem* (saith *Calvus* to *Varinius*) & digniorem se dic qui *Prætor fieres quam Catonem.* Pope *Boniface 3.* set a good face upon it, and arrogated the title of Universall Bishop. The ancient Romans painted pride with three crowns on her head. On the first was intitled *Transcendo*, on the second, *Non ob-dio*, on the third, *Perturbo*. The modern Romans see all this daily acted by their Bishop.

Above all that is called god] In the year 1540. Pope *Paul* the third suffered himself to be thus blasphemously flattered, *Paulo tertio optimo maximo in terris Deo.* In the year 1610. books were printed at *Bononi* and at *Naples*, with this inscription, *Paulo V. vice-deo, Christiana reipublica Monarcha invictissimo, Pontificia*

Pontificia omnipotentia conservatori acerrimo. To Paul the first vice-god, most invincible Monarch of Christendome, most stout Defender of the papall omnipotency. The Pope can do all that Christ can do, and is more then God, saith *Hostiensis* the Canonist, and after him *Zabarell*: Of wrong he can make right, of vice vertue, of nothing something, saith *Bellarmino*. He is lifted above the angels, so that he can excommunicate them: he can dispense against not only the law of nature, but against all the Evangelists, Prophets, and Apostles, saith Pope *Iohn 23. in extrav* one of his parasites clawed him thus,

Oraculis vocis mundi moderaris habenas:

Et meritis in terris deceris esse Deus.

Or that is worshipped] Or, *That is August*, above Princes and potentates. He is cried up for *Lord of Lords and King of Kings*, one that hath both the swords throughout the world, and an unlimited Empire over all reasonable creatures, *Dulcia adorandum*, &c. How he trod upon the Emperour of Germany, and how he lashed *Henry 2. of England*, and *Henry 4. of France* till the blood followed, is better known, then that I need here to relate. *Sed ex toto Evangelij jubare sagaciores (ut spero) principes ad natum Romani Orbis non solvent subligacula*, saith one.

Verse 5. Remember ye not] Satan usually hides from us that which should help us. But as the soul should be as it were an holy Ark: so should the memory be as the pot of Manna, preserving holy truths for constant use.

Verse 6. What with holdeth, &c.] viz. The Roman Empire, which had its rise, reign and ruine, whereupon the Papedom was founded, and grew to that excessive greatnesse, that it laboured with nothing more then with the weightinesse of it self.

Verse 7. Doth already work] In those ancient Apostates and Antichrists *S. Iohn* complaineth of. *Tertullian* condemneth the Bishops spouting ambition in these words, I hear that there is a peremptory edict set forth alate. *Pontifex scilicet maximus, Episcopus Episcoporum dicit*, &c. Thus saith the chief-Priest, the Bishop of Bishops, &c. *Odiosum illius Ecclesie*, saith *Basil*, I hate the pride of that Western Church. *Ammianus Marcellinus* (a Heathen Historian) sharply taxeth the Roman Bishops of his time for their pride and prodigality. How fitly did *Gregory*

Cap. 4.

Lib. 4. de Papi-
stij Rom.

οὐρανίου.

This he called,
ὁ πᾶν Δουλεύ.

Vedicatis infi-
dentes circum-
spicite vestiri,
epulas curantes
profuso, &c.

the

the great oppose *Iohn* of *Constantinople* for affecting the title of Universal Bishop? And yet how basely did the same *Gregory* colloque with *Phocas* the Emperour, that himself might be so stiled. This *Phocas*, a wilde, drunken, bloody, adulterous tyrant, advanced the Bishop of *Rome* (*Gregories* successeur) to the primacy, and was therefore slaughtered by *Heraclius*, who cut off his wicked hands and feet, and then his genitals by piece-meal.

Zonaras.

Untill he be taken out of the way] That is, The Roman Emperour have removed his seat to *Constantinople*, that *Rome* may become the nest of Antichrist. *Ioannes de Columna* writeth, That *Otho* Emperour of *Germany* thought to have seated himself at *Rome* (as former Emperours had done) and began to build him there a stately palace. But at the earnest importunity of the Romans he gave over that design. The like had been attempted 300. years before by *Constans* nephew to *Heraclius*, but could never be effected. This was by a singular providence of God (saith *Genebrard*, a Popish Chronologer) that the kingdome of the Church prophesied of by *Daniel* might have it's seat at *Rome*. If he had said, that the kingdom of Antichrist, prophesied of by *S. Paul* and *S. Iohn* might have it's seat in that City seated upon seven hils, he had said the very truth, he had hit the nail on the head.

In mari. bistor.

Theophanes.
Zonaras.
Ciclianus.
Genebr. Chron.

Apoc. 17.

Verse 8. *And then shall that Wicked*] Gr. *That Lawlesse, yokelesse, masterlesse monster*, to whom in the Council of *Lateran* 1516. (one year only before *Luther* stood up to reform) there was granted plenary power over the whole Church; which was never settled upon him in any former Council. Pope *Nicolas* the first said, That he was above law, because *Constantine* had stiled the Pope God. But the very glosse derides him for this inference.

Dist. 96.

Lib 3 de Papa
Rom cap. 21.

With the spirit of his mouth] i. e. With the evidence of his word in the mouths of his faithfull Ministers. *Vide catalogum Testium veritatis.* *Bellarmino* confesseth to his great grief, that ever since the *Lutherans* have declared the Pope to be Antichrist, his kingdom hath not only not increased, but every day more and more decreased and decayed.

With the brightnesse of his coming] At the last day. The holy City shall they tread under foot forty and two moneths, *Rev. 11. 2.* that is (as some compute it) till the year of grace, 1866. But that's but a conjecture.

Verse 9.

Verse 9. *After the Working of Satan*] Who (as Gods ape) works effectually in his, and by his agents upon others. By corrupt teachers Satan catcheth men, as a cunning fisher by one fish catcheth another, that he may feed upon both.

And lying wonders] The devil is ashamed (saith the Jesuite Gretser) to confirm *Luthers* doctrine by miracles. But he that now requireth miracles to make him to believe, is himself a great miracle, saith *Austin*.

Verse 10. *And wish all deceivablenesse*] Popery is nothing else but a great lie, a grand imposture, a *sarrago* of falsities and heresies. It is not without cause, that the Centurists say, That all the old heretikes fled, and hid themselves in the Popish Clergy.

Cent. 10. sap. 11

Because they received not the love] This is the great Gospel-sin, punished by God with strong delusions, vile affections, just damnation.

Verse 11. *Strong delusion*] Gr. *The efficacy of error*. As in those at *Genoa* that shew the Asses tail, whereupon our Saviour rode, for an holy relique, and perform divine worship to it. And in those that wear out the marble crosses graven in the pavements of their Churches, with their often kissing them. The crucifix which is in the City of *Burgus*, the Priests shew to great personages, as if it were Christ himself: telling them that his hair and nails do grow miraculously, which they cut and pare monethly, and give to Noble-men, as holy reliques. The Jesuites confesse, that the legend of miracles of their Saints is, for most part false; but it was made for good intention: and herein, that it is lawfull and meritorious to lie, and write such things, to the end the common people might with greater zeal serve God and his Saints: and especially to draw the women to good order, being by nature facile and credulous, addicted to novelties and miracles.

Wolph, mem. lect.

Spec. Europ.

Spanish pilgr.

Verse 12. *That they all might be damned*] Heresie is the leprosie in the head, which is utterly incurable, and destroies the soul. See *Rev. 19. 21*.

Levit. 13. 29

Had pleasure in unrighteousnesse] These are delivered up to that dead and dedolent disposition, *Ephes. 4. 19*. loosing at length all passive power also of awakening out of the snare of the devil, who taketh them alive at his pleasure, 2 *Timothy 2. ult.*

Verse 13.

Verse 13. *But we are bound, &c.*] Left they should be discouraged with the former discourse, the Apostle tels them that being elect they cannot be finally deceived. So the Authour to the Hebrews, *Chap. 6. 9. Zuinglius*, after that he had terrified the wicked, was wont to come in with *Bone vir, hoc nihil ad te*. This is nothing to thee, thou faithfull Christian. We cannot beat the dogs, but the children will cry, and must therefore be stilled and cheared up.

And belief of the truth] That is, of Christ the object, in the glasse of the Gospel.

Verse 14. *To the obtaining of the glory*] This is the end of faith, as faith is of effectually calling.

Verse 15. *Stand fast*] Though never so many fall from the faith. Falling stars were never but Meteors.

Hold the traditions] Hold fast by these, that ye may stand the faster.

Verse 16. *And good hope*] The fruit of everlasting consolation, *Rom. 15. 4*. And well called *good*, because it hath for it's object the greatest good, and that which is of greatest certainty, *Heb. 11. 1*.

Verse 17. *Stablish you*] Taking you by the hand, and laying hold on you, like as ye lay hold upon his Word, *verse 15*.

CHAP. III.

Verse 1. *Finally, Brethren, &c.*]

Quod superest : That which yet remains, brethren. Ministers have never done, but have somewhat more to say (*Redis labor actus in orbem*) when they have said their utmost.

Pray for us] As he had done for them, *Chap. 2. 16, 17*. See the like, *1 Thess. 5. 23, 25*. with the Notes. O pray (said a dying Dutch Divine) that God would preserve the Gospel: *Pontifex enim Romæ & Concilium Tridentinum mira moluntur* : For the Pope and his Trent conventicle are plotting strange businesses.

May have free course] Gr. *May run its race*, as the Sun doth, *Psal. 19*. *Eusebius* saith that the Gospel spread at first through the world, like a Sun-beam.

And

τὸ λοιπὸν.

πρὸς ὑμᾶς.
Μισθ. 1. 2. 6. 3.

And be glorified] As it was *Act. 13. 48.* The word never worketh, till it be received with admiration.

Verse 2. *From unreasonable*] Men compact of meer incon- *Animus.*
gruities, tolerating in opinion, speeches, actions, all.

For all men have not faith] And are therefore unreasonable: nothing is more irrational than irreligion. An unbeliever is no better (but in some respects worse) than a beast: *A brutish person skilfull to destroy, Ezek. 21. 31.*

Verse 3. *But God is faithful*] Though men be faithlesse: and though they be evil, as *vers. 2.* yet he shall keep you from evil, from whatsoever adverse power either of men or devils. Thus the Saints may finde and fetch comfort from God under whatsoever disasters. They go alwaies under a double guard, the peace of God within them, *Phil. 4. 7.* and the power of God without them, *1 Pet. 1. 5.* How then can they possibly miscarry? *Propos. Proposicion.*

Verse 4. *That ye both do, and will do*] *Qui monet ut facias quod jam facis, ille monendo laudat, &c.* Here the Apostle, Orator-like, entereth their bosoms: and by praising their present obedience, artificially wresteth from them a redoubled diligence. *Virtus laudata crescit.* Thus being crafty he catcheth them with guile, as he did those *Corinthians, 2 ep. 13. 16.* It must be an elaborate discourse that shall work upon the heart.

Verse 5. *And the Lord direct*] Or rectifie your crooked hearts, and distorted affections, that stand a-crosse to all good, till God set them to rights. Mens persuasions are but as a key to a lock, that's out of order, unlesse God cooperate. *κατασκευα.*

Verse 6. *Now we command you*] To shew how hardly we are divided from evil company, as loth to depart as *Lots* wife out of *Sodome, Vel ut canis famelicus ab uncto corio.*

That ye withdraw your selves] That ye shun them as studiously as the sea man doth a rock or shelf. *secedas. Nautarum proprium.*

Verse 7. *For your selves know*] You idle addle-heads, *vers. 11.* For to these he here directs his speech, that by doing nothing had learned at length to do naughtily. *Nihil agenda male agere discimus.*

We behaved not our selves disorderly] Gr. *We brake not our ranks, as unruly soldiers.* *ἡμεῖς οὐκ ἠταράξαμεν τὰς τάξεις.*

Verse 8. *Any mans bread for nought*] But earnd it before we eat it. Bread should not be eaten, till it be eat in a mans hand, or head.

Verse 9. *Not because we have not power*] *Posse & nolle nobile* *Christ.*
est. See the Notes on *1 Cor. 9. 4. 6, 7, 11, &c.*

But to make our selves an example] Those therefore that have enough to live on, must yet be doing something whereby the world may be the better : and not think to come hither merely as rats and mice, only to devour victuals, and to run squeaking up and down. These are Cyphers, or rather excrements in humane society. By the law of Mahomet, the great Turk himself is bound to exercise some manuell trade or occupation (for none must be idle) as *Solyman* the Magnificent, that so threatned *Vienna*, his trade was making of arrow-heads, *Achmat* the last horn-rings for Archers.

Peacbam.

Verse 10. That if any would not work] In the sweat of thy nose shalt thou eat thy bread, was the old sanction : Yea Paradise, that was mans store-house, was also his work-house. They bury themselves alive, that, as body-lice, live on other mens labours : and it is a sin to succour them. *Seneca* professed, That he had rather be sick in his bed then out of imploiment.

Gen. 3.

Verse 11. Working not at all] But making religion a mask for idleness : whose whole life is to eat, and drink, and sleep, and sport, and sit, and talk, and laugh themselves fat. These are an odious sort of Christians ; a kinde of vagrant people, that having little to do, are set a work by the devil : for idleness is the hour of temptation. Standing pools are full of vermine. *Behemoth* lieth in the fens, *Job* 40. 21.

Verse 12. That with quietnesse] Being no medler in other mens matters, but minding his own. *Res tuas age*. The pragmaticall person is an odious person, and the place where he lives longs for a vomit to spue him out. See the Note on *1 Thess.* 4. 11.

Verse 13. Be not weary in well-doing] No, not to those disorderly (and therefore lesse worthy) walkers, if in extreme necessity, or if thereby ye may win them from the error of their way. As if any prove refractory and irreformable.

Note that man] Or, Notice him, as infamous : brand him, beware of him ; let him see a strangeness in you toward him.

μη μνησθῆναι.

*iva ἐσχημῶν.
Ut querat ubi
se possit pro pu-
dore occultare.
Cameron,*

That he may be ashamed] Gr. *That he may turn into himself*, or turn short again upon himself : recognize his disorders, and return to a better course. The repenting Prodigall is said to come to himself, *Luk.* 15. 17. and those relenting *Israelites* to bethink themselves, or to bring back to their hearts, *1 King.* 8. 47.

Verse 15. Yet count him not, &c.] If there be but aliquid Christi, any thing of Christ to be discerned in him.

But admonish him as a brother] Conscience is a nice and fullen dame, man a crossie, crabbed creature, and will hardly be wrought upon by a Stoicall sownesse, or an imperious boisterousnesse: but must be gently handled, and fairly admonished. Gentle showrs comfort the earth, when dashing storms drown the seed.

Verse 16. *Now the Lord, &c.*] He begins, continues and concludes with fervent praier. All our Sacrifices should be salted with this salt, perfumed with this incense of praier *Colos. 3. 17.*

The Lord be With you all] Thus he poureth out his affection, by prayer upon prayet for them. A sweet closing up !

Verse 17, 18. *So I write, The grace, &c.*] This is that Saint Paul would have every of his Ep stles stamped with his own hand, viz. praier for all his people.

X

A



A
COMMENTARY
OR
EXPOSITION
Vpon the first Epistle of S. Paul to
TIMOTHY.

CHAP. I.

Verse 1. By the commandment of God]



AR. 4. in Veri.

Or how should he have preached except he had been sent? This he mentioneth, *Rom. 10. 15.* as a thing impossible.

Of God our Saviour] So the Father also is here called. *Hoc autem quantum est?* (saith Tully) *Is nimirum Soter est, qui salutem dedit.*

The Greek word here used is so emphaticall, that other tongues can hardly expresse it.

Our hope] So Christ is called, because the perfection of our life is hid with Christ in God. Something we have in possession, but more in reversion.

Verse 2. *Mine own sonne*] This the Apostle speaketh *ἀπὸ τῆς αὐτοῦ φιλοστοργίας*, *Out of deep affection*, as *Chrysostome* observeth.

Grace

Grace, mercy and peace] Not only *Grace and peace*, as to others. When we pray for Ministers, we must be more then ordinarily earnest for them with God.

Verse 3. *That they teach no other doctrine*] Either for matter or manner, for substance or circumstance. What hideous heresies are now adays broached and preached amongst us in City and Countrey. See Mr Edwards his *Gangrena*, the first and second part.

Verse 4. *Endlesse Genealogies*] It is but laborious losse of time to search into those things, whereof we can neither have proof nor profit: the gains will not pay for the pains, the task is not worthy the toil.

Verse 5. *Now the end of the commandment*] Or, of the charge; to wit, of that charge to teach no other doctrine, &c. v. 3, 4. As if the Apostle had said, This is that that a teacher should aim at, to beget such a love in his hearers hearts, as may speak them true believers, and good livers. *Boni Catholici sunt* (saith *Augustine*) *qui & fide integrum sequuntur, & bonos mores*. Those are good Catholics that believe well, live well.

Verse 6. *Some having swerved*] Having missed the mark, as unskilfull shooters, being *heavenly-wide*, as St Philip Sidney englissheth that Proverb, *Toto errant caelo*. *discrepantissimi*

Verse 7. *Understanding neither what*] *Non curo istos*, saith *Augustine*, *qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt*. I passe not for the censures of such, as dare to reprehend what they do not comprehend. Aug contra Fault.

Verse 8. *If a man use it lawfully*] For discovery of sinne, for manuduction to Christ, and for a rule of life. *Lex, lex*, Prov. 6. 23. *Xenophon* telleth us, That this was the drift of the Persian laws, to keep men from acting, yea from coveting any thing evil or idle. *Cyropæd. l. 1.*

Verse 9. *Is not made for a righteous*] For he is freed by Christ from the coercion, malediction and irritation of the law.

But for the lawlesse, &c.] Those masterlesse monsters, that send messages after Christ, saying, *We will not have this man to reign over us. But shall they thus escape by iniquity? In thine anger thou wilt cast down these people, o God*, Psal. 56. 7. *Aut sciendum, aut patiendum*. They that will not bend shall break: They that will not be Christs subjects, shall be his foot-stool: his

arrows are sharp in the hearts of the Kings enemies, whereby the people (that fall not down before him,) fall under him, *Psal. 45. 5.*

Verse 10. *For men-stealers*] That steal away other mens children: so those that steal other mens books and writings, and set them out in their own names as one dealt by *Diagoras*, who thereupon, out of discontent (because he that had done it was not presently stricken with a thunder-bolt) became an Atheist. So *Fabricius* stole *Tremellius* his Syriack translation, *Villavincencius* stole *Hyperius* his Treatise, *De ratione studij Theologici*, and *Possevinus* lately translated Dr *James* his *Cyprianus redivivus* into his *Apparatus Theologicus*, and made it his own doing. *Sic vos non vobis.*

Verse 11. *Of the blessed God*] Blessed in himself, and to be everlastingly blessed of all creatures. Hence he is called, *The blessed*, Mark 14. 61. And frequently in the Commentaries of the Hebrew-Doctours he is set forth by this title *Barnah hu*, *He that is blessed.*

Verse 12. *Who hath enabled me*] Christ sends none, but whom he gifts. *Asinos elegit Christus & idiotas, sed oculavit in prudentes, simulq; dona dedit & ministeria.*

Verse 13. *Who was before a blasphemer*] *Chrysostom* observes it of *Paul*, as his greatest honour, that although he had obtained pardon of God for his sins, yet he is not ashamed to reckon them up to the world. So *David* does penance in a white sheet, as it were, *Psal. 51.* titl. So *Augustine* writeth books of Confessions. And I was as obstinate a Papist, saith *Latimer*, as any was in *England*, and so servile an observer of the Popish decrees, that I thought I had never sufficiently mingled any massing-wine with water, and that I should never be damned, if I were once a professed Friar. Also when I should be made Bachelour of Divinity, my whole Oration went against *Philip Melancthon* and his opinions. And standing in the schools when Mr *Stafford* (a godly Orthodox Divine) read, *Latimer* bad the schollars not to hear him, exhorted the people not to believe him. And yet the said *Latimer* confessed himself, that he gave thanks to God that he asked him forgiveness before he departed.

Verse 14. *Was exceeding abundant*] Hath abounded to flowing over: as the sea doth above mole-hills. *I will scatter your sins as a mist*, saith God, *and they shall be cast into the midst of the sea.* Note those two Metaphors, and despair, if thou canst.

Verse 15.

Diod. Sic.

Act. and Mon.
1571.

Ibid. 14.

See, Latimer

Verse 15. *This is a faithfull saying*] Worthy to be credited and embraced, as it was by *Bilney* the Martyr, who by this promise was much comforted in a great conflict. So was *Ursine* by *Joh. 10. 29.* Another by *Isaiah 57. 15.* And another by *Isaiah 26. 3.* saying, That God had graciously made it fully good to his soul.

Of whom I am chief] *Primus, quo nullus prior*, as *Gerson* expounds it, *Imò quo nullus peior*, as *Augustine*, worse then the worst. The true Penitentiary doth not elevate but aggravate his sinnes against himself, is ever tull in the mouth this way, as *Dan 9 5.*

Verse 16. *Might shew forth*] By full demonstration and sufficient evidence, so that all might see and say, There is mercy with Christ that he may be feared, yea mercy rejoycing against judgement, that he may be everlastingly admired and adored.

For a patern to them, &c.] Therefore the Apostle was assured of remission in an ordinary way, and not by any speciall revelation.

Verse 17. *Now unto the King immortal*] *Paul* cannot mention the great work of our redemption without a thankfull acclamation. The *Grecians* being restored to liberty by the *Roman* Generall *Q. Flaminus*, he was entertained by them with such applauses and acclamations, whiles they roared out *Saviour, Saviour*, that the very birds that flew over them, astonished with the noise, fell to the ground. When *Hunniades* had overthrown *Misites*, the *Turks* General; at his return from the Camp, some called him the *Father*, some the *Defender* of his countrey; the souldiers, their *Invincible* Generall; the Captives, *Their Deliverer*; the women, *Their Protectour*, &c.

The only wife God] The temple of *Sophia* in *Constantinople* is now the *Turks* chief *Moschee*, and by them still called *Sophia*, because they hold, even as we do, that the wisdom of God is incomprehensible.

Verse 18. *Sonne Timothy*] This is *Timothies* task, whom the Apostle firstly calleth *Sonne*, according to the custome both of those and these times. *Patres eos dicimus qui nos catechesi instruerunt*, saith *Clement*. We call them fathers that instruct and catechize us.

Verse 19. *Holding faith and a good conscience*] A good conscience

science, saith one, is as it were a chest; wherein the doctrine of faith is to be kept safe, which will quickly be lost, if this chest be once broken: For God will give over to errors and heresies such as cast away conscience of walking after Gods Word. What a blinde buzzard then was that Popish Inquisitour, who said of the *Waldenses*, You may know the heretikes by their words and manners. *Sunt enim in moribus compositi & modesti: superbiam in vestibus non habent*, &c. They are neither immodest in their carriage, nor proud in their apparel, &c?

D Usber. de
Christi Eccles.
success &c.
m. s. v. l. 107.

Verse 20. *That they may learn*] *Ut castigati discant*: that being buffeted and bodily tormented by Satan, as *Act. 13. 2.* (for as yet there were no Christian Magistrates) they may learn,

Not to blaspheme] That is not to hold erroneously, and to live scandalously, to the reproach of the Gospel. Conferre, *Prov. 30. 9.*

CHAP. II.

Verse 1. *Supplications*]

OR, Deprecations endited by that Spirit of supplication, or of deprecation, as some render it, *Zech. 11. 10.*

μετρωται.

Praiers] Strictly taken for petitions or requests of good at Gods hands, which go commonly accompanied with vows of better obedience, as *Gen. 28. 21, 22. Psal. 51. 14.* Hence they have their name.

επιτιμωται.
εμπροσθεν.

Intercessions] *Interparlings with God*, either for our selves, (whilest we stand upon Interrogatories with him, *1 Pet. 3. 21.* as *Paul* doth, *Rom. 8. 33, 34* and expostulate as *David* often, but especially when Satan, sin, and conscience accuse us) or for others, whilest we complain to God against such as wrong them, and withall see our selves seriously to implore his aid for their relief and rescue.

For all men] i. e. For all sorts of men, as the word (*all*) is used, *Luk. 11. 42.*

Verse 2. *For Kings &c.*] Though persecutours, if they have not yet sinned against the holy Ghost, as *Julian* had. *Voluit scilicet Christus etiam aliquando Regiam in calum vehere*, saith *Luther* of *Elizabeth* Queen of *Denmark*, who lived and died in the truth of the Gospel. God hath his, even among great ones too.

Luth. in ep ad
Joh. Agric.

A quiet and peaceable life] *Quiet*, from inbred tumults and commotions : and *peaceable*, from forraign invasions, and incursions of the enemy. See Jer. 29. 7.

In all godliness and honesty] And not come to eat the bread of our souls with the perill of our lives, as they doe in divers places of this land at this day, *Det meliora Deus*. He will doe it.

Verse 3. *For this is good, &c.*] *viz.* This praying for all men. And should we not frame to that, that God accepts, without questioning or quarrelling ? Let us not dispute, but dispatch our masters will.

Verse 4. *Who will have all men, &c.*] God willet, to wit, with a will whereby he inviteth, and putteth no bar, not with a will whereby he effecteth it, taking away all impediments.

That all men] Not distributively taken, but collectively, as thrice in one verse, Col 1. 28.

Should be saved] *viz.* If they do what he commandeth : God doth not tie himself to cause them to do what he commandeth, that they may be saved.

And to come to the knowledge] The only way to salvation. Pray therefore that their eyes may be opened, Act. 26. 18.

Verse 5. *For there is one God*] *sc.* Both of Kings and Subjects, both of Heathens and Christians. Go boldly to him therefore, for your selves and others. *Have we not all one Father ?* Mal. 2. 10. *Art not thou our Father ?* Isa. 63. 16.

One Mediatour] Not of redemption only (as the Papists grant) but of intercession too. We need no other master of requests in heaven, but the man Christ Jesus, who being to near us in the matter of his incarnation, will never be strange to us in the businesse of intercession. But what horrible blasphemy is that of the Papists, who in their devotions say thus, *By the blood of Thomas Becket, which he did spend, Make us, Christ, to climb where Thomas did ascend* ! *All. and Mon. fol. 1453.*

Verse 6. *A ransom*] *Gr.* *A counterprice* : such as we could never have paid, but must have remained, and even rotted in prison, but for our All-sufficient surety and Saviour. *ANTI-DOT.*

Verse 7. *A teacher of the Gentiles*] His Epistles therefore should be highly prized by us Gentiles, and diligently studied. S. Peter admires them, 2 Pet. 3. 15. and commends them to the

Churches reading. And because there are some things in them hard to be understood, and easie to be wrested from their right meaning, *vers. 16.* it was therefore grave advice that one gives young Christians, that they should begin at the later end of Saint Pauls Epistles, which treateth of points of practice: Sith a corrupt life can never have a sound judgement.

Verse 8. Pray every where] Any place now (be it but a chimney) may make a goodly Oratory, *Joh. 4. 21.*

Lifting up holy hands] Better washed then *Pilates* were, rinsed in that blessed fountain of Christs blood, *Zech. 13. 1.* Else, God utterly abhors them, *Isa. 1. 15, 16.* The Priests had their laver to wash in, before they sacrificed. The Turks at this day before praier wash both face and hands, sometimes their head, and other parts of the body. But what saith S. *James*, chap. 4. 8. and the Prophet *Jeremy*, chap. 4. 14. The fountain of goodnes will not be laden at, with foul hearts and hands.

Without Wrath] Or, *Rancour*, Mat. 5. 24. God will not be served, till men be reconciled. When *Abram* and *Lot* were agreed, then God appeared.

Or doubting] *Heb. 11. 6. Jam. 1. 6.* without disceputation or reasoning with carnall reason.

Verse 9. In like manner also] Men have had their lessons, Now for women they are taught modesty in their attire (such as may neither argue wantonnes nor wastfulness) silence in the Church, subjection in the family.

Or costly aray] Which yet great ones may wear; but they may not buy it with extortion, and line it with pride: sith clothes are the ensignes of our shame, our fineness is our filthiness, and our neatness our nastiness. See *Isaiah 3.* where the Prophet inveighes, as if he had viewed the Ladies wardrobes in *Jerusalem*.

Verse 10. But which becometh] Our common conversation should be as becometh the Gospel of Christ: And it is a sure sign of a base minde, to think that one can make himself great with any thing that is lesse then himself; or that he can win more credit by his garments, then by his graces. The worst apparel, saith one, is natures garment, the best, but follies garnish.

Verse 11. Let the woman learn] Not teach, to wit, in the public assemblies, be she never so learned or godly. See the Note on *Rom. 16. 1.*

Verse 12.

Verse 12. *Not to usurp authority*] As they will easily do, if suffered to preach. Preachers are Rulers, Guides, Captains, Heb. 13. 7. 17. If the hen be suffered to crow once, &c. A prudent wife commands her husband by obeying him, as *Sarah*, *Livia*. Αυθενται,
To have what
she will.
Camden's Eliz.

But to be in silence] *Videor, taceo*, I see and say nothing, was Queen *Elizabeth's* Motto. Where should the tongue be but in the head?

Verse 13. *For Adam was first formed*] As the vessel is formed by the Potter out of the clay. See *Gen. 2. 7*. ἐπλάσθη.

Then Eve] For *Adam's* use and help : therefore she must not take upon her.

Verse 14. *And Adam was not deceived*] i. e. He was not deceived so much by his judgement (though also by that too) as by his affection to his wife; which at length blinded his judgement.

Being deceived was in the transgression] *Uxor mea tota in fermento est*, said he in *Plautus*. See my Notes on *Gen. 3. 6*.

Verse 15. *Saved in child-bearing*] Not by it, as by a cause; but notwithstanding the cross laid upon all child-bearing women, *Gen. 3. 16*. they shall have free entrance into heaven, if they continue in faith and charity, &c. Διὰ τοῦ τοῦ, ἢ
Rom. 11. 28.

CHAP. III.

Verse 1. *If a man desire*]

AS no woman, so neither may every man desire the office of a Minister, but such only as are gifted and fitted for such a service.

He desireth a good work] But a hard work. The Ministry is not an idle mans occupation, but a sore labour, *Onus ipsis etiam angelis tremendum*, saith *Chrysostome*, a burden too heavy for an Angels shoulders, a pains nothing short of that of a travelling woman, saith *Melancthon*, after *Paul*, *Gal. 4. 19*. There were that read this text thus, *Quicumq; desiderat Episcopatum bonum, opes desiderant*. But this was a foul mistake at best.

Verse 2. *A Bishop then must be blamelesse*] That is, Every faithfull Pastour must be such as against whom no just exception can be laid, no grosse fault objected. In voluntary failings and unavoidable

able infirmities have a pardon of course, both with God, and all good men.

The husband of one wife] *sc.* At once. The *Egyptian* Priests were forbidden also polygamy.

ὑπερβολῶς.
Homer.

Vigilant] Pale and wan with watching. ἡ καὶ παντοῦθεν αὐτὸν βελήροσεν αἰδώς. A publike person should not sleep a whole night together.

σώφρονα
κοτταύου.
Bene moratum.
Hieron ad Da-
m. sum.

Sober] That can contain his passions, and keep a mean.

Of good behaviour] *Compositus, modestus.* Neat and hand- some in his outward habit, venerable in all his behaviour.

Given to hospitality] *Quicquid habent Clerici, pauperum est:* The Ministers chest is the poor mans box.

Alt. and Mon.
fol. 1381.
Greg Pastor.

Apt to teach] Not able only, as Dr *Tailour* Martyr, who preached not only every Lords-day and holy-day, but whensoever else he could get the people together. *Prædicationis officium suscipit, quisquis ad sacerdotium accedit,* saith *Gregory.* He's no Minister that's no preacher.

παύσιμον.

Verse 3. Not given to wine] No Ale-stake, tavern-haunter, that sits close at it, till the wine inflame him.

No striker] Either with tongue or hand. Such as were *Timotheus Herulus*; anno 457. Pope *Julius 3.* who cast away his keyes, and girt on his sword. Bishop *Bonner*, who usually buffeted the poor Martyrs brought before him, pulling off their beards, &c.

Not greedy of filthy lucre] So as to get by unjust arts, and sinfull practices, as the Pope by allowing the Stews in *Rome*, and elsewhere. See *Fiscus Papalis* by *Crashaw.*

ἐπιεικής.

But patient] Easily parting with his own right for peace-sake, as *Abraham* did, as no covetous man will do.

No brawler] Or, Wrangler, quarrellsome, like a cock of the game, that is still bloody with the blood of others, and of himself.

ἀφιλάργυρον.

Not covetous] Not a lover of silver; and that (*Enclio*-like) sits abroad upon his heaps of evil gotten goods, and will part with nothing.

Verse 4. One that ruleth well] *μετρίως.* A good priest in his own family, which he daily perfumes with Evangelicall sacrifices, till his house, as the house of *David*, be as God, as the angel of the Lord before them, *Zach. 12.8.*

Having his children in subjection] Yet Pope *Pelagius* forbids

a Bishop to have either wife or children : whereof this wise reason is given, because children are *argumentum ambulans super terram*. A walking argument of their fathers incontinency. *Os durum* 1.

Verse 5. *For if a man know not how*] A very cogent argument from the lesse to the greater : used also by our Saviour, *Luk. 16. 11, 12.* *Eli* was justly taxed, and *Augustus* heavily upbraided with their domestick disorders, as therefore unfit for government.

Verse 6. *Not a novice*] Rude and proud, a young schollar or newly-converted : but well experimented, and sufficiently commended by men of worth. He that offered to run a race, was led about by the Crier, to see what any one present could object against him, ere he was suffered to run, as *Chrysostome* reporteth. So it should be here.

Verse 7. *A good report of them, &c.*] For a workman that needeth not to be ashamed : such a one as may muzzle the black mouth of any *Campion*, that shall say, as he doth of our Church, *Ministris eorum nihil vilius* : This is most true of Popish greasie hedge Priests. See the Note on v. 6.

Verse 8. *Not double-tongued*] That can turn their tales, and tune their fiddles to the base of the times, saying as the company saies, being as the planet *Mercury*, good in conjunction with good, and bad with bad.

Verse 9. *Holding the mystery*] See the Note on 1 *Timi* 1. 19.

Verse 10. *Being found blamelesse*] The world will look round about them, and expect (though unjustly) an Angelicall perfection.

Verse 11. *Must their wives be grave*] As themselves must *vers* 6. Gravity is such an *Elixir*, as by contaction (if there be any disposition of goodnesse in the same mettall) it will render it of the property. So that Deacons wives cannot be otherwise then grave and gracious, having such husbands as is above described.

Verse 12. *Husbands of one wife, &c.*] See the Notes on *Verse* 3. and 4.

Verse 13. *A good degree*] Or a fair step to a higher order, *i. e.* to a Bishopricke or Presbytership.

And great boldnesse in the faith] The peace of a good conscience,

Distinct 61.
Caltheusis.

Nicotur.
A young plant.

Chrysost Hom.
21 ad pop. Antioch.

Sin'ys.
... *Tyrto* (q. bē.
lingues. Virg.

science, and the plerophory of faith. This those that are faithfull in the Ministry shall be sure of ; the former preferment they may possibly fail of.

Verse 14. *Hoping to come unto thee*] And to be an eye-witnesse of thy diligence, whereof I doubt not, joying in the meanwhile, and beholding your order, and the stedfastnes of your faith in Christ, Col. 2 5.

Verse 15. *In the house of God*] See here the dignity of the Church, and the duty of Ministers, which is to be faithfull as stewards in all Gods house. But what mean the Papists to cry up the Church even above the Scriptures (as the Council of *Basil* did by their Cardinal *Cusanus* in answer to the *Hussites*) nay above Christ himself, as *Hosius* and others. Can they mean honestly (quoth that Martyr) that make so much of the wife, and so little of the husband ? Bastard children are all for their mother, and are called by her name, &c.

*A 7. and Mon.
fol. 147 B.*

Verse 16. *And without controversie*] Learned *Cameron* beginneth this verse at those words before, *The pillar and ground of truth, and confessedly great is that mystery of godlinesse, God manifested in the flesh, &c.* It being a usuall form of speech among the Jews (as he proveth out of *Maimonides*) to preface the very words, *The pillar and ground of truth*, to any speciall doctrine touching religion.

*Cimer. de eccl.
p. 278.*

God manifested] Out of the bosome of his father, out of the womb of his mother, out of the types of the law, &c.

CHAP. II II.

Verse 1. *Speaketh expressly*]

pinus.

Verbis non disertis solum, sed & exercitiis. Abroad and aloud, that it may be heard all the Church over.

Some shall depart from the faith] As did the ancient heretikes. the Papists (in whom all the old heretikes seem to have fled and hid themselves) and the present prodigious Sectaries with their opinionum portenta, our modern *Antitrinitarians*, *Arrians*, *Antiscripturists*, *Anabaptists*, &c.

Doctrine of devils] Vented by Satans emissaries and instruments. About the time of Pope *Hildebrand*, letters were disperse up and down, that were said to be sent from hell : wherein the devil

devil gives great thanks to the Popish Clergy for the great multitudes of souls that by their seductions came thronging to hell more then ever in any age before.

Mat. Par. Hist.
an. Dom. 1072

Verse 2. *Speaking lies in hypocrisie*] It was grown to a common Proverb, *A Frier, a liar*. One of them undertook to shew a feather of the wing of the Angel *Gabriel*. The Pope to honour and encourage *Tyrone* the Rebel, sent him (but who will believe it?) a plume of Phoenix feathers. The poor people are persuaded to believe that the thunder of the Popes Excommunication hath soblasted the English heretikes, that their faces are grown all black and ugly as devils; their eyes and looks gasty, their breaths noisome and pestilent, &c. that they are grown barbarous, and eat children, blaspheme God and all his Saints, &c.

Having their consciences seared] There's more hope of a sore, then of a seared conscience, a dead and dedolent disposition, *Ephes. 4.* a heart that hath contracted a kinde of hoof.

Verse 3. *Forbidding to marry*] Papists forbid some to marry at any time, as the Clergy: all, at some times, and that not as a precept of conveniency, but necessity and holiness. In *Anselms* time, curled Sodomity and adultery passed free without punishment: where godly matrimony could finde no mercy. The Cardinal of *Cremona* after his stout replying in the Council of *London* against the married estate of Priests, was shamefully taken the night following with a notable harlot. They hold that it is far better for a Priest to keep many whores, then to have a wife. This, say they, is the heresie of the *Nicolaitus*.

Att. and Mon.
fol. 1062.
lib. 790.

To abstain from meats] As the Papists superstitiously do upon certain daies: when to eat an egge is punished with imprisonment, &c. *Qui autem totam diem Dominicam vacat temulentia, scortis & alea, audit bellum homo*, saith *Erasmus*. But he that spends the whole Lords-day in drinking, dicing and drabbing, is let go for a good-fellow.

Schol. in epist.
ad epi/c. Basil.

Which God hath created] He made the grasse before he made the beasts, and the beasts before man, that all might have food convenient for them.

Verse 4. *If it be received with thanksgiving*] Whilest we tast the sweetnesse of the Creatour in the creature, and are stirred up thereby to praise his name. Doves at every grain they pick look upwards, as giving thanks. The Elephant is said to turn up towards heaven the first sprig or branch that he feedeth

feedeth on, &c. Birds chirp and sing to their maker.

Verse 5. *By the word*] Of permission, *Act. 10. 15.* and of promise, a new right purchased by Christ, &c.

And prayer] For his leave and blessing, *that staffe of bread,* &c. This is to eat to the Lord, *Rom. 14. 6.* to imitate Christ, *Mat. 14. Paul, Act. 27. 35. Samu-l, 1 Sam. 9. 13.*

Verse 6. *Nourished up in the words*] Such are fittest to be made Ministers, as have been well bred, and inured to the reading of the Scriptures; as have sucked in holy learning together with their mothers milk.

μεγίστην.

Make a fair excuse.

Verse 7. *But refuse*] *Gr. Shift them off, set them by,* say thou art not at leisure to attend to them, hast no time to lose upon them. *Poteras has horas non perdidisse,* said *Pliny* to his nephew, You might have found you somewhat else to do.

τιμωρε.

To punish exercise.

Exercise thy self] Lay aside thine upper garments, as runners and wrestlers use to doe, and bestirre thee lustily. See *Heb. 12. 1.*

Verse 8. *For bodily exercise profiteth little*] Somewhat it doth (if rightly used) toward the strengthening of the body, preserving of the health, subduing of the flesh, &c.

Πιπταρχ.

But godlinesse is profitable to all things] The *B bylonians* are said to make 360. severall commodities of the Palm tree: but there is a *μυρια, ια χιλιάδες*, a thousand benefits to be got by godlines. Godly persons are said in Latine, *Deum colere*, because they are sure by sowing to the Spirit, to reap of the Spirit life everlasting, *Gal. 6. 8.* Besides that, in this world they shall obtain joy and gladnesse (outward and inward comforts) *but sorrow and sighing shall flee away.* *Ila. 35. 10.*

Verse 9. *This is a faithfull saying*] And yet who hath believed our report? The promises are good free-hold, and yet little looked after. Godlines hath but cold entertainment, because she lives much upon reverſions.

Verse 10. *For therefore*] Because godlinesse hath so much happinesse laid up in the promises, *vers. 8.* and there is so much certainty of the performance of those promises, therefore we both do and suffer, *1 Cor. 15. 58. Finit edulcat media.*

Who is the Saviour of all men] Not of eternall preservation, but of temporall reservation. For every man should die the same day he is born, the wages of death should be paid him presently: but Christ begs wicked mens lives for a season, faith one. Sin hath
hurled

hurled confusion over the world, brought a vanity on the creature. And had not Christ undertaken the shattered condition of the world to uphold it, it had fallen about *Adams* ears, saith another Divine.

Speciallly of those that believe] Who therefore are in a special manner bound to observe and obey him. Among the *Romans* they that were saved were wont to crown him that saved them, and to honour him as a father all their daies. We must also set the crown upon Christs head, *Cant.* 3. 11. and obey this everlasting father, *1sa.* 9. 6.

Σεβεται δὲ τὸ
πρὸς πατέρα
ὅτι Πολύβ. 1. 6.

Verse 11. *These things command and teach*] Teach the tractable, command the obstinate, lay Gods charge upon all.

Verse 12. *Let no man despise, &c.*] But how should I help it? Might he say: The Apostle answereth, *Be thou an example to the believers, a pattern of piety*: for holinesse hath honour, wisdom maketh the face to shine; naturall conscience cannot but stoop to the image of God, where ever, and in whomsoever it discerneth it, *ἡ γὰρ τὸ εἶναι εὐσταθῆσαν, ὅτι θεὸς ἀνακείμενος ἦ*, saith *Ignatius*. Youth seasoned with the fear of God is not easily despised.

Ignat. *epist.* ad
Magneſ.

But be thou an example] Gr. *Such a thing as maketh the stamp upon the coyn. Exemplis scilicet hacitate magis edificant ministri quam concionibus.*

τὸ πρ.

Verse 13. *Give attendance to reading*] First to reading, and then to exhortation: bringing as a good Scribe, out of a good treasure, new and old. Father *Latimer*, notwithstanding both his years and constant pains in preaching, was at his book most diligently about two of the clock every morning. A rare example.

Verse 14. *Neglect not the gifts*] Gods gifts grone under our disuse or misuse; and God hearing gives them the wings of an Eagle; so that such may say as once *Zedekiah* did, *When went the Spirit of the Lord from me so thee?* God dries up the arm, and darkens the eye of idle and Idol shepherds, *Zech.* 11. 17.

1 King. 22. 14.

With the laying on of the hands] A custome that came from the Church of the old Testament, *Gen.* 8. 14. *Levit.* 1. 4. and 3. 2. is laudably used to this day in the Ordination of Ministers, but foolishly and sinfully abused by the upstart-Secularies.

Verse 15.

Verse 13. *Meditate upon these things*] And so digest them, turn them in *succum & sanguinem*. Let your heart try a good matter, that your pen may be as the tongue of a ready writer, *Pf. 45.1.* and not present crude and rude stuff. When it was objected to *Demosthenes*, that he was no sudden speaker, but came ever to the Court after premeditation, he answered, *Se si ferri possit, dicturum non tantum scriptum, sed etiam sculptum.*

וְתִתְּנוּ לָבְבְכֶם

Give thyself wholly to them] *Gr. Be thou in them: totum in hoc sis.* It was *M^r Perkins* his Motto, *Verbi Minister es, hoc age.* Thou art a Minister of the Word, make it thy whole business.

Verse 16. *Thou shalt both save*] What an high honour is this to faithfull Ministers, that they should be stiled Saviours in a sense? See *Job 33.24. Obad. 21. Jam. 5.21.*

CHAP. V.

Verse 1. *Rebuke not an Elder*]

וְאַל תִּתְּנוּ מַגֵּן.
נֶפֶשׁ לַעֲוֹנוֹתֵיכֶם.
פִּקְרוּתָם.

Ask him not with the scourge of the tongue, as a puny-boy. Jerk him not as the Pope did *Henry 4.* of *France* in the person of his Embassadour, or as the Bishops and their shavelings did *Henry the 2.* of *England*, till the blood followed. This is not civil usage for an Elder.

וְאַל תִּתְּנוּ מַגֵּן.

Verse 2. *Wish all purity*] Not with some only, but *wish all purity*, for fear of the work: and least any impure motion there-while creep into the heart unawares.

Verse 3. *Honour widows indeed*] That is such as are widows not by divorce, but by the death of their husbands, and losse of their children: such as was *Naomi*. Honour them, that is, take them into the Colledge of widows, to be maintained at the Churches charge.

וְאַל תִּתְּנוּ מַגֵּן.

Verse 4. *Let them learn first to shew*] Such any one is in truth, as he is at home, *Pf. 101.2.* The hypocrites vertices (as that of the *Sarmatians*) run all outward. Something he seems abroad, but follow him home, and you shall soon see what he is: follow stage-players into their tiring-house where they disrobe themselves, and then it will appear they are vile varlets. Like unto this Apostollicall precept was that of *Chilo*, one of the wise men of *Greece*, *This doth hee, who teacheth to govern honestly & mans*

And to requite their parents] See the Note on *Matthew* 15. 4.

Verse 5. Trusteth in God] Whereas while she had an husband and children, she trusted over-much in them. The Hemorrhoeise sought not to our Saviour, till all her money was gone, *Zeph. 3. 12.* They are an afflicted poor people : therefore they trust in the name of the Lord.

Verse 6. Is dead while she liveth] *Cum careat purā mente, cadaver agit.* *Pamphilus* in *Terence* saith the like of a light husband. *Sane hircule homo voluptati obsequens fuit dum vixit.* Saint *Pauls* Greek cannot well be rendered but by *Terences* latine, and *Terences* latine cannot be well put into other Greek.

Verse 7. And these things give in charge] Often inculcate, and set on with a great deal of vehemency, that religion suffer not.

Verse 8. But if any provide not] That they may have *Gainses* prosperity, *Mentem sanam in corpore sano* : Though the Apostles meaning here is chiefly, as touching bodily nourishment and outward accommodations.

Specially for those of his own house] *Socrates*, an Infidel, took care of the welfare of his family and allies, as *Libanius* testifieth. *Bishop Ridley* was very kinde and naturall to his kinsfolk. And the Lord *Cromwell* before the time of his apprehension, took such order for his servants, that many of them, especially the younger brethren which had little else to trust unto, had honestly left for them in their friends hands, to relieve them whatsoever should befall him.

Verse 9. The wife of one man] As *Anna*, *Luke 1. 36.* Such are held to be more modest, to whom the thoughts of death hath been enough to forbid the banes of second marriage.

Verse 10. Well reported of, &c.] A good name is better then precious ointment, *Ecclef. 7. 1.* And rather to be chosen then great riches, *Prov. 22. 1.* Provident we must be to preserve it, learning of the unjust steward by lawfull (though he did it by unlawfull means :) for our Saviour noted this defect, when he said, *The children of this world are wiser in their generation then the children of light*, *Luke 16. 8.*

Verse 11. To Wax Wanton] To runne away (as pampered *Palmerys*)

τὸν οὐρανὸν ἐπε-
μύνηται καὶ τὸν
ἐν τῷ γίνοσθαι
ἐν τῷ γίνοσθαι
Att. an Mon.
fol. 1559.
ibid. 1086.

κατασκευάζει,
καὶ τὸν οὐρανὸν
ἐπεμύνηται.

Palfreys) with the bit betwixt their teeth, and to play the jades.

Verse 12. *Having damnation*] Or publike reproach, as *verse 14.* for their desultory lightnesse and inconsiderate rashnesse.

Cast off their first faith] Not that of their baptisme (as divers of the Indians doe that have been baptized by the Spaniards) but their viduall promised chastity and service to the Saints.

Verse 13. *They learn to be idle*] It is an art soon learned, by doing nothing to doe naughtily. *Nihil agendo male agere discunt.* Idlenesse is the hour of temptation: and an idle person is the devils tennis-ball, tossed by him, at his pleasure.

Wandering about from house to house] As vagrants, or as pedlers opening their packs, and dropping here a tale, and there a tale. A practice flatly forbidden by God, *Levit. 19. 16. Thou shalt not go up and down as a tale-bearer.* The Hebrew word signifieth a pedler. And another Hebrew word used for defaming or slander-
 Whence 427
 for a foot. 427
 Becman. de o-
 rigin ling lat.

ing, *Psal. 15. 3.* properly noteth a footing or trotting it up and down, prying and spying, and carrying tales and rumours, *2 Sam. 19. 27.* The Greek word also *Αγρία*, and the latine word *Argus*, first signifies to be idle, and next to reprehend others. Because they that have little to do at home, will be over-busie abroad, in censuring and slander-
 428

ing others.
And not only idle] The first-born of idlenesse, is to do nothing: the next issue that she hath is, to do evil. *Otiū negotium*, Idleness is a kinde of busines.

But talkers also] Gr. *Τρίφως: Magno conatu magnas nugæ agunt.* The Rabbins have a Proverb, That ten Kabs of speech descended into the world, and the women took away nine of them.

And busie bodies] For every fool will be meddling, *Pro. 20. 3.*

Speaking things, &c.] It is a very hard thing well to manage many words, *ἐμπροσθεν πολλοῦ λόγου, In multiloquio stultiloquium.*

Verse 14. *Give none occasion to the adversary*] The devil or his instruments, whose mouths he oft borrows to blaspheme and rail with.

Verse 15. *Turned aside after Satan*] Revolted from Christian religion, going out of Gods blessing into the worlds warm Sunne. These could not chuse unto themselves a worse condition.

Verse 16.

Verse 16. *Have widows*] That are widows indeed, that have neither children nor nephews to relieve them, *vers. 3.* of whom by the law of nature they may require *ἀγνῶσκειν*, aliment and succour.

And let not the Church be charged] How then will Church-robbers answer it, if Church-chargers be in a fault? Let them give us a just Commentary upon *Prov. 20. 25.* and remember Cardinal *Wolsey*, and his sacrilegious instruments: five of whom came to fearful ends, as *Scultetus* recordeth and concludeth with this wish, *Utinam his & similibus exemplis edocti discant homines res semel Deo consecratos timide atterere.* I would that men would be warned by these examples, and better advised how they meddle with Church maintenance, thereby to enrich themselves.

*Scultet. Annal.
dec 1 p. 332.*

Verse 17. *Worthy of double honour*] viz. Countenance and maintenance; that they may give themselves continually and cheerfully to preaching and praier, *Act. 6. 4.* Let them have reverence and recompence.

They who labour] Even to lassitude, as he doth that cleaveth wood, or that toileth in harvest, or that goeth on warfare, *2 Tim. 2. 3. 4.* Preaching is a painfull work, and enfeebleth a man exceedingly, whence the Prophet cries out, *My leanness, my leanness.* And our Saviour at little past thirty, was reckoned by the Jews to be toward fifty, *Joh. 8. 57.* It is supposed by Divines, that he had spent himself in preaching, that he seemed to the Jews to be much elder then he was.

Verse 18. *Worthy of his hire*] Of his meat, *Mat. 10. 10.* of his wages, as here. Harvest-labourers have meat and drink, and double-wages.

Verse 19. *Receive not an accusation*] If to be accused were sufficient to make a man guilty, no good Minister should be innocent. *Pradicare nihil aliud est quam derivare in se furorem totius mundi*, saith *Luther*. Truth hath alwaies a scratcht face. Men hate him that reprovveth in the gate. Every fool hath a bolt to shoot at a faithfull Preacher.

Verse 20. *Them that sin*] i. e. Those Presbyters that sin publicly, scandalously, as did *Peter*, *Gal. 2. 14.* and those who were convicted, by two or three witnesses, as *ver. 19.* Rebuke before all: yet not as if they were whipping boyes. See the Note on *ver. 1.* of this Chapter. But if the fault be not known abroad, that rule of our Saviour takes place, *Mat. 18. 15, 16.* *Constantine* the

Great was heard to say, *That if he should take a Presbyter in the act of adultery, he would cover the matter with his imperial robe, rather then it should come abroad to the scandall of the weak, and scorn of the wicked.*

ἡμεῖς ποιεῖν
μὴ.

Verle 21. *Without preferring one*] Or, *Without precipitation or prejudice. Omne iudicium a se aufert, qui ad causam prajudicium affert.* A Judge must not sit to hear persons, but causes: therefore justice is drawn blinde-fold.

ἡμεῖς ποιεῖν
οὐ.

Doing nothing by partiality] By tilting the balance o'th'one side, as the word signifies. An even hand must be carried betwixt party and party. The contrary whereunto is called by the Greeks *Επείνεμα*. siding.

ὡς ἔστιν.
Πρωτάρχ.

Verle 22. *Lay hands suddenly on no man*] The best that can come of rashnesse is repentance. *Scipio* would not yeeld that a wise man should ever come in with, *Had I wist*. In ordination of Ministers all possible care and caution is to be used. *Chrysostome* thinks that that earnestnes used by the Apostle in the former verse, belongs chiefly to this. Some also make the two last verses a reason of this.

Verle 23. *Drink no longer water*] *Timothy* living among the luxurious *Ephesians*, was so abstemious, that the Apostle is faine to prescribe him physick. Hypocrites will be chaste only in the mountains where are no women, and sober in *Scythia* where are no vines: but *Lot* was chaste in the midst of *Sodom*; and *Anacharsis* temperate among the debauched *Athenians*. The faithfull in the world are like a pearl in puddle; they lose nothing of their vertue, though amidst the vicious.

Aug. in Pl. 30.

Verle 24. *Some mens sins*] The Judge of the earth keepeth his petty-fellions now, letting the law passe upon some few, reserving the rest till the great assizes. Some wicked God punisheth here, lest his providence, but not all, lest his patience and promise of judgement should be called into question, as *Augustine* hath observed.

Verle 25. *Cannot be hid*] As putrid hypocrisie shall be detected (*for the name of the wicked must rot*) so wronged innocency shall be cleared, as the eclipsed moon wades out of the shadow, and recovers her splendour.

CHAP. VI.

Verse 1. *Count their own masters*]

AND not under a pretence of Christian liberty, and because in Christ Jesus there is neither bond nor free, seek to shake off the yoke of obedience that God hath hung upon their necks. See 1 Pet. 2. 28.

That the name of God and his doctrine, &c.] Be traduced as a doctrine of liberty. Heathens ly at the catch, 1 Pet. 2. 12. spying and prying (as the word there signifies) and imputing all public judgements to Christians miscarriages. *Nunc male audiunt castiganturq; vulgò Christiani* (saith *Lactantius*) *quod aliter quam sapientibus convenit vivant, & vitia sub obtentu nominis celent.* Christians are very hardly spoken of at this very day, because their conversation is not as becometh the Gospel of Christ, but they think to cover their faults with the fig-leaves of profession.

πρωτις αμαρτιας

Lactan. de opif. Dei ad Demet.

Verse 2. *Partakers of the benefit*] i.e. Of Christ, who is here called the benefit, as *Joh. 4. 10.* the gift of God.

Verse 3. *If any man teach otherwise*] Discover himself Heretodox, out of affectation of singularity, &c. as divers doe in this licentious age; broaching things different from the received doctrine, as holding it with *Phocion*, a goodly thing to dissent from others.

επειροδυσκαλει.

Consent not to wholesome words] Words that have a healing property in them. The Scripture (as that library of *Alexandria*) may be properly said to be the *souls physick*. By the reading of *Livy*, *Curtius*, *Aventinus*, and other Historians, many are said to have been recovered of divers desperate diseases. *O facile & beatum curationis genus*, saith mine authour. But the reading of the holy Scriptures doth a far greater cure then this upon the soul.

η τῶν συγγραμμάτων.

Joh. Bodin. de utilit. historiae.

Verse 4. *He is proud*] Gr. *He is blown up*, big-swolne. Swelling is a dangerous symptome in the body; but much more in the soul. Pride and self-concit is a bastard (saith one) begot betwixt a learned head, and an unsanctified heart: which being once conceived in the soul, causeth it to swell till it burst a-sunder with unthankfulness to God for the bestowing, with envy,

τις φαρμα.

scorn and disdain of men in the imparting of such gifts, as may be to them beneficiall.

Knowing nothing] *sc.* Aright, and as they ought to know, 1 Cor. 8. 2. See the Note there. The Gnosticks boasted, that they knew all things knowable. *Irenæus* saith, that they were so belotowed with an opinion of themselves, that they accounted their own writings to be Gospel. Such self-admirers also were the *Illuminates* (as they called themselves) the *Manichees*, the *Novatians*: And such are now the *Jesuites*, the *Se-ctaries*, &c.

Doting about questions] *Gr.* *Question sick*. As the School-men, and our new Questionists.

And strifes of words] Frivolous questions and quarrels. The wit of heretikes and schismatikes will better serve them to devise a thousand shifts to elude the truth, then their pride will suffer them once to yeeld, and acknowledge it.

Verse 5. *Perverse disputings*] Endlesse and needlesse discourtes and exercises, opposite to those above, Chap. 4. 13, 14, 15.

Of men of corrupt mindes] That want not time, but waste it, *Alind agendo*.

From such withdraw thy self] *Gr.* Stand off, keep at a distance, as you would from one that hath a plague-sore.

Verse 6. *But godlineſſe with contentment*] True piety hath true plenty, and is never without a well-contenting sufficiency, a full self-sufficiency. The wicked in the fulnesse of his sufficiency is in straits, *Job* 20. 22. Contrariwise the godly in the fulnes of their straits are in an all-sufficiency.

Verse 7. *We can carry nothing out*] But a winding-sheet, as *Saladines* shirt, which he commanded to be hung up at his buriall, a bare Priest going before the bier, and proclaiming, *Saladine the mighty Monarch of the East is gone, and hath taken no more with him then what you see*. Indeed I read of one that being ready to die, clapt a twenty shillings piece of gold into his mouth, and said, *Some wiser then some: If I must leave all the rest, yet this I'll take with me*. But this was none of the wisest men you'll say: As that great *Chaliph of Babylon* was none of the happiest, that was starved to death by the great *Cham of Carais*, amidst the infinite treasures of gold, silver and precious stones that he and his predecessours had most covetously heaped together,

whereof

Agisus.

Agisus.

Carion Chron.

M Rogers Treas.
of love.

Turk Hist.

whereof he willed him to eat and make no spare. It is with us in the world (saith one) as it was in the Jewish fields and orchards; pluck and eat they might, while there, not pocket, or put up. Or as boyes, that robbing an orchyard meet with the owner at the doore.

---modo quem fortuna fovendo

Congestis opibus donisq; refer sit opimis,

Nudum tarteâ portârit navita cymbâ.

*De Anniba's
Siliâ Ital.*

Verse 8. *And having food and raiment*] Houses are not named: for that then they were to stand ready to run from place to place, and to leave house and all behinde them. *Food and raiment,* τρεφὴν ἔ τρυφήν, τὰς πόδας αὐτῶν ἡ κοσμήματα, as *Isidore* elegantly here observeth, Food not junkets, raiment not ornament, garments *quasi* gardments, to guard us from the cold air. Nature is content with a little, grace with lesse: As, *Not to starve, not to thirst,* saith *Galen.* *Cibus & potus sunt divitiæ Christianorum,* saith *Hierome.* Bread and water with the Gospel are good chear, saith another. *Epicurus* could say, That he would think himself as happy as might be, *Si aquam haberet & offam,* if he could get but a morsell of meate, and a mouthfull of water. This was strange from *Epicurus.* But *Epicurei mihi videntur melius facere quam dicere,* saith *Tully.* *Epicurus* and his followers practised better then they held. A little of the creature will serve turn to carry a man thorow his pilgrimage. *Insania igitur damnandi sunt* (saith *Vives,*) *qui tam multa tam anxie congerunt, quam sit tam paucis opus.* He is little better then mad, that heaps up such a deal, when far lesse will do the deed.

*μὴ πρᾶν ὡς δὲ
Ἰωὴ Γαλ.
Grecubam.
©Elian.*

Cic. de finib. l. 2.

Verse 9. *But they that will be rich*] That are resolved to have it howsoever, ---rem, rem, quocunq; modo rem. He that hasteth to be rich, shall not be innocent.

*Dives qu' fieri
vult, & cito
vult fieri, Juv. 8.
Prov. 28. 20.*

And a snare] As the Panther, which so loveth mans dung, that it it be hang'd a height from it, it will leap and never leave till it have burst it self in pieces to get it.

Drown men in destruction and perdition] *Ita demergunt ut in aqua summitate rursus non ebulliant,* so as they never shew themselves above water any more. We read of the inhabitants of *Oenoe*, a dry Island besides *Athens*, that they bestowed much labour to draw into it a river to water it, and make it more fruitfull. But when all the passages were opened, and the receptacles prepared, the water came in so plentifully, that it over-flowed all: and

*Bubli 3m.
Such a drown-
ing as is despic-
tious,*

at the first tide drowned the Island, and all the people. So fareth it with many covetous caritiffs, who seem to be of *Neveſan* the Lawyers minde, *He that will not venture his body ſhall never be valiant; He that will not venture his ſoul ſhall never be rich.* *Hubertus*, an English Cormorant, made this will, *I yeeld my goods to the King, my body to the grave, my ſoul to the devil.*

Verse 10. *For the love of money*] *Phocylides* ſaith the ſame, *φιλονομία μὲν πάντης ἐξουσίας ἀπάντης* Covetouſneſſe is the mother of all miſchief.

The root of all evil] As there is life in the root, when there is no ſap in the branches: ſo covetouſneſſe lieth, when other vices die and decay, as in old men; who becauſe they are likely to leave the world, ſpet on their hands, and take better hold.

They have erred from the faith] Selling themſelves to the devil, as *Judas*, *Ahab*, that Pope for ſeven years enjoyment of the Popedome.

And pierced themſelves thorow] *Undiq̄, transfixerunt,* They have galled and gored themſelves. The covetous man hath his name in Hebrew of a word that ſignifieth ſometimes to pierce or wound, *Pſal. 10. 3.* with *Joel 2. 8.* He that will be rich takes no more reſt then one upon a rack, or bed of thorns: when he graſpeth earthly things moſt greedily, he embraceth nothing but ſmoke, which wringeth tears from his eyes, and vaniſheth into nothing. Three vultures he hath alwaies feeding upon his heart, Care in getting, Fear in keeping, Grief in ſpending and parting with that he hath: ſo that he is in hell afore-hand.

Verse 11. *But thou o man of Gad*] If *Timothy* were that Angel of the Church of *Ephesus*, *Revel. 2. 2.* that left his firſt love (as ſome think he was) this counſel was but needfull. Chriſt cauſions his Diſciples to beware of worldlineſſe, *Luk. 21. 34*

Flee theſe things] *Remis veliſq̄,* with all thy might, that thou be not rackt with them, taxt for them.

Follow after righteousneſſe] Theſe be notable counterpoisons againſt covetouſneſſe. *Paul* ſhews him a better project.

Verse 12. *Fight the good fight*] Not only follow after the former graces, but fight for them, rather then fail of them.

Lay hold on eternall life] While others lay hold on wealth, honours, &c. Catch at the crown, which is hang'd up on high, as it were, and provided for conquerours only, that ſo fight as to finiſh,

nish, 2 Tim. 4. 7, 8. *Tempus est nos de illa perpetua jam, non de hac exigua vita cogitare*, could the Heathen Oratour say. 'Tis high time now we should think of heaven. Catch at the opportunity, as the eccho catcheth the voice. Cic. ad Attic. lib. 10.

Verse 13. *Who before Pontius Pilate*] Not dissembling the truth, though jeered by *Pilate*, who scornfully asked him, *What's truth?* q. d. Do you stand upon your life, and yet talk of truth? *Julian* and his Heathen instruments had set out certain foolish and false relations under *Pilates* name, purposely to cast dirt upon Christ: which are refuted by *Augustine* and *Cyril*. Joh 18. 38.

Verse 14. *Without spot*] Of foul sins, Deut. 32. 5.

Unrebuicable] So as no just exception can be laid against thee for allowance of lesser evils.

Untill the appearing] *Illustrem illum adventum*, as *Beza* renders it: the bright, clear or radiant appearing. St Paul would have *Timothy* to carry himself, as if Christ should then come: and to remit nothing of his zeal, though he should live till that time. *Interdum*.

Verse 15. *Which in his times he shall shew*] Let no man therefore ask, *Where is the promise of his coming?* Though he be slow, yet he is sure: and his time is the best time, wait, Jam. 5. 7.

The blessed and only potentate] A lively and lofty description of God, whom yet none can possibly describe. One being asked, What God was, answered, *Si scirem, Deus essem*.

Verse 16. *Dwelling in the light*] So that the Seraphims in their addresses to him, clap their wings on their faces, Isa. 6. 2. as men are wont to do their hands, when the lightning flasheth in their eyes.

Nor can see] We can see but Gods back-parts and live; we need see no more that we may live for ever.

Verse 17. *That they be not high-minded*] The devil will easily blow up this blasb, if we watch not. Should the Ant think her self some great busines, becaufe gotten upon her hillock?

In uncertain riches] Riches were never true to any that trusted to them. *Vitrea est fortuna: cum splendet, frangitur*. Mim.

Who giveth us all things richly to enjoy] Thus riches cannot do for us. The covetous enjoys nothing, nor the sick, nor the discontented, nor any else unlesse with riches God give us himself.

Verse 18. *That they do good*] Not the richer the harder; as the Sun moveth slowest, when it is at the highest in the Zodiack: or as the Moon, when it is fullest of light, gets furthest off from the Sun.

Rich

Rich in good works] This is to be rich in God, Luk. 12. 21. when our works are good, *Quoad fontem & quoad finem.*

Diod. Sic. l. 1.

Ready to distribute] A vertue much commended in the Kings of Egypt; practised by the Pythagoreans, Essenes; but especially by those primitive Christians, Act. 4.

Verse 19. *Laying up in store*] As wise merchants, happy usurers, parting with that which they cannot keep, that they may gain that which they cannot lose.

τὴν αἰώνιον ζωὴν.

On eternall life] Or as some copies have it, *Of life indeed. Aeterna vita, vera vita.* Aug.

Verse 20. *That which is, &c.*] viz. The treasure of this doctrine, esteeming every particle of it precious, as the filings of gold.

Verse 21. *Which some professing*] Gr. *Promising*, as the Gnosticks, and other heretikes.



A
 COMMENTARY
 OR
 EXPOSITION
 Vpon the second Epistle of S. Paul to
 TIMOTHY.

CHAP. I.

Verse 1. *Paul an Apostle, &c*]



He Preface of this Epistle seems to be an abbridgement of that of the Epistle to the *Romans*. See the Notes there.

Which is in Christ Jesus] All out of Christ are living carcases, walking sepulchres of themselves.

Verse 2. *Grace, mercy, and peace*] See the Note on 1 Tim. 1. 2.

Verse 3. *Whom I serve from my fore-fathers*] Those twelve Tribes, that served God instantly day and night, *Act. 26. 7*. That was a desperate resolution of the Heathen Oratour, *Me ex ea opinione, quam à majoribus accepi de cultu Deorum immortalium, nullius unquam oratio, aut docti, aut indocti movebit.* I will never stir an inch from the religion of my fore-fathers, for any mans persuasion.

Tol. de nat. deo. l. 3.

persuasion. *Paul* forsook his Pharisaisme to serve God, as *Abraham*, *Isaac* and *Jacob* had done with a pure conscience.

All and Mon.
fol 1457.

Verse 4. *Being mindefull of thy tears*] *Timothy* was a man of many tears, so was *David*, *Paul*, *Luther*, *Bradford*, of whom it is said, that he did seldome eat, but he bedewed his trencher with tears, and that few daies passed him without plenty of tears shed, before he went to bed: — *Αγαθὸν δὲ δειδύναμεν ἄνδρες.*

Ibid.

Verse 5. *In thy Grandmother Lois, and mother*] A sweet happinesse to any childe to have a good mother and grandmother. For these have great opportunity of dropping good things into their litle *Lemuels*, as being much about them. The mothers of the Kings of *Judah* are constantly mentioned: and as they were good or evil, so were their children. *Partum sequitur ventrem.* The birth follows the belly.

Αναζωπυρεῖν.

Verse 6. *Stirre up the gift*] Blow up thy smaller spark into a flame. Grace in us is like a dull sea-cole fire (saith one) which if not now and then blown and stirred up, though there be no want of fuell, yet will of it self at length die and go out. The word here used by the Apostle is *Plato's* word. The Apostle seems to have bin well read in *Plato's* writings.

Verse 7. *The spirit of fear*] *Δουλείας*, called elswhere the spirit of bondage, *Δουλείας*, *Rom.* 8. 15: The law will convince the judgement: but 'tis the Gospel that convinceth the lust and the affection.

Of power, and of a sound minde] These two fitly stand together. Sin unrepented of, lies rotting at the heart, and by rotting weakneth it: as a rotten rag hath no strength.

Verse 8. *Afflictions of the Gospel*] Affliction is *Evangelij* genius, saith *Calvin*. Hence it is called the word of *Christs* patience, *Revel.* 2.

According to the power of God] For unlesse he support us by his power, we shall never bear up in affliction.

Verse 9. *With an holy calling*] All that follows (to those words in the end of *vers.* 10. *Through the Gospel*) comes in by a *Parentesis*, and is so to be read.

Verse 10. *By the appearing*] By his coming in the flesh: of which also the Psalmist speaketh, *Pf.* 96. 13.

Brought life and immortality to light] As he drew light out of darknesse at the creation. And as he then made light on the first day of the week, so on the same day he abolished death, &c. by his resurrection from the dead.

Verse 11.

Ver. 11. *A teacher of the Gentiles*] His writings therefore should be the more highly prized and studied by us Gentiles, as being properly ours: like as Ps. 127. was a Song made (specially) for Solomon.

Verle 12. *I know whom I have trusted*] Here was not a faint hope, or a conjecturall confidence, but a plerophory of faith. The reason whercof is thus rendered by a Father, *Quia in charitate nimia adoptavit me, quia verax in promissione, & potens in exhibitione*, because God who of his free grace hath adopted me, is both able and faithfull to fulfill his promises. That was a notable speech of Luther, *Ipse videris ubi anima mea mansura sit, qui pro easi sollicitus sis, ut vitam pro ea possideris*. Let him that died for my soul, see to the salvation of it.

Bernard.

Luth. apud Jo.
Manlium.

That which I have committed] A childe that hath any precious thing given him, cannot better secure it, then by putting it into his fathers hands to keep: so neither can we better provide for our souls safety, then by committing them to God. *Tutores autem vivimus, si totum Deo damus, non autem nos illi ex parte & nobis ex parte committimus*. We shall be sure to be safe, if we commit our selves wholly to God: and seek not to part stakes with him therein. The ship that is part in the water, and part on the mud, is soon beaten in pieces.

Aug. de bono
persec. chap. 5.

Verle 13. *Hold fast the firm*] The catechistickall principles, that method, system, short summe of Divinity that St Paul had compiled for *Timothies* use; called here not only a *firm*, as Rom. 6. 17. but a *short firm*, or brief method; such as hath both peripicuity and brevity.

Tertul. Sermon.
1105.

Verle 14. *That good thing that was &c.*] Thy crown of recompence, Revel. 3. 11. Or thy Converts, thy crown of rejoycing, 1 Thess. 2. 19. Or the purity of thy doctrine, 1 Tim. 6. 20.

Theophyl.

Verle 15. *All they which are in Asia*] All the Ministers there. These stars tell from heaven, as fast as the fig-tree makes abort, with any never to light and gentle a winde.

Revel 6. 13.
Eliad 10. 6. 6.

Phygellus and Hermogenes] Famous only for their recidivation and apostasie. *Hermogenes* took after *Hermogenes* the retrograde Rhetorician; who at 22 years of age was an excellent Oratour, but by 24. *Mente lapsus est*, forgot all his skil, and became a very duace, *Nulla evidente causa*, faith mine authour.

G. Rhodigin 4.
11. c. 40.

Verle 16. *He oft refreshed me*] Gr. Poured cold water upon me, as that Angel did upon the wracked limbs of *Theodorus* the Martyr, mentioned by *Socratus* and *Ruffinus* in the daies of *Julian* the Apostate.

Arist. 10. 5.

Verle 17.

οὐδὲν ἄλλο.

Verse 17. *He sought me out very diligently*] With vehement desire and intention of affection : not as a coward seeks after his enemy, whom he hopes he shall never finde ; but as *Saul* sought *David*, or as the wise men the babe of *Bethlehem*, &c.

Verse 18. *The Lord*] That is, God the Father grant he may finde mercy of the Lord, that is, of God the Son, as *Jehovah* from *Jehovah*, Gen. 19. 24.

That he may finde] For his care in finding out me, v. 17.

CHAP. II.

Verse 1. *Be strong*]

TOgether with the word, there goes forth a power, as *Luk* 5 17.

ὁ δὲ ἰσχυρὸς
τὸν λαόν αὐτοῦ
ἐν τῷ ῥήματι

Verse 2. *Commit them to faithfull men*] No talent is given us for private and proper use, but that we be trading and transmitting it also to others. *Synesius* speaks of some, who having a treasure of abilities in them, yet would alloon part with their hearts as with their meditations, &c. the canker of whose great skill shall be a witnesse against them.

Verse 3. *Endure hardship*] Never dream of a delicacy : think not to finde God in the gardens of *Egypt*, whom *Moses* found not but in the burning-bush. Many love *Canaan*, but loath the wilderness, commend the countrey, but look upon the conquest as impossible ; would sit in the seat of honour with *Zebedee's* children, but not drink the cup of affliction. These deceive themselves.

Hist. of France,
p. 1, 6.

As a good souldier, &c.] Christ saith to us (as the black Prince his father sent to him, fighting as it were in bloud to the knees, and in a great distresse) *Either vanquish or die.*

Canon 3,

Verse 4. *With the affairs*] Or, *Gainfull negotiations* : with marriage-matters, say the Papists here, but without all shew of sense. The Council of *Chalcedon* strictly forbiddeth Ministers to meddle in worldly matters.

Verse 5. *Except he strive lawfully*] *Tam circa ciborum quam continentie ac honestatis rationem*, saith *Cassianus*,

Salustius, l. 1.

Verse 6. *The husbandman labouring first*] *Spes alit agricultas. Na illi falsi sunt* (saith *Salust*) *qui diversissimas res expectant, ignavia voluptatem & premia virtutis.* They are utterly

cut,

out, that think to have the pleasure of sloth, and the guerdon of goodnesse.

Verse 7. *Consider what I say*] Apply to thy self these fore-mentioned similes, and so buckle close to thy business.

And the Lord give thee] Unlesse God open *Hagar's* eyes she cannot see the fountain that is hard by. *Rebecca* cooks the venison, but *Isaac* only blesteth.

Verse 8. *Remember that Jesus*] Remember it for thine encouragement; that Christ, for a reward of his sufferings, was both raised and exalted, *Phil. 2 9*.

Verse 9. *But the word of God is not bound*] It runs and is glorified, *2 Thess. 3. 1*. being free and not fettered. I preach, though a prisoner, saith *Paul*: so did *Bradford* and other Martyrs. Within a few daies of *Qu. Maries* reign, almost all the prisons in *England* were become right Christian schools and Churches (saith *M^r Fox*:) so that there was no greater comfort for Christian hearts, then to come to the prisons to behold their vertuous conversation, and to hear their prayers, preachings, &c.

*Act. and Mon.
fol. 1457.*

Verse 10. *That they may also obtain*] viz. By my pains in preaching, though bound, and by example of my patience in suffering bonds, &c.

Ibid. 1381.

Verse 11. *It is a faithfull saying*] A sound and a sure assertion, *Rom. 8 17*. Afflictions are the *prælia triumphi*.

If we be dead] As Christ, ver. 8.

Verse 12. *If we suffer*] No wearing the crown, but by bearing the crosse first. *Ne Jesum quidem antea gloriosum, nisi videri prius crucifixum*, saith *Luther*. Christ himself was not glorified, till first crucified. *Q. Elizabeth* is said to have swam to her crown thorow a sea of sorrows: so must we.

Epist ad Melanct.

If we deny him] See the Note on *Mat. 10 33*. God usually retaliates, paies men home in their own coin, proportions jealousy to jealousy, provocation to provocation, *Dent. 32. 21*. *Isa. 66. 3, 4*.

Verse 13. *If we believe not*] See the Note on *Rom. 3. 3*. Some sence it thus: Though we prove perfidious, yet he is no loser by us, as having all within himself. Howbeit hereby we shew that we have no interest in Christ; for he cannot deny himself, though we can deny him.

Verse 14. *Strive not about words*] Either out of novelty, or niceness. As *Longolius* who would not use the word *Ecclesia*, but

J. h. Manl. loc.
con.
Luc. Vices.

but in stead thereof *Respublica Christiana*. Another *Italian* Bishop for *Episcopus* took up the Heathenish word *Flamen* : So *Cassialio* for *Angelus* hath *Genius*, &c. And *Pomponius Latinus* was full of such like fooleries, airy contentations, and empty strifes.

Verse 15. *Study to shew thy self*] There are crept into Gods Sanctuary such Levites to divide the word, that are not worthy the place of *Gibeonites* to cleave wood : like those unlearned *Logicians* in *Plato*, *Lacerant doctrinas, sicut caniculi panniculos*, saith he : They tear up a text, and torment it, they wrest the Scriptures and wrong them, let them upon the wrack, and make them speak what they never meant. These should be driven from the work, as those bastard Levites were by the *Tirshatha*, *Ezra* 2.63.

γὲν τὸ αὐτὸ
ἐκ τῆς αὐτῆς
πρὸς τὸ αὐτὸ
ἐκ τῆς αὐτῆς

Rightly dividing the Word of God] The Syriack renders it, *Rightly preaching the Word*. *Aeschines* saith, An Oratours oration, and the law (so a Preachers Sermon and the Word) must be unisons. And it *Galen* could say, That in anatomizing mans brain, Physicians must carry themselves as men doe in the Temple : How much more must Divines do so, in dividing Gods holy Word ?

Gr. de usu par.
lib 7.

αὐτὸς αὐτὸς.

Verse 16. *But shun*] Gr. *Go round about them*, viz. to suppress them on every side. *St Peter* calls them bubbles of words, full of wind, *2 Pet.* 2.18.

Verse 17. *Eat as doth a gangrene*] Which presently overruns the parts, and takes the brain, pierceth into the very bones, and if not suddenly cured by cutting off the part infected, kills the patient. Loe such is heresie and errour : which made *Placilla* the Emperesse earnestly beseech her husband *Theodosius Senior* not to confer with *Ennomius* the heretike, lest he should be perverted by his speeches. *Anastasius* second Bishop of *Rome*, anno 497. while he sought to win *Acacius* the heretike, was seduced by him.

Sozom. l 7. c. 7

Jac Revius de
vit. Pont.

ἡσυχία.

Verse 18. *Have erred*] Gr. *Have missed the mark*, as unskillfull Archers : or as inconsiderate Mariners, by miscalculating of a point, they have missed the haven, and run upon the rocks.

Epiphan. heres.
41.

That the resurrection is past] These were (likely) the progenitours of *Marcion*, who taught that there was no resurrection of the body to be believed, but of the soul only.

Verse 19.

Verse 19. *Nevertheless the foundation*] viz. Of Gods election, which is here compared to a sealed book : on the one side of the seal is written, *The Lord knoweth them that are his.* On the other side, *And let every one that nameth, &c.* This the Apostle setteth forth, for the better setting of such as were shaken by the fall of *Hymenæus* and *Philetus*, two such forward professors.

The Lord knoweth them, &c.] In respect of the freeness of his election, and immobility of his affection. Howbeit this knowledge that God hath of his, is carried secret, as a river under ground, till he calls and separates us from the rest.

That nameth the name of Christ] He may have an infallible seal of salvation that but nameth Christs name in prayer, that can say no more then, *Ab Father*, desiring and resolving to depart from iniquity.

Verse 20. *There are not only, &c.*] Wonder not therefore, murmur not that there are a mixture of good and bad in Gods house. He knows how to serve himself of both, *Rom. 9. 20, 21, 22.* Neither be offended, that some of great note fall away, as did *Hymenæus* and *Philetus* : God hath his vessels of all sorts.

Verse 21. *Purge himself from these*] From these seducers, or arch-heretikes, those vessels of dishonour, whose doctrine defileth worse then any kitchen-stuff, or leprosie.

He shall be a vessel, &c.] You know (said *John Carelesse*, *Act. and Mon.* the Martyr in a letter to Mr *Philpot*) that the vessel before it be *fol. 174.* made bright, is soiled with oil, and many other things, that it may scour the better. O happy be you that you be now in this scouring house : for shortly you shall be set upon the celestiall shelf, as bright as Angels, &c.

Verse 22. *Fly also youthfull lusts*] Fly them he must with post-haste, though such a chaste and chastened piece, as he was. Youth is a slippery age, slippery as glasse, easily contracting dust and filth, as the word used by *David* importeth, *Psal. 119. 9.* and should therefore cleanse its waies, by cleaving to the Word. Youth is a hot age, as the Greek word signifies; a black dark age, as the Hebrew word noteth, *Eccles. 11. 10.* Therefore put away evil from thy flesh, saith the wise man there out of his own experience. St Paul repeats and inculcates this precept upon his son *Timothy*, as men do not only anoint their flesh, but rub in the ointment. He knew that all was but enough. *Summopere cavendum divino*

2079.

niſe of aſſe
are diſſe of
ſeow, erueo.

praconine dicta factis deficientibus erubescant. Nihil turpius peripatetico claudio, saith one.

Verse 13. *But foolish and unlearned, &c.*] *Vitiligatorum, nanius devita.* Shift them off, set them by as seeds of sedition. Shake off vain questionists, as great triflers : Such were the Schoolmer, in detestation of whole vain jingling, and doting about questions *Luther* saith, *Prope est, ut jarem nullum esse Theologum Scholasticum qui unum caput Evangelij intelligat.* I could almost swear that there is not a Schoolman that understands one Chapter of the new Testament. One of their Doctours said, That he had publicly expounded the book of *Job*. But by that time he came to the tenth and eleventh Chapters, he did verily believe that *Job* was torne and tortured by his interpretations, then ever he had been by his botches and ulcers.

Verse 24. *Must not strive*] *Scold, wrangle, Nerixandra mittatur veritas, ut ferè sit,* lest by striving about the truth we utterly lose it. *Facta est filis Evangeliorum, files temporum: & cum files una esse debeat, id pro eventum est ut nulla sit.* A sad complaint of *Hilary*. *Erasmus* observeth, That in the primitive times there were so many sects and heresies, and so much pretending to the truth by them all, that it was a witty thing to be a right believer.

Patient] Or, *Tolerant of evil* both persons and occurrences : he shall have his back-burden of both, and must both bear and forbear.

Verse 25. *Those that oppose themselves*] Though they should deal as absurdly with us, as those that deny the snow to be white, &c. *Aristotle* forbids to dispute with such. But Christ commands not only by force of argument to convince them, *Inde 22.* but also to handle them gently, and in meekness to instruct them.

If God will give them, &c.] Repentance is God's gift : neither is it in the power of any to repent at pleasure. Some vainly conceit, that these five words, *Lord have mercy upon me,* are as efficacious to send them to heaven, as the Papiists that their five words of consecration are to transubstantiate the bread. But as many are undone (saith a Divine) by buying a counterfeit jewel : so many are in hell by mistake of their repentance.

Verse 26. *Recover themselves*] Put away their spiritually drunkenness, *1 Samuel* 1. 14. and go forth and shake themselves,

themselves, as *Sampson* out of sins lethargy.

Taken alive] But to be destroyed, 2 *Pet.* 2. 12. without repentance unto life, *Act.* 11. 18.

Εἰς αἰχμαλωσίαν.
Taken alive, :
and in hunting

CHAP. III.

Verse 1. *Perillous times*]

GR. *Hard times.* Hard hearts make hard times. *Ejusmodi tempora descripsit* (saith *Cassanbon* of *Tacitus*, and the same may we lay of S^t Paul) *quibus nulla unquam aut virtutum feriliora, aut virtutibus inimiciora* : He describeth these *last* and *loosest* times of the world, barren of virtues, but abounding with vices. There was never any but *Noah*, that with two faces, saw both before and behinde. But that Ancient of daies, to whom all things are present, hath here told us, that the last shall be the worst.

αἰεὶ καὶ ἔτι.

Verse 2. *Lovers of their own selves*] This sinfull self-love is the root of all the rest, that follow in this black bed-roll.

Boasters] Or, *Arrogant*, as that *Pyrgopolynices*, *Il.* 10. 8, 9, 10, 11. *Thraſinickall Lamech*, *Gen.* 4. 23. where he brags and goes on to out-dare God himself. Spaniards are said to be impudent braggers, and extremely proud in the lowest ebbe of fortune.

Vide Jun in loc.

Verse 3. *Without naturall affection, &c.*] True Christians live soberly, as touching themselves, righteously toward men, and godly towards their God. But these *Antipodes* are as touching themselves, self-lovers, silver-lovers, pleasure-mongers, incontinent, boasters, proud, heady, high-minded. As for their carriage towards others, they are blasphemers, disobedient to parents, without naturall affection, truce-breakers, or irreconcilable, false accusers, or devils, fierce or savage, despisers of those that are good, traitours, &c. And as to God, they are not lovers of God, but unthankfull, unholy. And such dust-heaps as these, a man may finde in every corner of the Church.

Tit 2. 12.

ἀσπερ θύς,

Verse 4. *Heady*] Head-long and head-strong, rash and inconsiderate, *Qui non vident* *περὶ σωμάτων ἑαυτῶν*, that look not well about them, but make desperate adventures.

περὶ σωμάτων.

Lovers of pleasure] Not considering that the pleasure passeth, but the pain that attends it is perpetuall. *Momentaneum est*

εὐχάριστος,
Chrysost.

quod delectat, aeternum quod cruciat. Let not men take pleasure in pleasure. It was not simply a sin in *Esa* to go a hunting: But yet the more he used it, the more profane he waxed, and came at length to contemn his birth-right. Who are void of the spirit, but sensuall ones, *Iude* 18, 19? Who say to God, *Depart from us*, but those that dance? *Job* 21. 10, 11. Better be preserved in brine, then rot in honey. These pleasure-mongers are set last, as the worst of all.

Verse 5. *Having a form of godlinesse*] Hollow professors are as hollow trees in an old wood; tall, but pithlesse, saplesse, unsound. Their formality is fitly compared to a bulrush, whereof the colour is fresh, the skin smooth, he is very exact that can finde a knot in a bulrush: But pill it, and what shall you finde within but a kinde of spongyous unsubstantiall substance, &c. These as if religion were a Comedy, do in voice and gesture act divine duties, in heart renounce them.

Verse 6. *Creep into houses*] Gr. *Shoot themselves into the inner rooms of houses*, *Qui se se immergunt*, by their pithanology and counterfeit humility, as the Jesuites and many of our modern Sectaries.

Lead captive silly women] Gr. *Take them prisoners*, and then make prize of them, *2 Pet.* 2. 3. *Egregiam vero laudem, & spolia amplare fertis*, &c. But *omnes haeretic ex Gynaeijs*. It is the guise of heretikes to abuse the help of women, to spread their poisonfull opinions. They get an *Eudoxia*, *Iustina*, *Constantia* on their side: and so work upon *Adam* by *Eve*. Of women they have ever made their profit, that have attempted any innovation in religion.

Verse 7. *Ever learning, and never able*] Because resolved not to lose their lusts. *Intrus existens prohibebat alienum*: There was that within that kept out holy learning. It was therefore an excellent praier of holy *Zuinglius* before his publike Lectures, Father of lights, illighten our mindes, and open our hearts, so as that we may both understand thine oracles, and be transformed into them, &c.

Verse 8. *Now as Iannes and Iambres*] *Numenius* the *Pythagorean* calleth him *Mambres*. These were those *Egyptian* force-rers: their names *S. Paul* had either by tradition, or out of some Jewish records. *Apuleius* in his second Apology, mentioneth one *Iannes* among the chief Magicians. The *Babylonian Thalmud* also

10. 58. 3.

causae
Mater uis
in te pro
semper com
et solent.
Pythagor
Zwingli
Wright

Scutlet. Ansa.

Tri. Mena.
cboib. cap. 9.

also maketh mention of these two by name, as chief of the Sorcerers of Egypt.

Verse 9. *As theirs also was*] Exod. 8. 12. When they were set, and could not with all their skill make a louse : but by further resistance manifested their folly unto all men. So did that jugler of Antwerp, all whole enchantments were made void by M^r Tindall the Martyr present at that supper, where and when he should, but could not play his feats, and mew his cunning.

Alt. and Mon.
fol. 985.

Verse 10. *But thou hast fully known*] Or, Thou hast exactly trod in my track, followed my foot-steps : as Irenæus did Polycarps, as Pareus did Ursinus : whence that Poet,

παρακολούθησας.

-----sacra docente Pareo

Vividus Ursini spiritus ora mouet.

Paulus Melissus

Verse 11. *What persecutions I endured*] Gr. *What manner of persecutions.* A Christian may without sin be sensible of injuries and indignities. Only it must be the mourning of Doves, and not the roaring of Bears. A sheep may be as sensible of the biting of a dog, as a twine is, though he raise not such a dust, make not such a dinne.

1155.

Verse 12. *Yea, and all that Will live*] Carry they the matter never so discreetly, they must suffer. Many dream of a delicacy, they conceit a godly life without persecution. These would pull a rose without pricks. *Armat spinarosas, mellategunt apes.* Thucydides complains of his country-men, that none of them would suffer enough for goodness sake. Too few there are, that now-adaies will do so.

Bectius.

Verse 13. *Shall wax Worse and Worse*] In deterius proficient, a sorry kinde of profiting, *Quando Andabatarum more res procedat.* Thus the Illuminates (as they called themselves) a pestilent sect in Arragon, professing and affecting in themselves a kinde of Angelicall purity, fell suddenly to the very counterpoint of justifying bestiality. And though these men and their light are quenched some while since, yet under pretence of new lights have not our Church-forsakers wheeled, and wheeled about to long to the right-hand, that they are perfectly come round to the left?

Spec. Europ.

Verse 14. *But continue thou, &c.*] Gr. *Abide, Keep thy station* : Thou shalt surely be put to't, as that propheticall man in the ecklesiasticall history went to the pillars a little afore an earthquake, and bad them stand fast, for they should shortly be shaken.

Me'ss.

ἀνὰ βρεφους. Verse 15. *And that from a childe*] Gr. *From a suckling.* As all children, so those especially that are dedicated to the work of the Ministry, should be betimes inured to Scripture-learning.

οὐ καὶ σοφῶς. *To make thee wise*] Gr. *To wise thee,* that thou maist wise others, as *Dan. 12. 3.* The same Hebrew word signifies, 1. To understand. 2. To instruct others. 3. To prosper.

לְדַעַת

Sapientes sapienter descendent in infernū.
Εὐσεβιος &c.

M Edwards
his Gangrene,
p. 18, 19.

To salvation] He is the wise man that provides for eternity. And when all the worlds wisards shall very wisely cry out in hell, *Nos insensati,* We fools counted their lives madnesse, &c. They shall shine as the brightnes of the firmament, *Dan. 12. 3.*

Verse 16. *All Scripture is given*] Gr. *Breathed by God,* both for matter and words. What frontlesse heretikes then are our upstart *Anti-scripturists,* that dare affirm, That the Scriptures are not divine, but humane invention: and that the pen-men wrote as themselves conceived; they were the actions of their own spirit, &c? Also that the Scriptures are unufficient and uncertain, &c.

παρακαλεῖσθαι.

And is profitable for instruction] See my *True Treasure,* pag. 40 And hereunto adde for Consolation according to *Rom. 15. 4.* though this also is here comprehended in Doctrine and Instruction for righteounesse. The same Greek word signifieth to exhort and to comfort.

Apt. & omnino numeris absolutum.

M. Bolton is
four last things
pag. 147.

Verse 17. *That the man of God*] The Minister, and so consequently the people too, for whole use the Minister hath all.

May be perfect] With a perfection of parts, able and apt to make use of the holy Scriptures to all the former purposes, for the behoof or benefit of his hearers. The authority of the Fathers (saith a grave and learned Divine) I never urge for necessity of proof (the Scripture is thereto all-sufficient and superabundant) but only either in some singular points to shew consent: Or, 2. In our controversies against Antichristians, Antinomists, Neopelagians, &c. Or, 3. When some honest passage of sanctification or reasonable opposition to the corruption of the times, is falsely charged with novelty, singularity, and too much precisenes.

CHAP. IIII.

Verse I. *I charge thee therefore*]

Matters of greatest importance must be pressed with greatest vehemence. As God putteth not forth great power, but for great purpose, *Ephes. i. 18, 19* so neither must we use great earnestness, but in affairs of great moment. It is a weakness to be hot in a cold matter, but worse to be cold in a hot matter. *Farelus* perswading *Calvin* (then a young student, and bound for *Italy*) to stay and help in the Lords work at *Geneva*, pronounced Gods curse upon his studies (which *Calvin* pretended) in case he staid not. Whereupon, *Non ausus fuit Calvinus ad Farelum tonitrua plus quam Periclea* (saith mine authour) *jugum vocacionis, quod sibi à Domino imponi videbat, detestare.* *Calvin* durst not stir after such a charge, but staid it out there to his dying-day.

Melch. Adams
in vita Calv.
pag. 114.

Verse 2. *Be instant*] Gr. *Stand over it.* Stand close to it. *Chrysostome* at *Antioch* having preached many Sermons against swearing, was at length asked, when he would preach upon another subject? He answered, When you leave swearing, I'll leave preaching against swearing.

Emendat.

In season, out of season] On the Lords-day, on the week-day, *Volentibus nolentibus dic importunum, Tu vis errare, in vis perire, ego nolo*, saith *Augustine*. Let men know whether they will or no, that for lack of preaching they shall not perish. The shew-bread stood all the week before the Lord; to shew, that preaching is not out of season on any day. The Friars of *Basil* held that it was *Lutheranum diebus profanis predicare*, Hereticall to preach on working-daies. But *Anthony Person*, Martyr, told his persecutours, That they were *bite sheeps* and not *Bishops* for neglecting to preach: It being as great a wonder at *Rome* to hear a Bishop preach, as to see an *Astetic*, said Dr *Bassinet*. But Bishop *Ridley* preached usually every Sabbath-day and holy-day: so did B. *Jewel*, Dr *Taylor* Martyr, Mr *Bradford*, even during his imprisonment: Preaching, reading and praying was all his whole life. He did sharply reprove sin, pithily improve errors, sweetly preach Christ crucified, earnestly perswade to a godly life, &c.

Melch. Adams.
Ad. and Mon
fol. 111.
Ibid 86.

Ibid 1559.
Ibid. 1380.

Ibid. 1457.

With all long-suffering, &c.] *Si decimus quisq, si unus persuasus fueris, ad consolationem abunde sufficit*, saith *Chrysostome*.

If you gain but the tithes of your hearers, or lesse, it is well.

Alex Aphrod.
problem.

Verle 3 *Sound doctrine*] Which as honey, *Vulnera purgat, ulcera mordet*, purgeth green wounds, but causeth pain to exulcerate parts. Children, though they love and lick in honey, yet will not endure to have it come near their lips, when they have sore mouths.

Horat.

Having itching ears] Which must have clawing preachers; such as will never *auriculas mordaci radere vero*, deal plainly and faithfully with their souls.

De mirabil.
auscult.

Verle 4. *Turn their ears from the truth*] Aristotle writeth, That Vultures are killed with oil of roses. Sweet smells enrage Tigers. Swine cannot live in some parts of Arabia, saith Pliny, by reason of the pleasant sent of aromaticall trees, there growing in every wood.

Verle 5. *Endure afflictions, do the work*] *Honor ministerij est in onere, dignitas in diligentia, corona in contemptu.*

πληροῦντων.

Make full proof] Or, Accomplish thy Ministry: So executing every part of it, as to make it thy whole business. *Verbi minister es, hoc age*, was Mr Perkins his Motto. Thou art a Minister, look to it.

σπινδομα
He speaks of it
as done already.

Verle 6. *Ready to be offered*] To be poured out as a drink-offering upon Gods altar. Thus the Apostle expresseth himself emphatically, pathetically, elegantly, setting forth by what death he should glorifie God, viz. by being beheaded. Whether my death be a burnt-offering, a drink-offering (by fire or sword) or a peace-offering (that I die in my bed) I desire it may be a free-will-offering, a sweet sacrifice to the Lord.

The time of my departure] He makes nothing of death. It was no more betwixt God and Moses, but *Go up and die*. So betwixt Christ and Paul, but launch out, and land immediately at the fair haven of heaven.

Verle 7. *I have fought a good fight*] The nearer any thing is to the center, the more strongly and swiftly it moveth. The wine of the spirit is strongest in the Saints, when they are drawing to an end. His motions are quickest, when naturall motions are slowest, most sensible when the body begins to be senseless, most lively when the Saints are a dying.

Verle 8. *There is laid up a crown*] Beyond a crown, the wishes of mortall men extend not. Alexander inviting many to supper, provided a crown of 180 pound to be given to those that drank

drank most. One and fourty killed themselves, with drinking, to get that crown. Shall these do more for a trifle, then we will do for heaven?

A crown of righteousness] So salvation is called : not for that it is of right due to us, but because it is purchased for us by the righteousness of Christ, and shall be freely given to those that are justified by faith.

Verse 9. *Do thy diligence, &c.*] We want much of our comfort in the want of a friend, *Eccles. 4. 9. Optimum solatium sodalitium.* How doth David bemoan the losse of *Jonathan*? How did *D. Tailour* prize the company of his fellow-prisoner, that Angel of God, as he called him, *Iohn Bradford*? What a mercy did *S. Paul* count it, that sick *Epaphroditus* recovered, *Phil. 2. 27*?

Verse 10. *Demas hath forsaken me*] Blazing comets, as long as they keep aloft, shine bright : but when they begin to decline from their pitch, they fall to the earth. *Jonathan* followed the chase well, and with greedy pursuit, till he met with the honey : to doth many a *Demas*.

And is departed unto Thessalonica] Where he became an Idol Priest, as saith *Dorotheus*.

Verse 11. *For he is profitable*] Once unprofitable (*Act. 15. 38.* See the Note there) but now profitable, *Philem. 11.*

Verse 12. *Tychicus have I sent*] For what end, see *Eph. 6. 22.* with the Note there.

Verse 13. *The cloak that I left*] *O supellestilem Apostolicam!* Erast. in loc. O what a small deal of household stuff had this great Apostle, saith *Erasmus*! a cloak to keep off the rain, and a few books and writings. *Tota est in supell. x mea est chartacea*, saith he in another place. All my stock is in books. And of judicious *Calvin* it is reported, that all the goods that he left behind him, his library being sold very dear, came scarce to 300 florens, that is about 90 pounds of our money. Seekest thou great things for thy self? *Ier. 45. 5.*

Verse 14. *Alexander the copper-smith*] Who was once *Martyris propinquus*, saith *Calvin*, near unto Martyrdome in *Pauls* caule, *Act. 19. 33.* A glorious professour may become a furious persecutour. Let him that stands, take heed lest he fall.

The Lord reward him] This is neither a curse, nor a railing speech (saith an Ancient) but a prediction well befitting an Apostle, that avenged not himself, but rather gave place to wrath, *Rom. 12. 19.* author quest. apud Just. Mart.

Verse 15. *He hath greatly resisted our words*] Or, our preachings, nor our persons only. This was a foul fault. See 1 *Thess.* 4. 8. *Exod.* 16. 8.

ἡμεῖς οὐκ ἔσμεν ἄνθρωποι.
2^o *Plato.*

Verse 16. *No man stood with me*] So that *Paul* might have said as *Socrates* did, οἰκοὶ ἡδὲ οἱ φίλοι, *My friends, I have never a friend.* And as *Plato*, A friend is a very mutable creature.

Verse 17. *The Lord stood*] God is never so sweet and so seasonable to his Saints, as in the day of their deepest distress. He loves to help those that are forsaken of their hopes.

The preaching might be fully known] Or, *Soundly* proved to be a divine ordinance, by my constancy and contempt of death.

Out of the mouth of the lion] *Nero*, who first *orientem fidem*, *Roma* *cruentavit*, as *Tertullian* speaketh, put Christians to death, and made a bloody decree, That whosoever confessed himself a Christian, should, without any more ado, be put to death as a convicted enemy of mankind. *Tertullian* calleth him, *The Dedicator of the condemnation of Christians.*

Dedicator damnationis Christianorum. *Tert.*

Verse 18. *And the Lord shall deliver*] Experience breeds confidence.

Unto his heavenly kingdom] So *David* argues from temporals to eternals, *Psal.* 23. 5, 6.

Verse 19. *Salute Prisca, &c.*] See the Note on *Rom.* 16. 3.

Verse 20. *At Miletum sick*] See the Note on *Phil.* 2. 27.

Verse 21. *Do thy diligence, &c.*] The Apostle quickneth *Timothy* as *Tully* did his friend, *Quamobrem si me amas, &c. si dormis expergiscere, si stas ingredere, si ingrederis curre, si curris advola. Credibile non est quantum ego in amore & fide tua ponam.* Make all possible haste hither, for I rely much upon thy love and loyalty.

Al. and *Mon.*
1765.
Laur. Saunders.

Verse 22. *Grace be with you*] Gods blessing be with you alwaies, *Amen.* Even now toward the offering of a burnt sacrifice, &c. said that *Martyr* in a letter to certain friends,



A
COMMENTARY
 OR
EXPOSITION
 Vpon the Epistle of S. *Paul* to
TITUS,

C H A P. I.

Verse 1. *The faith of Gods elect*]



Of the election of Gods faithfull ones, as the Ar-
 minians make it.

And the acknowledging of the truth] It is
 usuall with S *Paul* in the beginning of his Epi-
 stles, to utter much in few, and to set down the
 summe of the whole Gospel, as here he doth Ju-
 stification, Sanctification, and the hope of salvation, and all by the
 acknowledging of the truth.

Verse 2. *God that cannot lie*] The word of promise bindes
 God: therefore it seems (saith one) that it is stronger then God:
 for he can assoon deny himself as his promise.

Verse 3. *Manifested his word*] As when he said plainly, *He*
that believeth in the Son hath eternall life.

Verse 4. *Common faith*] Common to the communion of
 Saints,

Saints, *vers. 1.* and to them proper and peculiar; for all men have not faith, *2 Thess. 3. 2.*

ἐπιδορῶν.
Conficiat.

Verse 5. *Set in order*] Gr. *Set straight*, or make up the things that I left unfinished.

Scultet.

Verse 6. *The husband of one wife*] Here the Apostle canonizeth (saith an Interpreter) the marriage of Ministers.

Verse 7. *A Bishop must be blamelesse*] As was *Moses, Samuel, Paul, Bradford, Bucer, &c.* who led convincing lives: so that their foes could not in any thing stain them, nor their friends sufficiently commend them.

Oppia 9.

Not soon angry] *Biliosus & bellicosus*, testy and techy, easily blown up into rage, that will not be laid down without revenge.

Εγχορῶν.

Verse 8. *Temperate*] No slave to his fleshly appetite: but one that can master himself, and give laws to his lusts. See my Common-place of *Abstinence*.

Αντιρῶν.

Verse 9. *Holding fast, &c.*] As with tooth and nail, against those gain-saiers that would snatch it from us.

Verse 10. *For there are many unruly*] Lawlesse, yokelesse, masterlesse men, untractable, untameable, that refuse to be reformed, hate to be healed, God will hamper these Belialists, *2 Sam. 23. 6.*

ἀντιρῶν.

Verse 11. *Whose mouths must be stopped*] Gr. *Muzzled*, as bandogs are. Frogs they say will leave croaking, if but a light be hanged over the lake wherein they are. Let but the truth come clearly in place, and heretikes will be soon silenced. But if they will not, another course must be taken with them.

Cic. de divinat
Laertii.

Fides panica
Virgil.

Cres semper
mendax, mala
bilis, & bellus
deser.

Camillus Elix.
fol 194

Cretizare eu n
Cretensib. vide
Erasm. A. 13.

Isus Iesux
me dol. 1. 1. 1. 1.
ἐπιδορῶν 5.

Ευδemon. 10. 10.
Ευδemon. 10. 10.
Ευδemon. 10. 10.
Ευδemon. 10. 10.

Verse 12. *Even a Prophet of their own*] *Epimenides* the Poet, who by his countrey-men the *Cretians* was counted a Prophet, and had divine honours done to him after his death.

The Cretians are alwaies liars] So were the *Carthaginians, Tyrig, bilinguals*. The French had so often deceived the English, that such as they mean to deceive, they call by a common by-word, *Les Anglois*, The English. The *Cretians* were loud liars, even to a Proverb. Of *Dolon Homer* saith, That he had an art in lying. But *Eudamon. Joannes* (that *Cretian De noniack*) wins the whetstone from all his countrey-men, whiles he blusheth not to tell the world in print, that these are the doctrines and practices of the Protestants, to worship no God, to frame our religion to the times, to pretend the publike cause to our private lusts, to

brcak

break our words, as we see good for our purpose, to cover deadly hatred under fair flatteries, to confirm tyranny by shedding the blood of innocents, &c.

Verse 13. *Rebuke them sharply*] Gr. *Precisely*, rigidly, severely, and to the quick. A Metaphor from Chyrurgeons, who must not be melch-hearted, saith *Celsus*; but pare away the dead flesh, *Ne pars sincera trabatur*. Howbeit, that is a good rule given by a godly Divine, that although there must be some warmth in a reproof, yet it must not be scalding hot. Words of reviling and disgrace, they scald, as it were. But words that tend to stir up the conscience to a due consideration of the error, or evil reproofed, they be duly warm, and tend to make the physick work more kindly. *Evangelizatum non maledictum missus es*, said *Oecolampadius* to *Farellus*: *lando zelum, modò non desideretur mansuetudo. Vinum & oleum in tempore suo infundendum. Evangelistam non tyrannicum legistorem praestes*. Thou art sent to preach, not to rail. Thy zeal I commend so it be mingled with meeknesse. Wine must be poured into mens wounds one while, and oil another. Thou must shew thyself a peaceable preacher, not a tyrannicall Law-giver, &c.

ἀποτίμιος,
cuttingly.

Chirurges misericordes esse non oportet.
M^r Whatley in his Archetyp.

Oecolamp. ep.
ad Gul. Farell.

Verse 14. *Not giving heed to Jewish fables*] Wherewith their *Talmud* is full farr'e: which whiles they hug over-hard, as *Cleopatra* did the snakes that sucked her blood, they perish.

Verse 15. *Unto the pure all things, &c.*] This *Piscator* holds a sufficient warrant for us to use, *Ne forte*, and other Heathen-expressions; like as the Apostles used, *ἡμεῖς οὐκ ἐσμὲν Ἰουδαῖοι*, &c. abused by the Greeks to signifie their wicked and devilish oracles. But *Pasor* is utterly against it.

Piscator in Marc.
14. 3.
Pas. praefat ad
Lexic.

Is nothing pure] Their own table is a snare to them, yea Gods table. The Saints are kept at hard commons, but have their keeping of free-cost: the wicked have larger cates, but pay sweetly.

Conscience is defiled] To wit, with sins, and so can no more judge of it, then a man can discern of colours in a foul and soiled glass.

Verse 16. *They professe that they know*] *Aliud in titulo, aliud in pyxi'e*. Out-side Christians, who perform as *Ephraim*, *down-baked duties*, are almost perswaded, as *Agrippa*, come near Gods kingdome with that young Pharisee; faint chapmen that

go without the bargain, as he did that came kneeling to our Saviour, and saying, *What shall I do to inherit eternal life?* These do *virtutis stragulam pudesacere*, put honesty to an open shame, as *Diogenes* said to *Antipater*, who being vicious, wore a white cloak, the ensign of innocency.

βλακῆς α
βλακῆς α
Αδελφῶν.

Being abominable] Gr. *Such as stink above ground*, and are of an offensive favour.

To every good work reprobate] Or injudicious: such as cannot make a right judgement of any good works, so as to approve and relish them, to see a beauty in them, as good, &c.

CHAP. II.

Verse 1. *But speak thou, &c.*]

Quasi dicat, The worse others are, the better thou must be: keeping a constant counteremotion to the corrupt courses that are in the world thorow lust. A pearl in a puddle retains its preciousness: and fish in the salt-waters retain their freshnesse.

Erism. in Morie
encom.

Verse 2. *That the old men be sober, &c.*] Not as it is said of the Flemings, that *quo magis senescunt eo magis stultescunt*, the elder the foolisher. *Solomon* and *Asa* were so. And the Heathen Sages wisely warn us, That old age is to be feared, as that which comes not alone, but brings with it many diseases both of body and minde. *Sapē sit ut Satan, quoniam juvenem capere non potuit, animum fallat & capiat*, saith *Bucholcerus*. Many that have held out well in youth, have failed and been shamefully foiled in old-age.

ὁ γὰρ πῶς αὐτῷ

Verse 3. *In behaviour*] Or, *In habit, apparrell, gate, gesture. Teachers of good things*] As was *Bathsheba*, Prov. 31. 13, *Lois*, 2 Tim. 1. 5. *Monica*, &c.

αὐτῶν γὰρ αὐτῷ.

Verse 4. *To be sober*] Or wise: teaching them as Schoolmasters do their disciples: so the word signifies. He was a foolish man that said, *Μὴδὲ κοῖνὸν γυναικαί, I love not to have a woman wife. A prudent wife is of the Lord*. Such an one was *Abigail*, and *Assaph*, *Milfi* the wife of *Cyrus*, who was said to be *καλὴ καὶ σοφὴ*, Fair and wise withall.

Eurip.

Ælian. lib. 6. 1.

Verse 5. *To be discreet, chaste, &c.*] *Conjugium humana divina Academia vite*. Much good may be learned by wedlock.

Keepers at home] Carrying her house on her back, as the snail doth.

doth, *Sarah* was found in the tent, so was *Jeael* the wife of *Heber*. The *Egyptian* women ware no shoes, that they might the better keep home.

Verse 6. *Young men likewise exhort*] See the Note on 2 Tim. 2. 22.

Verse 7. *A pattern of good*] Gr. *A stamp*. Digging thy Sermons out of thine own breast, and living them, when thou hast done.

Verse 8. *May be ashamed, having*, &c.] Ours is a brave thing to stop an open mouth, to thrattle envy, to cut off all occasion of evil speaking.

Verse 9. *Not answering again*] Not chatting or thwarting.

Verse 10. *Not purloining*] Intervverting, embezzling their masters estates, ordinary among the *Romans*, which made them call servants and thieves by one name: ordinary among the *Hebrews*; whence that saying of *R. Gamaliel*, *Marbe gn badim, marbe grzil*. *He that multiplieth servants, multiplieth sheeves*. Ordinary also amongst us, whence that Proverb, *He that will be rich must ask his servants leave*.

Verse 11. *For the grace of God*, &c.] This is rendered as a reason why servants should be faithfull, because to them also belongeth the promise of salvation, yea the reward of inheritance, as if they were sons: and to them the Gosp. l is preached as well as to others.

Hath appeared] As the Sun in heaven, or as a beacon on an hill.

Verse 12. *Denying ungodliness*] Every Gospel-truth strikes at some sin, and thereby may be discerned.

Soberly, righteously, and godly] This is the Christian mans motto, his symbol, and the summe of his whole duty.

Hæc tria perpetuo meditare adverbia Pauli:

Hæc tria sint vitæ regula sancti tua.

The *Egyptians* when they praised their deceased friends, were wont to commend them for these three things, their godliness, righteousness and temperance.

Verse 13. *Looking for*] *As with necks stretcht out, or head put forth*; as *Sisera's* mother looked out of her lattice for her sons happy return.

Verse 14. *That he might redeem us*] God will have the price of Christs blood out: he will thorowly purge us.

A peculiar people] Gr. *A people that comprehend all that God*.

turnis.

*Julent eua
talia mes.
Virgil.*

*Pinke-aborb,
chap I.*

Diol. Sicul.

*amorgonbica.
Rom. 8. 19.
Jul. 5. 28.*

meison.

1 Pet. 2. 9.

God sets any store by, that contain all his gettings : called el (where the people of acquisition.

Zealous of good works] Give God thine affections : else thine actions are still-born, and have no life in them.

Verse 15. *Let no man despise thee*] Or have occasion to think himself wiser then thee.

ΠΕΤΡΟΣ ΕΠΙΣΤΟΛΗ.
ΝΕΜΟΙΤΕ ΠΡΟΣ
ΣΑΠΕΡΕ ΑΥΤΗ.

CHAP. III.

Verse 1. *To be ready to every*]

AS the Bee, so soon as ever the Sun breaks forth, flies abroad to gather honey and wax. A ready heart makes riddance of religious duties.

Verse 2. *To speak evil of no man*] Unless it be in an ordinance, for the reformation of the unruly ; pleasing all in that which is good to edifie.

Verse 3. *For we our selves also*] I *Paul*, and thou *Titus* were as bad as others : let us therefore shew all mercy and meeknes to others. *Aut sumus, aut fuimus, aut possumus esse quod hic est.*

Serving divers lusts] As the *Persian* Kings were Lords of the world, but slaves to their Concubines. The *Assyrian* led away the *Egyptians* naked and bare foot, Isa. 29. 2. So doth Satan, sinners. Hence, though never so great, they are called *vile persons*, as *Antichus*, Dan. 11. 21. because they have as many Lords, as lusts. *Felix* at that very time that he trembled before *Paul*, could not but covet and expect a bribe from him.

Hateful] Gr. *Horrible*, as hell it self, or justly odious to others.

Verse 4. *Kindnes and love*] His native goodnes, and his communicated goodnes to us, not yet existing, nay resisting.

Verse 5. *Which we have done*] We that are bankrupts in *Adam*, would yet fain be doing, and think to be saved for a company of poor beggarly duties : as bankrupts will be trading again, though but for pins, &c.

But according to his mercy] God is no merchant : his kingdom is not *partum*, but *paratum*. He that said, *Cælum gratis non accipiam*, I will not have heaven on free cost, went without it.

Verse 6. *Which he shed*] Gr. *Poured out* (as it were by pail-fuls) his spirit (the best thing) upon all flesh (the basest thing) Joel 2. 28.

Verse 7. *Be made heirs*] Not purchasers : all is of free grace.

Horru

Captivum
suum capti-
vi plurim.
Roma victrix
gentium, capti-
va victorum
Ore autem
Domini tere
non potui nae.
confero (servi-
ma. C. epist.
1. 13
servituti of 505.

Vega.

155. 157.

Horreo quicquid de meo est, ut sim meus. Paul was a most constant preacher of grace.

Verse 8. *That thou affirm constantly*] Be well settled in it thy self, and avouch and averre it confidently to others : being ready to make it good, if questioned.

Be carefull] Bend their wits, and beat their brains.

To maintain good works] To exceed and excell others in their honest functions and faculties : to be their craft-masters, to bear away the bell from all that are of the same trade or profession. This was Tully's study to be best at any thing he ever undertook : should it not then be a believers ?

Verse 9. *But foolish questions*] Such as is that of the Papists, whether an Ass drinking at the font, do drink the water of baptism, and so may be said to be baptized ? *Est questio digna asinis*, saith Melancthon. Such questionists are (as Stapleton saith of Bodin) *magninugatores*, great triflers.

Verse 10. *A man that is an heretike*] All heresies are found to flow (saith Chemnitius) either from the supercilious pride of *Samosatenus*, or from the sophistry of *Arrius*, or from the ignorance of *Arius*. These mens wit will better serve them to devise a thousand shifts to elude the truth, then their pride will suffer them once to yeeld and acknowledge it. And here this rule of St Paul takes place. *Nestorius* was an unlearned and proud man, but very bold and well-spoken : Insomuch as thereby he oft carried it, and so seduced the Emperour *Theodosius*, as that *Cyril*, a very good Bishop was thrown out of his place. Howbeit he was afterwards restored again with honour, when the Emperour had better bethought himself, and the heretike *Nestorius* was condemned and cast out.

Verse 11. *Condemned of himself*] Sith, as a head-strong horse, he gets the bit between his teeth, and runs away. Thus did the Pharisees, *Toties puncti, & puncti, minime tamen ad resipiscen- tiam compuncti*, as one saith, They shut the windows lest the light should come in.

Verse 12. *Come unto me to Nicopolis*] The inhabitants of this City are said so to have hated the braying of an Ass, that they would not endure to hear the sound of a trumpet. So some pretend such an hatred of hypocrisie, that they will not abide the profession of piety.

Verse 13. *That nothing be wanting*] Those that labour in the Lords work, must have all necessary accommodations and encouragements. They must be set forth and brought forward on their

A a journey,

Bernard.

Augustin.

Διαβεβαιώσαι.

οεγνίζων.

Αὐτὸ ἀεικνύειν
καὶ ἀειροῦν
ἐμπροσθεν αὐτοῦ.
παραπλῆξιν
Plutarch.

Loc. com part
los. 2.

Zanch Mife.
epist. dedicat.

journey, and in their negotiations worthy of God, 3 *Joh.* 6. *De-
ductione honorificâ*, *Act.* 15. 3. & 20. 38. & 21. 5. A *Balsam* will
not deal hardly with his Asie, if once he perce.ve the Lord to be in
him, and to speak by him : Shall we deal unworthily with Gods
Ministers, in whom God is of a truth, 1 *Cor.* 14. 25. and hath given
unto them the ministry of reconciliation ? 2 *Cor.* 5. 18.

Verse 14. *To maintain good works*] See the Note on Verse 8.
of this Chapter.

That they be not unfruitfull] As drone-Bees or body-lice, li-
ving upon others labours, and so opening the mouths of Heathens,
who will be ready to say, as he once did, *Odi homines ignavâ op-
râ, philosophâ sententiâ.*

Verse 15. *That love us in the faith*] That best ligament of
love. The Church is the only daughter of her mother, and is called
Ecclesia, of calling all hers together. Religion hath its name of
binding, because it binds men all in a bundle, and makes them be of
one heart, and of one soul, *Act.* 4. 32. to serve the Lord with one
shoulder, *Zeph.* 3. 9. to glorifie God with *one minde*, and with *one
mouth*, *Rom.* 15. 6. there being no such onenesse in the world, as
among true believers.



A
COMMENTARY
OR
EXPOSITION
Vpon the Epistle of S. Paul to
PHILEMON,

Verse 1. *Paul a prisoner, &c.*]



His is a notable Epistle, and full of worth; each word having its weight, each syllable its substance. From an abject subject, the receiving of a runaway servant, S^t Paul soars like an heavenly Eagle, and flies an high pitch of heavenly discourse. *Elocutione tota gravis & brevis, densus*

*Plena roboris
& lacertorum
est tota epistola;*

sententijs, sanus judicij, &c. as *Lipsius* saith of *Thucydides*, may we say of our Apostle.

*Lips not ad Po
lit. l. 1. c. 9.*

Our dearly beloved] Or, Our lovely one, as *Hierome* renders it.

*Aymon.
Diligibilis.*

And fellow-labourer] This shews, say some, that *Philemon* was a Minister of the Gospel.

Verse 2. And so our beloved *Apphia*] For *Appia*: but this was the manner of pronounciation at *Tarsus*, S. Pauls countrey. This *Apphia* was (saith *Theodore*) *Philemons* wife; whose good-will might make much to the furtherance of S. Pauls suit.

And Archippus our fellow-souldier] Who seems to have journeyed with *Philemon*. See the Note on *Col. 4. 17.*

And to the Church in thy house] Every Christian family is a Church. But *Phil. mons* house was (belike) a publike meeting-house, and so continued for many years after, as *Theodoret* witnesseth.

Verse 3. *Grace to you, &c.*] See the Note on *1 Cor. 1. 3.* and on *2 Cor. 1. 2.*

Verse 4. *I thank my God*] Thus the Apostle begins most of his Epistles. As any man is more or lesse gracious, so is he thankfull. The same Greek word for grace signifieth thankfulness. Neither is there any thing that feels up more comfort to the soul, then for a man to be able from the bottome of his heart to praise God. Self-love may make an hypocrite pray from the bottome of his heart, &c.

Verse 5. *Hearing of thy love and faith*] Love is first mentioned as more noticed: But faith is the mother grace, the womb wherein love, and all the rest of that heavenly offspring are conceived.

Verse 6. *That the communication, &c.*] This is that which *S. Paul* paid for *Philemon*, ver. 4. For the fifth verse comes in by a parenthesis.

Verse 7. *The bowels of the Saints are refreshed*] Gr. *Rested*, as it were, after much toil and travell, which made their hearts ake.

Verse 8. *That which is convenient*] Or, That which is thy duty. *Officium autem est jux actionis ad quemcumq, statum pertinens*, saith *Joh. Scaliger*.

Verse 9. *Yet for loves sake, &c.*] Here's brave oratory, such as might well mollifie the hardest heart. *Petendo movet, & movendo petit*.

Paul the aged] And therefore venerable. Old age and honour are in the Greek tongue very near akin: It is a crown (saith *Solomon*). And that of glory, which found in the way of righteousness, *Prov. 16. 31.* These bear a resemblance of the *Ancient of days*, *Dan. 7.*

Verse 10. *My sonne Onesimus*] *Ignatius* in his Epistle to the *Ephesians*, maketh mention of *Onesimus*, as Pastour of *Ephesus*, next after *Timothy*. The Roman Martyrologue saith, that he was stoned to death at *Rome*, under *Trajan* the Emperour.

Verse 11. *But now preferable*] So is every true convert: there

zaci.

ΑΥΑΤΙΝΟΥΣ

τις ἡ ἀρετή

Κοινωνία
ἐστὶν ἡ
ἀρετή

there is little cause that men should boast they are *no changelings*, sith whosoever is in Christ is a new creature. St Anthony Kingston came to Mr Hooper the Martyr a little before his death, and said, I thank God that ever I knew you: for God did appoint you to call me, being a lost childe. For by your good instructions, whereas I was before both an adulterer and fornicatour, God hath brought me to forsake, and detest the same, &c. Savoy, for the strait passages infested with thieves, was one called *Malvoy*, or ill-way; till a worthy adventurer cleared the coasts, and then it was called *Savoy* or *Salvoy*, the *safe-way*. Such a change there is in every good soul.

Act. anl Mon.
fol. 1363.

Verse 12. *That is, mine own bowels*] Pray for me, mine own heart root in the Lord (said Mr Bradford in a letter to Mr Saunders) *Quem in intimis visceribus habeo ad convivendum & commoriendum.*

Verse 13. *In the bonds of the Gospel*] Which is bound after a sort, when the preachers thereof are imprisoned.

Verse 14. *Would I do nothing*] *Posse & nolle nobile est.* He that goes to the utmost of his chain, may possibly break a linke. *Concedamus de jure ut careamus lite.* Part with somewhat for peace-sake. August.

Verse 15. *For perhaps he therefore*] God hath a hand in ordering our disorders to his own glory and our good. He teacheth us by our temptations. This made Mr Fox say, That his graces did him most hurt, and his sins most good.

He departed for a season] Here the Apostle makes the best of an ill matter. Converts are to be gently handled, and their former evil practices not to be aggravated.

Verse 16. *Both in the flesh*] Perhaps *Onesimus* was *Philemons* kinsman.

And in the Lord] *Sanctior est copula cordis quam corporis.* He that is joynted to the Lord, is one spirit, 1 Cor. 6. 17.

Verse 17. *A partner*] One in commons with thee. *Amicorum omnia communia.* Κοινωνοι.

Receive him] Take him to thee, put him in thy bosome, make much of him. How effectually doth this great Apostle plead the cause of this poor fugitive, now happily brought home to Christ? He deals as one that had himself received mercy, 1 Cor. 7. 25. Steep thy thoughts (saith one) in the mercies of God, and they will die thine, as the die-fat doth the cloth, Col 3. 12. μεγαλαβη.

Verse 18. *If he hath wronged thee*] His shamefull escape the Apostle twentie mitigateth by the name of wrong; his theft, of debt. See *ver. 15.* and compare herewith, *Gen. 45. 5.*

Put that on mine account] To the like effect speaks the Lord Christ on our behalf to his heavenly father, in his daily intercession.

Verse 19. *Thou owest unto me, &c.*] If *Cleanthes* gave himself to his Master *Socrates*: if *Alexander* could say that he owed more to *Aristotle* that taught him, then to *Philip* that begat him: If another could say, that he could never discharge his debt to God, to his parents, and to his schoolmaster: how deeply then do men stand obliged to their spirituall fathers, and teachers in Christ?

Verse 20. *Yea, brother, let me have joy*] Or benefit by thee. An elegant allusion it is in the originall to the name of *Onesimus*: and it is as if the Apostle imbracing *Phil. mon*, and hanging about his neck should say, *I prethee now let me be so farre beholden to thee, &c.*

Quædam

Suada medulla.

Verse 21. *Knowing that thou wilt, &c.*] Who could ever have the heart to resist such rhetorike? Is not here the very marrow of most powerfull perswasion? a golden flood of eloquence, as *Tully* saith of *Aristotiles Politiques*?

Verse 22. *But withall, prepare, &c.*] Thus he dispatcheth his own private busines in one word, as it were: his main care was, that *Onesimus* might do well: a fair mirrour for Ministers.

Verse 23. *Epaphras my fellow-prisoner*] Clapt up, belike, for visiting and countenancing *S. Paul*, to whom he was sent by the *Colossians* with relief, whiles he was prisoner at *Rome*. The ecclesiasticall history telleth us of one *Phileas* a Martyr, who going to execution, seemed as one deaf at the perswasions, and blinde at the tears of his friends, moving him to spare himself. And when one *Phil. ramus* defending him said, How can he be moved with earthly tears, who hath his eyes full fed with heavenly glory? He also was taken in, and both presently beheaded.

Quo non lib. potest
terrena lachry-
ma fleat, cuius
oculi caelestem
gloriam contem-
platur?

Verse 24. *Marcus, Aristarchus, Demas*] Here *Demas* was in good credit with the Apostle, but soon after fell away: like as glasse, and some baser metals shine brightest in the fire, when nearest of all to melting; or as the candle giveth a great blaze, when going out with a stench. Hypocrites have their *non-ultra*, when the godly mans Motto is (as was *Charles* the fifth) *Ulterius*, Further yet, on, on.

Verse 25,

Verse 25. *The grace of our Lord*] Say the world what it will, a grain of grace is worth a world of wealth. The blessings that come out of *Sion*, are better then any that come out of heaven and earth, *Psal* 134 3. For they out-last the daies of heaven, and run parallel with the life of God, and line of eternity; Pray for them therefore in the behalf of our selves and others, as *Paul* constantly doth for grace, not with gracelesse *Nero*, but with the Lord Jesus Christ: one good cast of whose pleased countenance was better to *David* then his crown and scepter, *Psal* 4. 7, 8.

A a 4

A



A
 COMMENTARY
 OR
 EXPOSITION
 Vpon the Epistle of S. Paul to the
 HEBREWS,

CHAP. I.

Verse 1. *God who at sundry times, &c.]*



See my *True Treasure*, Page 1, 2, 3.

Verse 2. *Heir of all things]* Be married to this heir, and have all, *Ubi tu Caius, ego Caia*, may the *Shulamite* say to her husband, as the Roman Ladies said to theirs.

Verse 3. *Upholding all things]* Both in respect of being, excellencies and operations. *Seneca* rendering the reason why *Jupiter* was by the Ancient Romans surnamed *Stator*, saith it was, *Quia ejus beneficio stant omnia*, because all things are upheld by him. How much better may this be said of Christ? Sin had hurled confusion over the world, which would have fallen about *Adams* ears (saith one) had not Christ undertaken the shattered condition thereof, to uphold it. He keeps the world together, as the hoops do the barrell.

Purged

Purged our sins] By his merit and spirit.

Verle 4. *Better then the Angels*] Therefore is his doctrine, the Gospel, with more heed to be heard, then the law ordained by Angels in the hand of a Mediatour, that is *Moses*, Gal. 3. 19.

Verle 5. *This day*] Either the day of eternity, and so it is meant of Christs eternall generation; or else the fulnesse of time, wherein God brought his first begotten into the world, and mightily declared him to be the son of God by the resurrection from the dead, *Act. 13. 33. Rom. 1. 4.*

Verle 6. *And let all the Angels of God*] The manhood of it felt could not be thus adored (because it is a creature) but as it is received into unity of person with the Deity, and hath a partnership therewith, according to its measure, in the work of redemption and mediation.

Phil. 2. 9.

Verle 7. *A flame of fire*] Hence they are called *Seraphims*, because they flame, like heavenly Salamanders in the fire of pure and perfect love to God and his people: And Cherubims from their winged swiftnesse, swift they are as the winde: which may seem to be the sense of this text, compared with *Psal. 104. 4, 5.*

Verle 8. *Thy throne, o God, is forever*] Christ is God then, as is here set forth by many arguments. God hath laid *help in one that is mighty. I and the Father am one.*

Verle 9. *Hath anointed thee*] This imports two things. 1. *Ordination* to his office, and so the Godhead also of Christ was anointed. 2. *Qualification* for it, and so the manhood only, And as the holy oil was compounded of divers spices, so was Christ filled with all gifts and graces, *Act. 10. 38.* but especially with wisdom, as a Prophet, holiness as a Priest, and power as a King.

Verle 10. *The works of thy hands*] *Psal. 8. 3.* they are called the works of Gods fingers, artificially elaborated; that heaven of heavens especially, whole artificer and workman is God, *Heb. 11. 10.* The Apostle there intimates, that it is curiously and cunningly contrived.

7721716.

Verle 11. *They shall perish*] The visible heavens are defiled with mans sin, and shall therefore be purged by the last fire, as the vessels that held the sin-offering were to passe the fire.

They shall all wax old] See the Note on *Rom. 8. 22.*

Verle 12. *But thou art the same*] As in essence, so in will and counsel.

counsel. Repentance with man is the changing of his will: Repentance with God is the willing of a change: *Mutatio rei, non Dei, effectus non affectus, facti non consilij.*

Verse 13. *Sit on my right-hand*] As mine equall in honour and power.

Verse 14. *Sent forth to minister, &c.*] The Saints are the Spouse, the bride, yea the members of Christ; and so in nearer union than Angels, or any creature. This the devil envied, and fell from his station.

CHAP. II.

Verse 1. *We should let them slip*]

OR, *Run out*, as water runs thorow a riven vessel. The word mingled with faith in the heart, as *Act. 16. 14.* must be carefully kept, and it will safely keep us, *Prov. 6. 20, 22.* Some render it, *Nequando praterfluamus*, lest we passe by the things we have heard, as a river swiftly passeth by the side of a City, as the fashion of this world passeth away as a picture drawn upon the ice, soon vanisheth, &c.

Verse 2. *For if the word, &c.*] *Moses-law, Gal. 3. 19.*

was steadfast] Ratified with this sanction, *Aut faciendum, aut patiendum*, either do it, or die.

And every transgression and disobedience] That is, every commission and omission.

Verse 3. *If we neglect*] He saith not, If we reject, renounce, persecute: but if we neglect, let slip, shift off, as the word is, *Heb. 12. 25.* and as those reculant guests did, *Mat. 22.* Say we rather with Samuel, *Speak Lord, for thy servant heareth.* And with that Dutch Divine, *Veniat, veniat verbum Domini, & submittemus illi, sexcenta si nobis essent colla.* Let the Lord utter his minde, and he shall have ready obedience, whatever come of it.

So great salvation] The doctrine of the Gospel, that grace of God that bringeth salvation, *Tit. 2. 11.* I am fully perswaded (saith a late learned light of our Church) that in these daies of grace, the Lord is much more quick and peremptory in rejecting men: the time is shorter, he will not wait so long as he was wont to do. The ground is, *How shall we escape if we neglect, &c?*

Verse 4.

Verse 4. *And with divers miracles*] Whereby, as by the wings of the winde, the doctrine of the Gospel was divulged at first. But he that now requireth a miracle, is himself a miracle. The establishing of the present reformation is and will be that miracle which we are in these times to look for. It is that which the former age had despised of, the present admireth, and the future shall stand amazed at.

Verse 5. *For unto the Angels, &c.*] The Jews, as they had embraced the *Pythagorean* transanimation, *Mat. 16. 14.* to the *Platonike* opinion of Angels, moving the heavens, and ordering the world; whom therefore they worshipped, intruding into those things, whereof there was no found either proof or profit, *Colos. 2. 18.* The Angels (say *Proculus* the *Platonist* and *Plutarch*) are messengers that carry Gods minde to men, and mens requests to God. But who told them all this. *Egregie dicis, sed quomodo probas?* said *Aristotle* of *Moses*, may we better say of these bold affirmers.

μεσσηνισμὸς
τοῦ τοῦ Θεοῦ
μεσσηνισμὸς
&c.

Verse 6. *But one in a certain place*] The full sense is, But he hath subjected it to Christ, as *David* testified, *Psal. 8. 4, 5.* where whatsoever is spoken to man, is here applied to the man Christ Jesus: and so is proper to the Saints by vertue of their union with Christ. In which respect, they are more glorious then heaven, Angels, or any creature.

Accommodatio
est facili ad
personam Chri-
sti, si interpre-
tes non vellent
esse nimis inge-
nuosi Amel. in
Psal. 8. 5.
Paulist.

Verse 7. *A little lower*] Or, *For a little while*, viz. *Ab utero ad urnam*, from the womb to the tomb, from his birth to his buriall, from his abasement to his advancement.

And didst sit him over the works] Lions hate apes, but fear men: whereof no other probable reason can be given, but this here in the text: inasmuch as the most timorous men dare kick and beat the hugest elephants.

Verse 8. *Under his feet*] It is not said, *Under his hands*, but under his feet. 1. That he may trample upon them with his feet, and not dote upon them with his heart. 2. That by them, as by a step or stirrop, he may raise his heart to things above. A sanctified fancy can make every creature a ladder to heaven.

He left nothing] No, not Angels.

Not yet all things put under him] The creature rebelleth against man, because he rebelleth against God. If the Master be let upon, the servants will draw, and fight for him.

Rebellis factus
est, quia homo
humini creatura
homini. Aug.

Verse 9. *But we see Jesus*] The Saints hold all in capite te-

nare,

nure, in Christ. Now in him all things are already subjected unto us, and made serviceable to our salvation.

For the suffering of death] Or that he might be in a condition to suffer death, this Sun of righteousness went ten degrees backward, not only below his Father, *Joh. 14. 28.* but below the Angels: for man (as man) is inferiour to the Angels.

Verse 10. For it became him] That is, God, whose perfect wisdom, justice, &c. shineth most clearly in that great work of our redemption: then the which God could not have done any thing more befitting himself; what ever the worlds wits conceit to the contrary, *1 Cor. 1. 23.*

For whom are all things] See the Note on *Rom. 11. 36.*

To make the captain, &c.] He that is Captain of the Lords hosts, *Josh. 5. 14.* is also Captain of our salvation. This is comfort.

τελειωται.

To make perfect] Or, Consecrate. The Priests were first consecrated with oil, then with blood: so was Christ first by the Spirit, and then by his own blood.

Verse 11. Are all of one] viz. of Adam: Only with this difference; that we are of Adam and by Adam, but Christ was of Adam, not by Adam: for he was not begotten, but made, and so originall sin was avoided.

He is not ashamed] Christ was not ashamed of us, when we had never a rag to our backs: Should we be ashamed of him and his service?

Verse 12. I will declare, &c.] *Psal. 22. 22.* A psalm of Christs sufferings, entituled, upon *Ajaleth Shachar*, that is, *The morning-star*, such an one as the huntsman singeth out to hunt for that day. Christ thus hunted and praying for deliverance, promisseth to praise Gods name amidst his brethren, that is, *his faithful servants.*

Verse 13. I will put my trust in him] Which he needed not, had he not been a man subject to misery.

And the children, &c.] Christ is the everlasting Father, *Isa. 9. 6.* and the Saints are the travel of his soul, that prolong his days upon earth, *Isa. 53. 10. 11.* *Filiabitur nomine ejus*, *Psal. 72. 17.* There shall be a succession of Christs name, till he present all his to his heavenly Father at last day, with, *Behold I, and the children whom thou hast given me.*

Verse 14. Children are partakers] Little children: Christ also

also became a little childe, the babe of *Bethlehem*, *Isa. 9. 6.* catch him up, as old *Simeon* did; Kisse him, lest he be angry, *Psal. 2.* Scumble not at his weakness; but gather assurance of his love, and grow up unto the measure of the stature of the fulness of Christ, *Ephes. 4. 13.*

Him that had the power of death] As the hang man hath the power of the gallows, to kill men with death, *Rev. 2. 23.*

Verse 15. *And deliver them,*] So that to those that are in Christ, death is but the day-break of eternall brightnesse: Not the punishment of sin, but the period of sin. It is but a sturdy Porter, opening the door of eternity: a rougher passage to eternall pleasure. What need they fear to passe the waters of *Jordan* to take possession of the land, that have the Ark of Gods Covenant in their eye? *Tollitur mors, non ne sit, sed ne obfit.* As Christ took away, not sin, but the guilt of it, so neither death, but the sting of it.

Who through fear of death] That King of terrours, as *Job* calleth death: that terrible of all terribles, as *Aristotle*. Nature will have a bout with the best when they come to die. But I wonder (saith a grave Divine) how the souls of wicked men go not out of their bodies, as the devils did out of the demoniacks, rending, raging, tearing, foming. I wonder how any can die in their wits, that die not in the faith of Jesus Christ. *Appian Claudius* loved not the Greek *Zem*, because when it is pronounced, it representeth the gnashing teeth of a dying man. *Sigismund* the Emperour being ready to die, commanded his servants not to name death in his hearing, &c.

Verse 16. *For verily he took not*] Or, For no where took he, ὅτι οὐδε πού. q. d. We finde not any where, either in the Scriptures, or in any Church record.

But he took] He assumed, apprehended, caught, laid hold on, as the Angel did on *Lor*, *Gen. 19. 16.* as Christ did on *Peter*, *Mat. 14. 31.* as men use to do upon a thing they are glad they have got, and are loth to let go again. It is a main pillar of our comfort, that Christ took our flesh: for if he took not our flesh, we are not saved by him. ἐπλάσσειν.

Verse 17. *In all things*] Except in sin, as the brazen serpent was like the fiery serpent, but had no sting. ἀνὰ πάντα τὰ ἁμαρτάνων

To make reconciliation] To expiate our sins, and to appease Gods wrath. ἵνα καταλλάξῃ.

Verse 18. *He is able to succour*] And no lesse apt then able: as he that hath been poor or troubled with tooth-ach, will pity those that are so.

CHAP. III.

Verse 1. *Holy brethren*]

HOly, because partakers of a calling that is heavenly. 1. *Ratione finis*, Phil. 3. 14, 15. 2. *Ratione finis*, to the fruition of heavenly priviledges in Christ.

Verse 2. *As also Moses was faithfull*] And yet how unworthily handled by the authour of the Marrow of Modern Divinity, that flie Antinomian, in divers passages of his book, as might easily be instanced.

Spec. Europ.

Verse 3. *Worthy of more glory then Moses*] In whom these Hebrews trusted, Job. 5. 45. And the Jews at this day hold, That the law of nature shall bring to heaven those that observe it, but the Hebrews (unto whom the law of *Moses* was peculiarly given) by keeping it shall have a prerogative of glory. Poor seduced souls!

Verse 4. *He that built all things*] *Moses* and all.

Is God] That is *Christ*, whom he had proved to be God by many arguments, Chap. 1. *Messias* therefore is to be preferred before *Moses*.

Ἐπεὶ ὁ πᾶν
ὁ λόγος ὁ θεὸς
ἐστίν.

Verse 5. *As a servant*] *Famulus ingenuus*, a servant of the better sort, a man of worship, as the word seemeth to import: though it be honour enough to be Christs servant, of the meanest in his family.

Verse 6. *If we hold fast*] See here a just description of the invisible Church of Christ.

Hier. Epist ad
Alghiam.
Joh. Agran.
apud Jo. Manl.
loc. com.

Verse 7. *Wherefore as the holy Ghost*] It is well observed by *Calvin*, that the words after *Wherefore*, to *vers. 12.* should be enclosed with a *parenthesis*, and then the sense is clear. If *Hierome* and *Egranus* had observed so much in this and other places, they would not so sharply have censured *S^t Paul* for his obscurities and incongruities, and lame senses and sentences.

Verse 8. *Harden not your hearts*] Some hearts are so hard, that neither Ministry, nor misery, nor miracle, nor mercy can possibly mollifie them. Such an heart is in some respects worse
then

then hell. And if God broke *Dauids* bones for his adultery, and the Angels backs for their pride, the Lord, if ever he save any, will break his heart too.

Verse 9. *Tempted me*] God must be trusted, but not tempted, as he is, when men, 1. Question and awake his power; 2. Limit the holy one of *Israel*, and presume to prescribe to him, set him a time, &c. 3. Neglect the use of means, and serve not his providence.

Verse 10. *I was grieved*] The Hebrew text hath it, *I was nauseated*, and ready to rid my stomach at them, to spew them out of my mouth.

They do alway erre] They must needs erre, that know not Gods waies. Yet cannot they wander so wide, as to misse of hell.

Verse 11. *They shall not enter*] This the Apostle propounds to the unbelievers of his time, that they may beware, *Alterius perdisio tua sis cautio*. Seest thou another suffer shipwrack? Look well to thy tackling.

Verse 12. *In departing from*] *Ambia parit apostasias*. Infidelity is the mother of apostacy; as in *Cranmer*: but worse in *John Dudley Duke of Northumberland* in *Queen Maries* daies, who being brought to the scaffold on Tower-hill, and having promise of life, if he would recant his profession, dastard like forlook his master, and exhorted the people to the Romish religion. Which his death-Sermon afterwards came forth in print by authority.

Speeds Chron,

Verse 13. *But exhort one another*] A speciall pretervative from apostacy. See my Common-place of *Admonition*, and my Treatise on *Mal. 3. 17*.

Lest any of you be hardened] Continuance in sin hardeneth the heart, and gradually indisposeth it to the work of repentance. *Qui non est hodie*, &c. There is a deceitfulness in sin, a lie in vanity, *Jon. 2. 8*.

Verse 14. *For we are made partakers*] Christs comforts, coheys with him, *Rom. 8. 17*. This we are in present, if we persevere to the end.

The beginning of our confidence] Gr. *Of our subsistence*, or substance, that is, *of our faith*, Heb. 11. 1. whereby we subsist, and become sons of God, as *Ambrose* expounds it.

Exposition

Verse 15. *Whiles it is said*] *sc.* To you now, as it was said to them of old, *vers. 7*. We must see our own names written on every

every precept, promise, example, &c. Hof. 12. 4. There God spake with us.

To day if ye will hear, &c.] The negligent spirit cries, *Cræ Domine*, To morrow Lord. *In crastinum seria*. But who can tell what a great-bellied-day may bring forth? Either space or grace may be denied. God may leave men under his Ordinances, as rocks in the midst of rivers, as blinde at noon-day.

Verse 16. *Howbeit not all*] Yet all fell in the wilderness, save *Josua* and *Caleb*. Good men are oft wrapt up in a common calamity. The righteous perisheth, *Isa.* 57. 1. to the world thinketh: *But whether they live, they live unto the Lord, or whether they die, they die unto the Lord, &c.* The good corn is cut down together with the tares, but to another, and to a better purpose.

Rom. 14. 8.

καὶ αὐτοὶ

Verse 17. *Whose carcases fell*] Gr. Whose members, joints, limbs. *Cadavera à cadendo*. O that we could make that use of their disaster, that *Waldus* the French Merchant (father and founder of the *Waldenses*) did of that sad sight that befell him. For walking in the streets, and seeing one fall suddenly dead, he went home and repented of his Popish errors and profane courses.

Verse 18. *To them that believe not*] Or, *That will not be persuaded*, uncounsellable persons, that acquiesce not in wholesome advice.

Verse 19. *Because of unbelief*] A bloody sin, *Joh.* 3. 19. No sin will gripe so in hell as this. The devil will keep holyday there, in respect of unbelievers.

CHAP. IIII.

Verse 1. *Let us fear*]

Vith a fear not of diffidence, but of diligence. See the Note on *Phil.* 2. 12. and on *I Cor.* 10. 12.

Left a promise] Some render it thus, *Left* we should seem to fall short of the promise, that is left us, &c. But where is that promise left us, may some say? It is closely couched in the former commination, *Chap.* 3. 18. God sware that unbelievers should not enter: and therefore intimates a promise, that believers shall

shall enter. A Bee can suck sweet honey out of bitter thyme; so cannot a Flie do.

To come short of it] To come lag and late, when the gate is shut, the draw-bridge taken up, as those foolish Virgins, or as lazy race-runners, or as those that come a day after the fair, an hour after the feast, and so are frustrated. ὕστερον ἔσται.

Verse 2. The word preached] Gr. The word of hearing, i. e. The promise that fell from the Preachers lips into their ears. *Nescio quid divinum in auscultatione est*, saith one; I know not what divine business there is in hearing: but sure I am, that what we hear doth more deeply affect us, and more firmly abide with us, and stick by us, then what we read. ὁ λόγος τῆς ἀκοῆς.

In them that heard it] In their hearts, as in so many vessels. Faith and the promise meeting make a happy mixture, a precious confection.

Verse 3. For we which have believed] Believers (and they only) have heaven afore-hand in pretio, in promisso, in primum, in the price that was paid for it, in the promise of it (which is sure-hold) and in the first-fruits, the graces of the spirit, which are as those grapes of the land of Canaan.

Verse 4. And God did rest] Here the Apostle sheweth what that rest of believers is. Not that seventh-daies rest, *vers. 5.* nor that other rest, *Psal. 95.* meant of the Land of Canaan, but another and better typified in both those, viz. A spirituall resting from our own works or sins, so as God resteth in his love to us, *Zeph. 3. 17.* and we sweetly acquiesce in our interest in him, *Psal. 116. 7.*

Verse 5. If they shall enter] *q. d.* Then never trust me more. Yet Ambrose here taketh the words for a forcible affirmation, *q. d.* Si introibunt, bene habebunt.

Verse 6. Seeing therefore it remaineth] This is a deduction from the former text of the Psalmist. Such as is that of our Saviour, *Mat. 22. 32.* from *Ex. 3. 6.* And such inferences rightly drawn, are the very word of God, *1 Cor. 7. 10.*

Verse 7. After so long a time] Four hundred years almost passed between Joshua's and Davids daies. Davids to day, was not Joshua's to day.

To day, if ye will hear] That day of salvation, wherein the Lord doth offer us mercy in the Ministry of his Word, shewing us our misery, and exciting us to use the remedy.

Verse 8. *For if Jesus, &c.*] That is, *Josuah*, who had his named changed when he was sent as a spy into *Canaan*, Numb. 13. 16. from *Oshea* to *Josuah*, from, Let God save, to, God shall save. Under the Law (which brings us, as it were, into a briery wilderness) we may desire, wish and pray, that there were a Saviour: but under the Gospel, we are sure of salvation. Our *Jesus* is *Iehovah* our right conscience.

Isa. 57. 2.
Apocal. 1.

Verse 9. *A rest to the people of God*] Gr. *A sabbatisme*, an eternall rest, a Sabbath that hath neither evening, Gen. 2. 2. nor labour, *Revel.* 14. 13. But they shall enter into peace, rest in their beds, be ravish'd in spirit, receive the full import and purport of the weekly Sabbath, rest from travel and trouble. 2. Of the seventh year-sabbath: for the creature, the ground shall rest from it's vanity and slavery, *Rom.* 8. 20, 21. 3. Of the seventh-sevent-years Sabbath, the *Jubilean* Sabbath: for their debts shall be all discharged, their mortgages released, their persons set at liberty from sins and Satans slavery.

Isa. 18. 3.

Verse 10. *From his own Works*] From the servile work of sin. These are our own works, as a lie is the devils own, *Iob.* 8. 44. *When he speaketh a lie, he speaketh of his own*: so when we do evil, we work *de nostro & secundum hominem*, 1 Cor. 3. 3. It is as impossible for us naturally to do good, as for a toad to spit cordials.

Verse 11. *Let us labour*] Here he resumes and re-enforces his former exhortations; that his words may be as nails and goods fastned by the masters of the Assemblies.

Exemplo a'te-
rim qui ap-
ille sap i.

Fall after the same example] God hangs up some malefactors, as it were in gibbets, for a warning to others. *Jethro* grew wise by the plagues that befell his neighbour-prince *Pharaoh*, as *Rabbi Solomon* observeth. And *Belshazzar* is destroyed for not profiting by his fathers calamities, *Dan.* 5. 22. *Thou hast not humbled thy heart, though thou knewest all this.*

Verse 12. *Quick and powerfull*] Gr. *Lively and energeti- call*: sc. In hearts that can tremble at Gods judgements, as *David* did, *Psal.* 119. 120. As for hypocrites, the word will ransack them, and give them a very glimpse of the judgement to come, as it did *Felix*, *Herod*, &c. God smiteth the earth with this rod of his mouth, *Isa.* 11. 4. he dasheth them in the teeth, and maketh them spit bloud, as it were; hewing them by his Prophets, and slaying them by the words of his mouth, *Hos.* 6. 5. *Rev.* 11. 5.

Soul and Spirit] See the Note on 1 *Thess.* 5. 23.

And is a discerner] Gr. A curious Critick judging exactly, and telling tales of the hearers: disclosing the words that they speak in their very bed-chambers, as 2 *King.* 6. 13.

Verse 13. *Neither is there any creature*] No not the creature of the heart, the most secret thoughts and intentions.

That is not manifest in his sight] Or in the sight of it, that is, of the Word preached: but every the least *fibra*, the smallest string in the heart, that would escape the sight of the most exact Anatomist is hereby cut up, See 1 *Cor.* 14. 24.

But all things are naked and open] *Naked*, for the out-side, and *opened*, dissected, quartered, cleft in the back-bone (as the word here signifieth) for the in side. *Erasmus* rendereth it *resupinata*, making it a metaphor from those that lie with their faces upwards, that all passengers may see who they are. *Theoderet* readeth it, *Hath the throat cut.*

Unto the eyes of him] Or rather, *of it*, of the word, where-with *we have to do*. The word, like a sacrificing sword, slits open, and, as it were, unridgeth the conscience.

Verse 14. *We have a great high-Priest*] Whoby a new and living way will bring us into the rest above mentioned. A great high-Priest Christ is, because 1. Reall, not typicall. 2. Eternal, and needed not succession, as *Aaron*. 3. Entering (not into the holy places made with hands, but) into heaven it self, *Heb.* 9. 24.

Verse 15. *Which cannot be touched*] Christ retaineth still compassion, though freed from personall passion: And though freed from feeling, hath still yet a fellow-feeling, *Act* 9 5. *Mat.* 23. 35. *Trajan* the Emperour being blamed by his friends for being too gentle toward all, answered, that being an Emperour he would now be such toward private men, as he once, when he was a private man, wished that the Emperour should be towards him. Christ hath lost nothing of his wonted pity by his exaltation in heaven.

Tempted] Or, *Pierced thorow*. *Luther* was a piercing preacher, and met with every mans temptations: and being once demanded how he could do to? Mine own manifold temptations (said he) and experiences are the cause thereof: for from his tender years he was much beaten and exercised with spirituall conflicts.

Verse 16. *Let us therefore come boldly*] In the sense of sin to wrap our selves in Christs righteousnesse, and so go boldly to the throne of grace, this (saith a reverend man) is an honour to Christ our high-Priest.

CHAP. V.

Verse 1. *Both gifts*]

OF things without life.
And sacrifices] Of living creatures.

For sins] Christ, as God, was the Priest and Altar to offer up and to sanctifie the sacrifice : And, as God-man, he was the sacrifice : for the Church was purchased by the blood of God, *Act. 20. 28.* A bloody Spouse she was unto him, as in a sense it may be said.

Verse 2. *Who can have compassion*] Or, *Bear anything with reason*, and not be easily angry, but shew as much mercy as is meet for his, whether they have ignorantly offended, or upon deliberation. They cannot commit more, then he can remit.

He is compassed with infirmity] Christ was compassed with that which we call miserable, not that we call sinfull infirmity.

Verse 3. *He ought as for the people*] A Priest is a person by Gods appointment taken from amongst men, and for men to offer gifts and sacrifices for sinne in their, and his own behalfe.

Verse 4. *And no man taketh, &c.*] Or if he doe, he shall smoke and smart for it, as did *Nadab* and *Abihu*, *Uzzab* and *Uzziah*, &c. *In physicis aer non facit seipsum ignem, sed fit à superiori*; as *Aquinas* noteth upon this text. No man might come uncalled to the King of *Persia*, upon pain of death. What then shall become of such as come without a call to the King of heaven? Christ would not let the devil preach him, *Mark 1. Quia extra vocationem* (as one well noteth) because he had no calling to such an office.

Verse 5. *Glorified not himself*] As the Pope doth, who will needs be stiled, *Pontifex maximus*, the greatest high-Priest (whereas Christ is called only the great, and not greatest high-Priest.

Priest, *Heb. 4. 14.*) Pope *Hildebrand* especially : whom when no man would advance to *Peters* chair, he gat up himself. *Quis enim melius de me judicare potest, quam ego?* said he, Who can better judge of me then my self?

But he that said unto him] He glorified him, or made him high Priest.

To day have I begotten thee] Adde the words following, *Ask of me, &c.* and the sense is full. For to ask of God those things that pertain to the peoples safety and salvation is the proper office of an high-Priest. Christ as he expiated his peoples sins by his own blood, so he made intercession for them, 1. A little afore his attachment, *Joh. 17. 1, 2. &c.* 2. *In the very time*, when the sacrifice was hanged up, *Luk. 23. 34.* 3. In the heavenly Sanctuary, *Heb. 9. 24.*

Verse 6. *Thou art a Priest, &c.*] The former proof was not so evident : but this puts the matter out of all question, A Minister should use sound speech that cannot be contradicted : that he that is of the contrary part may be ashamed, having nothing reasonably to oppose, *Tir. 2. 8.* The Jew would object, That Christ was not of the Tribe of *Levi*, therefore no Priest. The Apostle answers ; Yes, a Priest, but after another order, and proves it. This is *εὐαγγελίζεσθαι, collatus testimonio demonstrare*, as Paul did, *Act 9. 22.* to confirm and assert.

Verse 7. *Praiers and supplications*] Gr. *Deprecations*, and most ardent requests, uttered with deep sighes, hands lifted up, and manifold moans.

Unto him that was able to save him, &c.] Neither let any here object, That many Martyrs suffered with less ado, nay with great joy and triumph. For, 1. What were all their sufferings to his? 2. He therefore suffered the worst, that they might the better suffer. 3. They were lifted up with the sense of Gods love, which he for present felt not. 4. Their bodily pains were miraculously mitigated : as *Rose Allen* being asked by a friend, how she could abide the painfull burning of her hand held over a candle, so long till the very sinews crackt asunder? She said, at the first it was some grief to her ; but afterward, the longer she burned, the less she felt, or well near none at all. *Sabina* a Roman Martyr, crying out in her travell, and being asked by her keeper how she would endure the fire next day ; On well enough, said she : for now I suffer in childe-birth for my sins, *Genesis 3.* but then

*Act. and Mon.
fol. 182.*

Christ shall suffer in me, and support me.

ἐπὶ τῆς ἐνδύσεως.

And was heard in that he feared] Or, *He was heard* (that is, *Delivered*) *from his fear*. For no sooner had he praised, but he met his enemies in the face, and asked them, *Whom seek ye? I am he.*

πρὸς τὴν ἐνδύσεως.
Nocumens documenta.

Verse 8. Yet learned he obedience] He came to know by experience what a hard matter it was, thus to obey God. *Schola crucis, schola lucis.* Gideon by threshing the men of Succoth, taught them, *Judg. 8. 7----* 16. Gods chastilements are our advertilements. See my Treatise on *Rev. 3. 19.* p. 145.

πρὸς τὴν ἐνδύσεως.

Verse 9. And being made perfect] Or, *Being offered up in sacrifice*, or being compleated by this experimentall knowledge of passive obedience also.

Αἰνῶν.

The author] And *finisher* too, cap. 12. 1. Gr. *The cause, viz.* by his merit and efficacy.

ἐν τῇ ἐνδύσεως.

Verse 10. Called] Gr. *Spoken unto*, called by name; or entituled an high-Priest, &c. therefore he is truly so. For persons and things are as God calleth them.

Verse 11. Of whom we have, &c.] The digression here begun holds on to the end of the next Chapter.

Hard to be uttered] Gr. *Hard to be expounded.* But difficulty doth not dishearten, but rather whet on heroick spirits to a more serious search: it doth not weaken, but waken their earnestness, not amate, but animate them.

ἐν τῇ ἐνδύσεως.
ἐν τῇ ἐνδύσεως.
Μακρῶς.

Seeing ye are dull] Gr. *Slow-paced and heavy-handed.* Our mindes are like narrow-mouthed vessels. Our Saviour therefore *spake as the people could hear*, like as Jacob drave as the little ones could go.

Verse 12. Ye have need that one] But people plead their rotten charters of age and marriage against Catechisme.

Verse 13. In the Word of righteousness] That is in the more solid doctrine of the Gospel concerning Christ, who is our righteousness.

πρὸς τὴν ἐνδύσεως.

Verse 14. To them that are of full age] Or that are perfect, comparatively perfect, not only past the spoon, but full grown.

Who by reason of use] Gr. *By reason of habit*, got by continuall custome, and long practice, as in an expert Artift.

ἐν τῇ ἐνδύσεως.

Have their senses exercised] *Their inward senses*: for the soul also hath her senses, as the body hath. *Instead of seeing, faith;*

of

of hearing obedience ; of smelling, hope ; of tasting, charity : of touching, humility.

To discern good and evil] Doth not the ear try words, and the mouth taste his meat ? *Iob 12. 11. Eye hath not seen, &c. 1 Cor. 2. 9. Where the carcase is, the Eagles will be.* Saints have a spirituall sagacity : and they lay hold on eternall life.

CHAP. VI.

Verse 1. *Let us go on unto perfection*]

GR. *Let us be carried on*, as with a force, *Act. 2. 2.* breaking thorow all impediments, aiming at the highest pitch, and eying the best paterns. It is a low and unworthy strain in some to labour after no more grace then will keep life and soul together, that is, hell and soul asunder.

φωτισθησιν

Repentance from dead works] These are the *six Principles* of Christian religion, that must be laid as a foundation.

Verse 2. *Doctrine of baptismes*] Inward and outward, *Fluminis & fluminis*, of water, and of the spirit, that washing of regeneration, and renewing of the holy Ghost, *Tit. 3. 5.*

And of laying on of hands] Hereby is meant the whole Ministry, and order of Church-government, as prescribed by the Word. The Scripture is to be taken in the largest sense, if nothing hinder, neither matter, phrase, nor scope.

Wilson's theol. Rules.

Verse 3, *If God permit*] If God give me life and ability, and you capacity and stability : for many fall away, whose damnation sleepeth not.

Verse 4. *Who were once enlightened*] Knowing persons, and those they call *the wits of the world*, are in greatest danger of the unpardonable sin ; which begins in apostacy, holds on in persecution, ends in blasphemy.

ἐκπαισθέντες, as with a flash of lightning.

And have tasted] As Cooks do their sauces with the tip of their finger only ; or, as the *Israelites* tasted the fruits of the land, and yet perished in the wilderness.

Partakers of the holy Ghost] Of his common and inferior gifts and operations. These a man may lose, and have his dispositions to sinne seven times more entiained then before, *Mat. 12. 41.*

Verse 5. *And have tasted the good word*] Catching at the promises, as children do at sweet-meats, rejoycing therein, as the Itony-ground-heaters did, conceiving a rowling opinion, as *Haman* did, that they are the men whom the King of heaven will honour.

Verse 6. *If they shall fall away*] Totally and finally, as *Indus* and *Julian* did, and as *Mr John Glover* thought he had done, and did therefore eat his meat against appetite, only to defer the time of his damnation, which, by mistake of this text, he thought he could not possibly avoid. But God, who comforteth those that are cast down, did not only at last rid him out of all his fears, but also framed him to such mortification of life, as the like lightly hath not been seen, saith *Mr Fox*, who knew it.

Act and Mon.
Job. 1. 552.

And put him to an open shame] As if they had not found him the same that they took him for. In those that have wilfully resisted divine truths made known to them, and after taste despised them, a perswasion that God hath forsaken them (set on strongly by Satan) stirs up an hellish hatred against God; carrying them to a revengefull desire of opposing whatsoever is Gods, though not alwaies openly (for then they should lose the advantage of doing hurt) yet secretly and subtilly, and under pretence of the contrary, as one well observeth.

Verse 7. *And bringeth forth herbs*] So the fruitfull Christian (that watered with the Word and Spirit, bringeth forth a harvest of holinesse) shall receive the blessing of encrease, *Job. 15. 2.* Such trees as brought forth fruit fit for meat, were not to be destroyed, *Deut. 20. 19.* But trees that were not for fruit, were for the fire, *Mat. 3. 10.*

Verse 8. *Is rejected, and is nigh to cursing*] The sin against the holy Ghost is therefore unpardonable, because God (not suffering himself to be derided, or his Spirit of truth to be found a liar) smiteth these sinners against their own souls, with blindness and reprobacy of minde. Whence follows, 1. An impossibility of repentance, sith it is the work of that Spirit whom they have despised, and will not suffer any saving operation of his to fasten on their souls. 2. Such a desperate fury invadeth them, that they resist and repudiate the matter of remission, the blood of Christ, whereby if they might have mercy, yet they would not; but continue raving and raging against both the physick and the Physician, to their endless ruth and ruine.

Verles.

Verse 9. *But beloved, we are persuaded*] He would not be mistaken. *Zwinglium* when he had inveighed against vice, would usually close up his discourse with *Probe vir hac nihil ad te*. All this is nothing to thee, thou honest man. We can hardly beat the dogs out of doors, but the children will cry. *Scultet. Annal.*

Things that accompany salvation] Or. *That have salvation*, *ἡ σωτηρία*, i.e. that comprehend it, are contiguous to it, and touch upon it. Grace and glory differ not, but in degree. *κατηχημα*

Verse 10. *For God is not unrighteous*] That is, unfaithful, *1 John 1. 9*. There is a justice of fidelity, as well as of equity.

To forget your work] The Butler may forget *Joseph*, and *Joseph* forget his fathers house: but forgetfulness befalls not God, to whom all things are present, and before whom there is written a book of remembrance for them that fear the Lord, and think upon his name, *Mal. 3. 17*.

Verse 11. *Do show the same diligence*] A man may as truly say the sea burns, or fire cools, as that certainty of salvation breeds security and leasens.

To the full assurance] All duties tend to assurance or spring from it. Strive we must to the riches of full assurance, *Colos. 2. 2*. But in case our assurance be not so fair, yeeld not to temptations and carnall reasonings. Coyns that have little of the stamp left, yet are currant.

Verse 12. *That ye be not slothfull*] A ready heart makes ridance of Gods work. Shake off sloth.

But followers of them] It was a good law that the *Ephesians* made, that men should propound to themselves the best paterns, and ever beat in minde some eminent man.

*Αὐτοὶ ἑπομένους
καὶ τὴν τοῦ
τῷ ἀρετῇ ἡρώ-
δου.*

Verse 13. *For when God made promise*] Of those many that by faith and patience had inherited the promises, the Apostle instanteth in *Abraham*, famous both for his faith in Gods promise, *ver. 13*. and for his patience, *v. 15*.

Verse 14. *Blessing I will blesse thee*] Now he whom God blesseth, shall be blessed, as *Isaac* said of *Jacob*, *Gen. 27. 33*.

Verse 15. *After he had patiently endured*] Waited many years for an *Isaac*, and yet longer for eternall life. *I have waited for thy salvation, O Lord*, saith dying *Jacob*, *Gen. 49. 18*.

Verse 16. *Swear by the greater*] So do not they that swear by

by sundry creatures and qualities, God can hardly spare such, *Jer. 5. 7.*

An end of all strife] The end of an oath is to help the truth in necessity, and to clear mens innocency, *Exod. 22. 11.*

Verse 17. *God willing more abundantly*] His word is sufficient, yet tendering our infirmity he hath bound it with an oath, and set to his seal. His Word cannot be made more true, but yet more credible. Now two things make a thing more credible. 1. The quality of the person speaking. 2. The manner of the speech. If God do not simply speak, but solemnly swear, and seal to us remission of sins, and adoption of sons by the broad seal of the Sacraments, and by the privy seal of his Spirit, Should we not rest assured?

Nehem. 8. 10.

Verse 18. *We might have strong*] Such as swalloweth up all worldly griefs, as *Moses* his serpent did the Sorcerers serpents, or as the fire doth the tewel. The Sacraments are Gods visible oaths unto us: he taketh, as it were, the body and bloud of his Son into his hand, and solemnly sweareth to bestow upon us all the purchase of Christs passion. Should not therefore the joy of the Lord be our strength? The comforts of Philosophy are *λογαὶ καὶ φησάδες* (as *Plato* hath it, as *Socrates* found it, when he was to die) that is, toys and trifles. *Nescio quomodo imbecillior est medicina quam morbus*, saith *Cicero*, the disease is too hard for the medicine. But the consolations of God are strong in themselves, and should not be small with us, *Job 15. 11.*

Verse 19. *Both sure and stedfast*] *Spes in terrenis, incerti nomen boni: Spes in divinis, nomen est certissimi.*

And which entereth into that] This anchor is cast upward, and fastened not in the depth of the sea, but in the height of heaven, whereof it gets firm hold, and sure possession.

Verse 20. *Whither the fore-runner*] Like as the high-Priest once a year entered into the Holy of Holies to pray for the people.

CHAP. VII.

Verse 1. *For this Melchisedech*]

SOME make him the same with *Shem* : Others say it was the Holy Ghost, others say Christ himself under the habit of a King and Priest. It is most probable that he was a mortall man, and a *Canaanite*, but yet a most righteous man, and a Priest of the most high God by speciall dispensation : And that *Kedarlaomer* and the other Kings that over-ran the countrey, and spoiled it, forbore, out of reverence to the man and his office, to meddle with *Melchisedechs* territories.

Verse 2. *Gave a tenth part of all*] So to set forth his thankfulness to God for the victory. The Lord is the *man of warre*, *Exod. 15. 3.* The Lord and Victour of warres, as the Chaldee there expresseth it. Conquerours should send to him, as *Joab* to *David*, to take the honour of the day, *2 Sam. 12. 28.* The very Heathens, after a victory, would consecrate something to their gods.

Verse 3. *Without father*] viz. That we finde mentioned in the holy Scripture. Hence the *Melchisedechian* heretikes held, That he was the holy Ghost, or at least some created Angel.

Like unto the Son of God] As having neither fellow nor succellour.

Verse 4. *How great this man was*] It is goodnesse that renders a man great, and the grace of God that ennobleth, *1/a. 43. 4.* *Heb. 11. 2.* Keep close to God, and then ye shall be some of Gods Rabbins, as *Daniel* calls them, *Chap. 9. 27.* See *Job 32. 9.* Great men indeed; not with a belluine, but with a genuine greatnes.

The tenth of the spoils] Gr. *The top of the heap.*

Verse 5. *To take tithes of the people*] If tithes be Jewish, *saith on*, and yet Ministers must have a maintenance, how will men satisfie their consciences in the particular quantity they must bestow upon them? The Scripture speaks only of the tenth part. Can any shew us where the old apportion is reversed, and which is that *quota pars* now that conscience must rest in?

Verse 6. *Received tithes of Abraham*] Gr. *Tithed or tenth-ed Abraham*, by the same Divine Right, whereby he blessed him.

him. *Melchisedech* did not take only that which *Abraham* was pleased to give him, but he tithed him, saith the text, he took the tenths, as his due.

Verse 7. *The lesse is blessed, &c.*] The Pastour therefore blessing his people according to his office, is greater then his people, in that respect.

Verse 8. *That he liveth*] Tithes then are due to the Ministers of *Christ* that *liveth*, because due to *Melchisedech*, to whom *Abraham* paid them as a Priest, and tith-taker, and type of *Christ*. Who therefore should receive them for him, but those that are in his stead, 2 *Cor.* 5. 20?

Verse 9. *Levi also paid tithes*] If any shall object, So did *Christ* also, sith he was in the loines of *Abraham* too; It may be answered, That though *Christ* was of *Abraham*, yet he was not by *Abraham*. But *Levi* was both.

Verse 10. *In the loins of his father*] So we were all in the loins of *Adam* when he fell (as all the Countrey is in a Parliament-man) and fell with him.

Verse 11. *If therefore perfection*] i. e. Justification, sanctification, salvation.

Verse 12. *A change also of the Law*] For we are not under the law, but under grace. The Gospel is *post naufragium tabula*, a plank after shipwrack, and hath its remuneration, *Heb.* 11. 6. viz. of grace and mercy. By *Law* here some understood only the law of Priesthood.

Verse 13. *Pertaineth to another tribe*] That of *Judah*, v. 14. which therefore is first reckoned, *Revel.* 7. among those that were sealed; As of those that came by *Rachel*, *Nephthali* hath the first place: because in that tribe *Christ* dwelt, viz. at *Capernaum*, *Ut utrobique supereminere Christi prerogativa.*

Verse 14. *Nothing concerning Priesthood*] For when *Reuben* by defiling *Bilhah*, lost his birth-right, the birth-right was given to *Joseph*, the kingdome to *Judah*, and the Priesthood to *Levi*. But God translated the Priesthood, and settled it upon his Son *Christ*, who sprang out of *Judah*, in a time, when it was commonly bought and sold to the vilest of men, and all was out of order.

Verse 15. *After the similitude of Melchisedech*] i. e. After an order distinct and different from that of *Aaron*.

Verse 16. *Of a carnall command.*] i. e. External and ceremonial,

But after the power] Both of God the Father who made him a Priest, and of God the Son who is the Father of eternity, *Iſa. 9. 6.* and a Priest for ever : which word [*for ever*] the Apostle expoundeth and improveth in the last clause of this verse, *The power of an endlesse life.*

Verse 17. *For he testifieth*] Thus the Authour still argueth out of Scripture : as knowing that, *Quicquid non habet auctoritatem ex Scripturis eadem facilitate contemnitur, qua approbatur.* Whatsoever is not grounded upon Scripture authority, is as easily rejected as received. Hieron.

Verse 18. *For there is verily a disannulling*] Gr. *An ontine*, Abstrahis.
caſſating, expunging.

Of the commandment] See the Note on *Ver. 12. & 16.*

For the weaknesse and unprofitablenesse] *ſc.* To juſtifie, ſanctifie, ſave, *Rom. 8. 2.* though as a ſchoolmaſter to Chriſt, and a rule of life, it is of ſingular uſe ſtill.

Verse 19. *But the bringing in*] The Law is a ſuperintroduction to Chriſt our hope, who is the end of the Law to every believer, *Rom. 10 4.*

We draw nigh to God] Having boldneſſe and acceſſe with confidence by the faith of Chriſt our high Priest : who leads us by the hand, and preſents us to his heavenly father, as *Joſeph* did his two ſons to *Jacob*, that he might bleſſe them. Ephes. 3. 12.

Verse 20. *Not without an oath*] A ſingular confirmation : what a monſtrous ſin then is unbelief ?

Verse 21. *And will not repent*] Will not change his minde upon pretence that ſecond thoughts are better. Thoſe that can play with oaths, and can ſlip them as eaſily as monkies do their collars, have nothing of God in them.

Verse 22. *Jeſus was made a ſurety*] As he was our ſurety to God for the diſcharge of our debt (the ſurety and debtour in law are reputed as one perſon) ſo he is Gods ſurety to us, for the performance of his promiſes.

Verse 23. *By reaſon of death*] Neither their holineſſe, nor learning could priviledge them from deaths impartial ſtroke. *Non te tua plurima Pentheu, labentem tenuit pietas.* All our learning alſo is ſoon refuted with one black *Thema*, which underſtanding us not, ſnappeth us unrefpectively without diſtinction, and putteth at once a period to our reading, and to our being.

Verse 24. *He continueth ever*] What need then is there of a Vicar, as the Pope will needs be titled ?

An unchangeable] Gr. *Impassable*. He needeth no successor.

Verse 25. *To the uttermost*] Perpetually and perfectly, so as none shall need to come after him to finish what he hath begun. He is a thorow-Saviour, a Saviour *in solidum*, and doth not his work to the halves.

Verse 26. *Who is holy*] As the high-Priest of old, *Lev. 21. 18. Exod. 28.*

Harmlesse] Without any birth-blot.

Undefiled] Free from a small pollution, without originall blemish or actual blot, *1 Pet. 1. 19.*

Higher then the heavens] That is, then the *Angels*, those heavenly Courtiers, *Dan. 10. 13.*

Verse 27. *Who needeth not daily*] Or, *On a certain day of the year*, sc. at the feast of the expiations, *Levis. 16. 29.* See *Heb. 10. 1.*

First for his own sins] Else how could he stand before God for others : The Priests therefore had their laver wherein to wash, before they offered any mans sacrifice. The brazen Altar stood without, the incense-altar of gold, within the Sanctuary : to signify that our own lusts must be sacrificed, ere we take upon us to pray for our selves or others. *David* observeth this method, *Psal. 25. & Psal. 51.* He first gets pardon for himself, and then makes request for *Sion*.

Verse 28. *For the law maketh*] As if the Apostle should say, Shall I summe up and shut up all in a word ? The law maketh men high-Priests which have infirmity, &c. Dull scholars must have it over and over. *Nunquam satis dicitur, quod nunquam satis discitur.*

CHAP. VIII.

* Verse 1. *Who is set on the right-hand*]

AND is therefore a King, as well as a Priest, as was *Melchisedech*.

Verse 2. *A Minister of the sanctuary*] Or, *A publique officer*, an Agent for the Saints, about holy things.

which

which the Lord pitched] Christs body was conceived in the Virgins womb, not by humane generation, but by divine operation. See Chap. 9. 11. *Joh. 1. 14.* He was the stone cut out of the mountains without hands, *Dan. 2.* The rose of *Sharon* that grows without mans care. Cant. 2. 1.

Verse 3. *Somewhat also to offer*] To wit, His own body, *An offering and a sacrifice to God for a sweet smelling savour*, Ephes. 5. 2. By Mount *Olivet* stood the garden of *Gethsemane*, where Christ was taken and led into the City through the Sheep-gate to be offered up, like an innocent sheep, on the altar of his crosse, for the sins of his people.

Verse 4. *He should not be a Priest*] Because not of the tribe of *Levi*, whose Priesthood lasted so long as Christ lived on earth, and was done away by his death.

Verse 5. *Of heavenly things*] So he calleth the mystery of Christ, shewed hereby to *Moses* in the Mount, and shadowed out to the people by the services of the Tabernacle.

Verse 6. *Of a better Covenant*] Or rather Testament (*διαθήκη* and not *συνθήκη*) heaven being conveyed to the elect by legacy. It is part of Gods testament to write his laws in our hearts, &c. All that he requires of us is to take hold of this Covenant, to receive his gift of righteousness, to take all Christ, &c. and this also he hath promised to cause us to do, *ver. 10.* Heb. 9. 6.
Rom. 5.

Verse 7. *Had been faultlesse*] Such as had not been weak and unprofitable, Chap. 7. 18. See the Note there. If the people could have performed it, and have been perfected by it.

Verse 8. *For finding fault with them*] Or, *Finding fault with it*, that is, with the Covenant, he saith to them, *Behold the duties*, &c. So *Junius* readeth, and senteth it.

Verse 9. *The Covenant that I made*] He meaneth not here the Covenant of grace made with *Abraham*, but, circumcision, the legall ceremonies and services, that burden which neither they nor their fathers could bear.

When I took them by the hand] Teaching them to go, taking them by the arms, *Hos. 11. 3.* keeping their feet, *1 Sam. 29.* and leading them thorow the deep as a horse in the wilderness, that they should not stumble, *Isa. 63. 13.*

And I regarded them not] *Heb.* Although I was an husband unto them, *q. d.* Yet nevertheless they forsook the guide of their youth, and forgot the Covenant of their God, *Jer. 31. 32. Pro. 2. 17.*

Verse 10

Verse 10. *I will put my laws, &c.*] Gods Covenant is to write his laws and promises in his peoples mindes, so that they shall have the knowledge of them, And in their hearts, so that they shall have the comfort, feeling and fruition of them.

Verse 11. *And they shall not teach*] The full performance of this promise is reserved to the life to come; when we shall need no ordinances, but shall be all taught of God.

Verse 12. *I will be mercifull*] I will be propitious thorow Chrill the propitiation for our sins, 1 *Job.* 2. 2.

Will I remember no more] *Nihil oblivisci solet prater injurias*, said Cicero of Caesar. He was wont to forget nothing but shrewd turns. And of our Henry the sixth it is storied, that he was of that happy memory, that he never forgot any thing but injury. Let us but remember our sins with grief, and God will forget them: Let us see them to confession, and we shall never see them to our confusion. He is a *forgiving God*, Nehem. 9. 31. None like him for that, *Micah* 7. 18. He doth it naturally, *Exod.* 34. 6. Abundantly, *Isa.* 55. 7. Constantly, *Psal.* 130. 4. *Job.* 1. 27. *Mal.* 3. 6.

Verse 13. *He hath made the first old*] He hath antiquated and abolished it. This the Apostle often inculcates, because the Jews went about to establish their own righteousness, and it is a piece of popery naturall to us all, to think to go to heaven by our good meanings, and good doings.

Is ready to vanish away] So is the old man in Gods people: that's their comfort.

CHAP. IX.

Verse 1. *Then verily the first Covenant*]

HERE the Apostle proveth what he had propounded, Chap. 8. *vers.* 5. that his assertion might be found, such as cannot be condemned, *Tit.* 2. 8.

Ordinances] Gr. *Justifications*, viz. Ceremoniall, ritually, typically.

A worldly Sanctuary] i.e. Terrene and shadowy, opposed to true and heavenly.

Verse 2. *The first wherein was, &c.*] He speaks nothing of the outer Court, as not pertinent to his present purpose. But

Daniel contin.
by Truswell.

Anger 1672.

there was both in the Tabernacle and Temple, the Holy of Holies, the Sanctuary, and the Court of the people : Answerable whereunto are in man, *The spirit, soul and body*. 1 Thess. 3. 23. And as the cloud, 1 King. 8. 10, 11, filled first the most holy place, and then the holy, and then the outer Court : so doth the holy Ghost renew the spirit of our mindes, and then our wills and affections, and then the outward man.

Verse 3. *And after the second veil*] This was not of any hard debarring matter, but easily penetrable then, and now also rent by Christ, to shew our easie access to God with confidence by the faith of him, Eph. 3. 11.

Verse 4. *The golden Censer*] Or the Altar of incense, which though it belonged to the most holy place, yet was placed without the veil, Exod. 30. 6, &c. that it might be of daily use, the sweet incense offered thereon, easily piercing thorow the veil, and filling the most holy with it's savour.

Wherein was the golden pot, &c] In, or near to the Ark of the Covenant was this golden pot of Manna, and Aarons rod, and the Tables of the Testament, and the propitiatory or covering, and a crown of gold round about it. To insinuate thus much (saith one) that we must be like the Ark of the Covenant, being builded and reared up still toward the mark : not only when the Lord feedeth us with the sweet Manna of his mercy, but also when he afflicteth us with the sharp rod of his correction : and alwaies keep the Tables of the Testament, which are the Commandments ; that by faith in Christ, who is the propitiation for our sins, we may obtain the golden crown of eternall life.

Verse 5. *And over it the Cherubims*] The Ark covering the Law within it, the Mercy-seat upon it, and over them two Cherubims covering one another ; All these set forth Christ covering the curles of the Law, in whom is the ground of all mercy ; which things the Angels desire to pry into, as into the patern of Gods unsearchable wilddome and goodnesse.

Verse 6. *Were thus ordained*] Gr. *Prepared, fitted, finished* by the hand of the artificer, and therefore called worldly in a good sense, ver. 1.

κατασκευασ-
μενα,

Verse 7. *For the errors*] Gr. *The not knowings of the people* : Those errors that they could not help, and yet must else have answered for, Ignorat sane improbus omnis, saith Aristotle. Ignorance is the source of all sin, the very well-spring from which

Αγνοια.

all wickednesse doth wooze and issue. What will not an ignorant man doe, who knows not but he may doe any thing? The dark places of the earth are full of the habitations of uncleity, *7/1* 74. 12. Christ therefore expiated the ignorances of his people.

Verſe 8. *The way into the holi ſt*] That is, into heaven, ty-
pified thereby.

Was not yet made maniſt] In regard of performance, and that evidence of faith and doctrine that is held forth under the Goſpel. The myſtery of Chriſt was maniſtied piece meal, and parcel-wiſe, *Heb.* 1. 1.

Verſe 9. *Which was a figure*] Gr. *A Parable*, that is, ſuch a form of ſervice as intimated ſome greater matter then to the ſenſe appeared; and called upon the people to look thorow the type to the much of things, thorow the hiſtory, to the myſtery.

Verſe 10. *Till the time of reſormation*] Gr. *Of direſtion or correction*, that is, Evangelicall and ſpirituall worſhip, that ſhall take place in the Church, till the times of the reſtitution of all things ſhall come at the laſt day, *Aſt.* 3. 21.

Verſe 11. *Of good things to come*] i. e. Of ſpirituall things that were expected as things to come, when Chriſt came with a *Cornu-copia*, a horn of ſalvation in his hand. The Latines call prosperous things, *Reſpondus*, things to come.

A more perfect tabernacle] i. e. His humane nature, not made with hands, nor of this building, that is, not by the power of nature, by the ordinary courſe of generation.

Verſe 12. *Neither by the blond of calves*] As the Leviticall high-Prieſt did, *ver.* 7.

Having obtained] Gr. *Having found*. See *Rom.* 4. 1. The Latines alſo uſe *invenire* for *acquirere*, to finde, for to obtain. See alſo *Mat.* 16. 25. Chriſt overcame by ſuſtaining, and by his own blond purchaſed his Church, as an *Acheldama*, or field of blond.

Verſe 13. *The aſhes of an heifer*] Gr. *Aſhes and cinders* mixt together, as a monument of Chriſts moſt baſe and utmoſt afflictions; and of our juſtification and ſanctification thorow faith in his name.

Sprinkling the unclean] With an hyſop-bunch: to note, That none can have comfort either by the merit or ſpirit of Chriſt,

was not yet

English P.

and the
sort in a
cut carbones
extinct per-
fist sunt

Christ, without true mortification.

Verse 14. *By the eternall spirit*] That is, By his deity, called the *Spirit of holiness*, Rom. 1. 4. and the *Spirit*, 1 Tim. 3. 16. that gave both value and vertue to his death, both to satisfie, and to sanctifie.

Purge your conscience] This is that eternall redemption, ver. 12.

From dead works] The most specious performances of unregenerate persons are but dead works : because they proceed not from a principle of life, and have death for their wages, Rom. 6. A will written with a dead mans hand can hold no law. God will be served like himself.

Verse 15. *For the redemption*] Here he sheweth the reasons why it was needfull that Christ should enter by his own blood, ver. 2. scil. to expiate our sinnes, and to possesse us of heaven.

Verse 16. *For where a testament is*] See the Note on Chap. 8. 6. Here the testator is Christ, heirs the Saints, legacies the gifts of the Spirit, Executors the holy Ghost, witnesses Apostles, Martyrs, &c.

Verse 17. *Whiles the Testator liveth*] For it is in his power to alter it at his pleasure, as reason requireth. Our Henry the second first crowned, and then cast off his eldest son Henry, not suffering him to be what himself had made him.

Verse 18. *Was dedicated*] Or initiated to holy use, *Levit.* ἐπαγγελισμός
16. 15, 16.

Verse 19. *He took the blood*] See Exod 24 8.

And sprinkled both the book] Which as it seemeth, was laid on the Altar to be sanctified thereby. The very book of Cod is sprinkled with the blood of Christ, that it may be opened, and of use to the faithfull.

Verse 20. *Saying, This is the blood, &c.*] A tropicall and sacramentall expression, whereunto our Saviour seemeth to allude in those words of his, *This Cup is the new testament in my blood*, &c. The Sacraments of the old Testament had a resemblance unto the New : but that was for works of the law, this is for remission of sins.

Verse 21. *He sprinkled with blood*] This sprinkling had a fore-shadowing of the sprinkling of the blood of Jesus Christ, 1 Peter 3. 2. *Isaiah* 52. 15. by his finger, that is, by

his Spirit, *Luke 11. 20.* with *Matthew 12. 28.*

Verse 22. *Purged with blood*] Which yet of it self impureth and fouleth.

Verse 23. *But the heavenly things*] Those spirituall good things set forth by the types of the Law : Or the Church under the Gospel, called *Jerusalem that is above*, &c.

impureth

Verse 24. *To appear in the presence*] As a Lawyer appears for his client, opens the case, pleads the cause, and it is carried.

Verse 25. *Not that he should offer*] As Popish Masse-mongers will have it. *Eamus ad communem errorem* (said *Dominus Calderinus* to his friends, when they perswaded him to goe to Masse, *Anno Domini 1442.*) Let us go to the common error.

Verse 26. *To put away sin*] To abrogate it, *Heb. 1. 18.* to binde it in a bundle, seal it up in a bag, *Dan. 9. 24.* cast it behinde him as cancelled obligations, *Mic. 7.* blot out the black hand-writing, with the red lines of his blood drawn over it.

Verse 27. *But after this the judgement*] Every mans death-day is his doomsday. Many of the Fathers held that mens souls were not judged till the last day. Which opinion is as contrary to Purgatory (for which *Bellarmino* alledgeth it) as the truth.

Verse 28. *The second time without sinne*] Impured to him, as *Isa. 53. 6.* & *Cor. 5. 21.* See the Note there.

CHAP. X.

Verse 1. *A shadow of good things, &c.*]

THAT is, of Christ, saith one, When the Sun is behinde, the shadow is before; when the Sun is before, the shadow is behinde. So was it in Christ to them of old. This Sun was behinde, and therefore the Law or shadow was before : To us under grace the Sun is before, and so now the Ceremonies of the Law, these shadows, are behinde, yea vanished away.

Verse 2. *No more conscience of sin*] Christ, though he took not away death, yet he did the sting of death; so though he took not away sin, yet he did the guilt of sin.

Verse 3. *Made of sins every year*] A solemn confession of them.

them, and what great need they had of a Saviour to expiate them; laying their hands on the head of the sacrifice, in token that they had in like sort deserved to be destroyed.

Verse 4. *Should take away sinnes*] And so pacifie conscience: For sinne is to the conscience as a mote to the eye, as a digger to the heart, 2 Sam. 24. 10. as an adders sting to the flesh, Prov. 23. 32.

Verse 5. *But a body hast thou prepared*] A Metaphor from Mechanicks who do artificially fit one part of their work to another, and so finish the whole. God fitted his Sonnes body to be joyned with the Deity, and to be an expiatory sacrifice for sin. ἡτοιμασεν.

Verse 6. *Thou hast had no pleasure*] viz. As in the principall service, and satisfaction for sin.

Verse 7. *Loe I come*] As an obedient servant bowed thorow the ear, Exod. 21. with Psal. 40. 6, 7. wile and willing to be obsequious. *Servus est nomen officij*, A servant is the matters instrument, and ὁλος ὁ αἰων, saith Aristotle, wholly at his beck and obedience.

It is written of me] Christ is authour, object, matter and mark of old and new Testament. Therefore if we will profit thereby, we must have the eyes of our mindes turned toward Christ, as the faces of the Cherubims were toward the Mercy-seat.

Verse 8. *Which are offered by the law*] To the great cost and charge of the offerers. This we are freed from, and are required no more then to cover Gods altar with the calves of our lips.

Verse 9. *Loe I come*] True obedience is prompt and present, ready and speedy, without shucking and bucking, without delaies and consults, Ps. 119. 60.

He taketh away the first] Clear consequences drawne from Scripture, are sound doctrine, Matth. 23. 32. See the Note there.

Verse 10. *By the which will*] That is, By the execution of which will, by the obedience of Christ to his heavenly Father.

Verse 11. *Take away sin*] *Seperando auferre*, sunder it from the soul, strike a parting blow betwixt them.

Verse 12. *But thou man*] Opposed to the plurality of Levitical

call Priests. *One sacrifice*, and once for ever, not many and often, as they. And he sat down, when as they stood daily offering often times. Note the Antichesis, and Christs precellency.

On the right hand of God] Which he could not have done, if he had not expiated our sins, *Job. 16. 10. Of righteousness, because I go to my Father.* He could not have gone to his Father, if he had not first fulfilled all righteousness, and fully acquitted us of all our iniquities.

Rom. 16. 20.

Verse 13. *Expreſſing till his enemies*] Admire and imitate his patience. The God of peace shall tread Satan and the rest under our feet shortly.

Verse 14. *He hath perfected*] He would not off the crosse till all was finished.

Heb. 10. 10.

Verse 15. *The holy Ghost also witnesseth*] viz. By inspiring the Pen-men, *2 Tim. 3. 16.* acting and carrying them into all truth, *2 Timothy 1. 21.* as it were, by an holy violence.

Verse 16. *I will put my lawes*] See the Note on *Heb. 8. 10.*

Verse 17. *Will I remember no more*] Therefore there needs not any repetition of a sacrifice for sinne in the New Testament.

Verse 18. *When remission of sinne is*] viz. An Impletory remission, as now in the new Testament, not a promissory as under the old.

Verse 19. *To enter into the holiest*] viz. By our prayers, which pierce heaven and prevail with God.

Revel. 12. 10.

Revel. 12. 10.

Verse 20. *By a new*] Fresh, and as effectually at all times, as if Christ were but newly sacrificed for us.

Through the veil, that is, his flesh] Whereby we come to God, dwelling bodily therein. Like as where I see the body of a man, there I know his soul is also, because they are not severed: so is it here.

Verse 21. *Over the house of God*] As *Jehojadab* was over the temple, presided and commanded there, *2 King. 11. 5.* All power is given to Christ both in heaven and earth, for our behoof and benefit.

Verse 22. *Let us draw near*] Come, for the Master calleth, *Mark 10. 49.*

With a true heart] That is, With a heart truly and entirely given up to God, uprightly propounding Gods service in prayer, and

and that out of a filiall affection, delighting to do his will, and therefore well content to wait, or, if God see good, to want what it wisheth, desirous rather that Gods will be done then our own, and that he may be glorified, though we be not glorified; acknowledging the Kingdome, power and glory to be his alone. This is a *true heart*.

In full assurance of faith] Not with a quarter or half-winde, but with full assurance, such a gale of faith as fills the sails of the soul, and makes it set up its top-gallant as it were.

Having our hearts sprinkled, &c.] Faith ever purgeth upon sin, and worketh repentance from dead works.

Verse 23. *Without wavering*] Gr. *Without tilting or tossing* Ακλινῶς.
none side or other. This amounts to more then that conjecturall confidence of the Popish *dabianity*, and that common faith that holds men in suspense, and hangs between heaven and earth, as a Meteor.

Verse 24. *And let us consider*] Christians must study one anothers cases, the causes and cure of their spirituall distempers, solicitous of their welfare.

To provoke unto love] To whet on, as *Deut. 6. 7.* to sharpen and extimulate, as *Prov. 27. 17.* to rouse and raise up their dull spirits, as *2 Pet. 2. 13.* to set an edge on one another, as Bores whet their tusks one against another, saith *Nazianzen*.

ὡς ὁ ὄντος
ἀλλήλων ὁρῶν
τῆς.

Verse 25. *Not forsaking*] Schisme is the very cutting asunder of the veins and arteries of the mylticall body of Christ. We may not separate, but in case of intollerable persecution, heresie, idolatry, and Antichristianisme.

The assembling of our selves together] In Church-assemblies, and Christian meetings; as ever we look for comfort at the coming of our Lord Jesus Christ, and our gathering together (the same word, as here) *unto him*, *2 Thesl. 2. 1.* the day whereof approacheth, as in this text. Christ will come shortly to see what work we make in this kinde.

ἐμπροσθεν αὐτοῦ.

As the manner of some is] It was then, it was afterwards, and is still in these siding and separating times. The *Donatists* made an horrible rent for the life of *Cecilian*. So did divers other for the pride and profaness of *Papal* *Samosatenus*. But never was there any schisme so causelesse and senselesse, as that of our modern Sectaries.

Verse 26. *For if we sin wilfully*] Against the grace of the Go-

spel, despising and despising it, as those that fall into the unpardonable sinne. Some good souls by mistakes of this text have been much afflicted, as Master *John Glover*. Other odious Apostates have utterly despaired. Others of the Ancients have unworthily cashiered this Epistle out of the Canon, because of this passage.

There remaineth no more sacrifice] For sins against the law, though against knowledge, there was an atonement, *Levit* 6.1. though it were for perjury : but for this sin against the Gospel, that repudiates the remedy, there's no sacrifice ; abused mercy turns into fury.

Verse 27. *Fearfull looking for*] Though judgement be not speedily executed, yet it is certainly to be expected. Winter never rots in the air, or dies in the dams-belly, as they say. Could but men fore-see what an evil, and a bitter thing sin is, they durst not but be innocent.

Verse 28. *He that despised*] i. e. He that with a high hand violated it, or fell into any capitall crime, and it came to light, died without mercy. As for those hainous offences, that not being discovered, and sufficiently proved, came not under the Judges cognizance, the Lord, for the easing of mens consciences, and for the saving of their lives, appointed the yearly feast of expiations, *Levit*. 16. 29.

Verse 29. *Who hath trodden under foot*] Respecting him no more then the vilest and filthiest dirt in the street, or the most abject thing in the world, as *Ambrose* expounds it : he disdains to receive benefit by Christs propitiatory and expiatory sacrifice, he would not it he might, he is to satanized.

The blood of the Covenant] That is, The blood of Christ, whereby the Covenant is sealed, the Church purchased, the atonement procured, and heaven opened for our more happy entrance.

Wherewith he was sanctified] By externall profession, and by participation of the Sacraments.

An unholy thing] Gr. *A common, profane thing*, as if it were the blood of a common thief, or unhallowed person, yea, or of a dead dog. In the Pascheover they sprinkled the door and lintell with blood, but not the threshold, to teach them, that they must not tread upon the blood of Jesus, as they do in an high degree that sin against the holy Ghost.

And hath done despite, &c.] Spitting at him their hellish venom, persecuting and blaspheming his immediate effect, work and office, and this out of desperate malice, and desire of revenge, without any colour of cause, or measure of dislike. One that had committed this sin, wished that his wife and children, and all the world might be damned together with him.

Verse 30. *I will recompence.*] And if God will avenge his elect, Luk. 18.7. How much more his Son, and his Spirit?

Verse 31. *It is a fearful thing.*] For who knoweth the power of his anger? even according to thy fear is thy wrath, Psal. 90.11. A melancholy man can fancy vast and terrible fears, fire, sword, racks, strappadoes, scalding lead, boiling pitch, running bell-mettle, and this to all eternity: yet all these are nothing to that wrath of God, which none can either avoid or abide.

Verse 32. *But call to remembrance.*] q. d. You cannot utterly fall away, as those above-mentioned: for as much as you have given good proof already of the reality of your graces.

After ye were illuminated.] Till they had a sight of heaven, they could not suffer: but no sooner out of the water of baptism, but they were presently in the fire of persecution.

Verse 33. *Made a gazing stock.*] Gr. *Set upon a theatre:* Θιατρου take it either properly, or metaphorically: both befell Christians. See 1 Cor 4.9.

Ye became companions of them.] Sympathy hath a strange force: as we see in the strings of an instrument: which being plaid upon (as they say) the strings of another instrument are also moved with it. After love hath once kindled love, then the heart being melted is fit to receive any impression. Two spirits warmed with the same heat, will easily folder together. C. Sibbs.

Verse 34. *For ye had compassion.*] Gr. *Ye sympathized.* See the Note on ver. 33.

And took joyfully.] The joy of the Lord was their strength, as it was theirs, Ath. 5.41. who took it for a grace to be disgraced for Christ.

The spoiling of their goods.] If a Heathen could say when he saw a sudden shipwrack of all his wealth, Well, fortune, I see thou wouldst have me to be a Philosopher, should not we, when called to quit our moveables say, well, I see that God would have me to lay up treasure in heaven that is subject neither to vanity, nor violence?

Knowing in your selves] Not in others, in books, &c. but in your own experience and apprehension in the workings of your own hearts.

That ye have in heaven] When we lose any thing for God, he seals us a bill of exchange of better things, of a double return. He will recompence our losses, as the King of Poland did his noble servant *Zelisslaw*; having lost his hand in his wars, he sent him a golden hand.

Verse 35. Cast not away your confidence] Sith it is your shield and buckler, *Eph. 6. 16.* but if battered with temptations, beat it out again. *Demosthenes* was branded with the name of *Pisarna*, One that had lost his buckler.

Verse 36. For ye have need of patience] Whereas they might object : But where is this recompence you tell us of ? Oh, saith he, You have need of patience to wait Gods time of recompence. Good men finde it oft more easie to bear evil, then to wait till the promised good be enjoyed. The spoiling of their goods required patience, but this more then ordinary.

That after ye have done the will of God] viz. By suffering it, and long-suffering, till he reward it.

Verse 37. For yet a little while] *Tantum, tantum, adhuc pusillum.* A little, little, little while. Gods help seems long, because we are short.

Now the just shall live by faith] In the want of feeling : he shall rest upon God in the tail of outward comforts, as the believing Jews were to do in the Babylonish captivity, *Habak. 2. 4.* quoted here by the Apostle, though with some variation of words.

But if any man draw back] Gr. Steal from his colours, run from his Captain, revolt from Christ, turn renegado, relinquishing his religion, as did *Julian*, *Lucian*, and other odious Apostates.

My soul shall have no pleasure] Christ hath no delight in standards, turn-coats, run-awaies. He will not employ them so far as to break a pitcher, or bear a torch, *Judg. 7. 7.* *Baldwin* the French Lawyer, that had religionem ephemeram, as *Beza* saith of him, for every day a new religion, being constant to none, became *Deo hominibusq; quos toties secleravit, invisus*, Hated of God and men, whom he had so oft mocked. *Theodrick* an *Arrian* King, did exceedingly affect a certain *Dracon*, although an

Orthodox.

Est 729 10 1097
650 13 6507.

Nov 7 1641

Ms. b. 1. 11. v.

Orthodox. This Deacon thinking to ingratiate, and get preferment, became an *Arrian*. Which when the King understood, he changed his love into hatred, and caused the head to be struck from him, affirming, that if he kept not his faith to God, what duty could any one expect from him.

Verse 38. *Who draw back unto*] Apostates have martiall law, they run away, but into hell mouth. A worse condition they cannot lightly chuse unto themselves.

CHAP. XI.

Verse 1. *Now faith is the substance*]

HAVING mentioned the life of faith, Chap. 10. 38. and the end of faith (or the reward of it) the salvation of the soul. *vers. 1 Pet. 1. 9.* 39. he now descends to the description of this gloriouse grace (*1 Sam. 2. 1.*) and faith, that it is the substance or subsistence or *Base*, and foundation of things hoped for. It is the same that our author had called *confidence*, chap. 10. 35. *Polybius* speaking of *Horatius* his keeping the field against the enemies forces faith, that the enemies more feared his *hypostasis* (the word here used) his confident binding upon the victory, then his strength.

The evidence of things, &c.] The *Index*, or the clear conviction by disputation, or by making syllogismes from the word. Indeed it is the word (to speak properly) that is the convincing evidence of things not seen: but because the word profiteth not further then it is mingled with faith in the heart, therefore that which is due to the word, is here ascribed to faith.

Verse 2. *The Elders obtained, &c.*] Gr. *were attested unto*; and are here eternalized in this notable Chapter, *This little book of Martyrs*, as one fitly calleth it. Faith honoureth God, and gives him a testimoniall, *Iob. 3. 33.* such as is that, *Deut. 31. 4.* God therefore honoureth faith, according to *1 Sam. 2. 30.* and gives it his testimoniall, as here.

Verse 3. *Through faith we understand*] It is the nature of faith to believe God upon his bare word, and that against sense in things invisible, and against reason in things incredible. Sense corrects imagination, reason corrects sense, but faith corrects both. *Aufer argumenta ubi fides queritur. Verba philosophorum excludit simplex veritas Piscatorum*, faith *Ambrose*. I believe, and that's

that's enough ; though I cannot prove principles and fundamentals of faith.

γεννηθης.
αφ' ουτου παστα.

That the worlds were framed] Gr. *Were neatly made up.*

By the word of God] By that one word of his *Fiat*, let it be so and so. By the way take notice, that faith here described is taken in a large sense, as it hath not the promises only, but the whole Word of God for it's object. Look how the *Israelites* with the same eyes and visive faculty wherewith they beheld the sands and mountains, did look upon the brazen serpent also ; but were cured by fastening upon that alone : so by the same faith whereby we are justified, we understand that the worlds were framed by the word of God, and believe all other truths revealed ; and yet faith as it justifieth looks upon Christ alone, not knowing any thing here, but Christ, and him crucified, as is well observed by a learned Divine.

Were not made of things, &c.] Of any pre-existent matter, as *Plato* held. See my Notes on *Gen. 1. 1.*

Verse 4. A more excellent sacrifice] Good actions and good aims, make a man good in the sight of God. *Cain* may offer as well as *Abel*. *Doeg* may set his foot as far within the Sanctuary, as *David*, the Pharisee as the Publican, but with different successe.

God testifying of his gifts] By fire from heaven, or some other visible expression of his gracious acceptation, whereby *Abel's* faith was confirmed touching life and salvation in Christ.

ΑΝΑΚΑΤΑ.

Being dead, yet speaketh] Or, is yet spoken of ; Being registered for the first Martyr in the Old Testament, as *Stephen* was in the New, and as Mr *Rogers* was here in the *Marian* persecution.

ΜΕΤΑΤΡΟΦΗ.

Verse 5. By faith Enoch was translated] Or carried from one place to another. He changed his place, but not his company, for he still walked with God, as in earth, so in heaven.

That he should not see death] The *Arabick* version addeth, *He was translated into paradise*, where a plentiful amends was made him for that which he wanted of the daies of the years of the lives of his fathers in the daies of their pilgrimage, *Gen. 47. 9.*

And was not found] And yet the Lord killed him not, as the *Chaldee* hath, *Gen. 5. 24.* but took him up in a whirlwinde, say the Hebrew Doctours as *Elias* was.

That

That he pleased God] He walked with God in all well-pleasing, being fruitfull in every good work, Col. 1. 10.

Verse 6. But without faith] That is, without Christ, in whom the Father is well-pleased, Job. 14. 6.

For he that cometh to God] *ic. Forma pauperis*, that cometh a begging to him in the sense of his own utter indigence, as *Iacobs* sons came to *Ioseph*, and as the *Egyptians* hard bestead came to him, saying, *We will not hide it from my Lord, how that our money is spent*, &c. Gen. 47.

Must believe that he is] *Zalencus* Law-giver of the *Locrians*, speaketh thus in the proem to his Laws, *Hoc inculcatum sit, esse Deos*, Let this be well settled in mens mindes, that there is a Deity, and that this Deity will reward the devout. But what an odde conceit was that of the *Cretians* to paint their *Impiter* without either eyes or ears? And what an uncertainty was she at, that praid, *O Deus quisquies, vel in cælo, vel in terrâ*, O God who-ever thou art, for whether thou art, and who thou art, I know not. This uncertainty attending Idolatry caused the Heathens to close their petitions with that generall *Dij, Deaq, omnes*, Hear all ye gods and goddesses. And those mariners, *Ion. 1. 5.* every man to call upon his God: and lest they might all mistake the true God, they awaken *Ionah* to call upon his God. Christian petitioners must settle this, that their God is *Optimus, Maximus*, such in himself, and such toward them, as he stands described in his holy word.

Medea

Servius in Geor lib. 1.

Verse 7. Moved with fear] Opposed to the security of the old world, who would know nothing till the very day that the flood came, *Mat. 24.* *Noah* trembled at Gods judgements, whilest they hanged in the threatnings; and was no lesse affected then if himself had been endangered. See the like in *Habakkuk*, after that he threatned the *Chaldeans*, Chap. 3. 16. and in *Daniel*, chap. 4. 19. *Noah* took things fore-told him by God, by the right handle, as the word properly signifieth.

εὐλαβηθῆναι.

By the which he condemned the world] Of deep and desperate security, that dead lethargy, whereinto sin and Satan had cast them.

And became heir] Heir apparant: he was hereby evidently declared to be such.

Verse 8. When he was called] A man may follow God dry-
shod thorow the red sea. He is to be obeyed without sciscitation,
with

Seneca.

Virgil.

with a blinde obedience. *Abraham* winked, as it were, and put his hand into Gods, to be led whithertoever he pleased. *Magnus est animus, qui se Deo tradidit: pusillus & degener qui oblectatur.* That's a brave man indeed that can wholly resign up himself to God—*Quò fata trahunt, retrahuntq̃, sequamur.*

Verse 9. *He sojourned in the land*] There he had his commoration, but in heaven his conversation, content to dwell in tents till he should fix his station above.

With Isaac and Jacob] Perhaps together, as near neighbours. When *Abraham* parted with *Lot*, he would part with him no further then the right hand is from the left, *Gen. 13 9.* There is singular comfort in the society of Saints.

Verse 10. *Which hath foundations*] Heaven hath a foundation, earth hath none : but is hanged upon nothing as *Iob* speaketh. Hence things are said to be on earth, but in heaven.

Whose builder and maker] Gr. *Whose cunning artificer, and publike workman.* God hath bestowed a great deal of skill and workmanship upon the third heaven.

Verse 11. *Because she judged him, &c.*] At first she laughed, through unbelief, at the unlikelihood : but afterward she bethought her self, and believed. This later is recorded, the former pardoned. So *Gen. 18. 12.* *Sarah laughed within her self, saying, After I have waxen old shall I have pleasure, my Lord being old also?* Here was never a good word but one, viz. that she called her husband *Lord*, and this is recorded to her eternall commendation, *1 Pet. 3. 6.*

Verse 12. *As the starres, &c.*] The seed of *Abraham* (saith one) are of two sorts. Some are visible members of a Church, yet have earthly hearts, dry and barren as the sand. Others as the starres of heaven, of spirituall hearts, minding things above.

Verse 13. *And embraced them*] Gr. *Saluted them,* kissing Christ in the promites, and interchangeably kissed of him, *Can. 1. 1.* being drawn together (as the word signifies) by mutual dear affection.

Verse 14. *That they seek a Countrey*] *Fugiendum est ad clarissimam patriam: ibi pater, ibi omnia.* Away, home to our Countrey, saith one, there's our father, there's our All, saith one. To die, is in *Bernards* language no more then *repatriasse*, to go home again.

Ασπασαν αὐτὸν
συνὸν ὁ ὁ
τράβο.

Plotin. ap. Aug.
de civ. Dei.

Verse 15. *If they had been mind full*] But to that they had no minde at all, becaule their idolatry too much prevailed, *Ioshua* 24. 2. *Gen.* 31. 19 yet not so much as among the *Canaanites*, *Deut.* 12 31.

Verse 16. *God is not ashamed*] But honoureth them as his confederates, becaule for his caule they renounced the world. No man ever did or suffered any thing for God, that complained of a hard bargain.

Verse 17. *Abraham, when he was tried*] Of ten trials which *Abraham* passed, this last was the forest. No son of *Abraham* can look to escape temptations, when he seeth that bolome, in which he desireth to rest, so assaulted with difficulties.

Offered up his son Isaac] Ready he was to have done, and therefore it is reputed and reckoned as done indeed, *2 Cor.* 8. 12. See the Note there.

Verse 18. *Of whom it was said*] This was one of those many promises that *Abraham* might think were all lost in the losse of his *Isaac*. Never was gold tried in so hot a fire.

Verse 19. *That God was able*]. He founded his faith upon Gods fidelity and omnipotency. These are the *Iachin* and the *Boaz*, the two main pillars, whereupon faith resteth.

Verse 20. *By faith Isaac blessed*] Patriarchall benedictions were propheticall: the blessing of goodly parents is still very available for the good of their children: and justifying faith is not beneath miraculous in the sphere of its own activity, and where it hath warrant of Gods Word.

Verse 21. *When he was a dying*] The spirits motions are then many times quickest, when naturall motions are slowest, most sensible, when the body begins to be senseless, most lively when the Saints lie a dying. The Sun shines most amiably toward the descent. The rivers, the nearer they run to the sea, the sooner they are met by the tide. So here.

Verse 22. *Gave commandment concerning*] He died upon the promise, and held possession by his bones, to testify his firm hold of heaven.

Verse 23. *His three moneths of his Parents*] That they hid him no longer, argued weaknesse of their faith: which yet is both commended and rewarded.

He was a proper child] Fair to God, *Ath.* 7. 20. having a divine beauty and comeliness. Speciall endowments are a fore-token

ken of speciall emploiment. The very Heathen in chusing their Kings, had a speciall eye to bodily beauty. See 1 Sam. 10. 23. and 16. 19. & 17. 42.

Not afraid of the Kings commandment] Because unjust and impious. See the Note on Ait. 4. 19.

Verse 24. *When he was come to yeares*] Gr. Grown a great one, and so knew what he did, underitood himself sufficiently.

Refused to be called the sonne of Pharaohs] And so to succeed in the kingdome (for we read not of any son that Pharaoh had) yea in the kingdome of Ethiopia too : for being sent on his foster-fathers quarrell against the King of Ethiopia, Histories tell us, that he afterward married that Kings daughter ; for the which he was checked of his brother and sister.

Verse 25. *Chusing rather to suffer*] The happiest choice that ever the good man made. It was a heavy charge that *Elibu* laid upon *Iob*, that he had chosen iniquity rather then affliction, *Iob* 36. 21. The Church is said to come from the wilderness (of troubles and miseries) leaning on her beloved, *Cant.* 8. 5 The good soul will not break the hedge of any Commandment, to avoid any piece of foul way. *Quas non oportet mortes praeligere ?* saith *Zuinglius*. What deaths had we not better chuse, what punishment undergoe, yea, what hell not suffer rather, then goe against our consciences rightly informed by the good Word of God ?

Zuing. epist 3.

The pleasures of sin for a season] *Iob* fitly calleth sparks the sons of fire, being ingendred by it upon fuell, as pleasures are by our lusts upon the object. But they are not long-lived, they are but as sparks, they die as soon as begotten, they perish with the use, *Col.* 2. 22. Good God, said *Lyfsmachus*, for how short pleasure how great a Kingdome have I lost ! May not the voluptuous Epicure say so much better ?

Verse 26. *Esteeming the reproach, &c.*] Reproach is here reckoned as the heaviest part of Christs crosse. And if we can bear reproach for him, it is an argument we mean to stick to him : as the servant in the law that was content to be boared in the ear, would stick to his master.

Then the treasures in Egypt] Egypt for it's power and pride is called *Rahab*, *Plal.* 87. famous it was for it's learning, 1 King. 4. 30. *Ait.* 7. 22. and is still for it's fruitfulness : so

that

that where *Nile* overfloweth, they do but throw in the seed, and have four rich harvests in lesse then four moneths. Thence *Solomon* had his chief horses, 2 *Chron.* 9. and the harlot her fine linnen *Prov.* 7. 16. and yet *Moses* upon mature deliberation, esteemed the reproach of Christ, &c. So did *Origen* chuse rather to be a poor Catechist in *Alexandria*, then, denying the faith, to be with his fellow-pupill *Plotinus* in great authority and favour.

For he had respect, &c.] We may safely make any of Gods arguments our encouragements : look thorow the crosse, and see the crown beyond it, and take heart, *Quis non patiatnr, ut possitnr?*

Verse 27. *As seeing him who is invisible.*] An elegant kinde of contradiction. Let us study *Moses* his Opticks, get a Patriarchs eye, see God and let him at our right-hand, *Psal.* 16. This will support our courage, as it did *Micaiah*; who having seen God, feared not to see two great Kings in their Majesty.

Verse 28. *Through faith he kept the Passover*] It is the work of faith rightly to celebrate a Sacrament. Speak therefore to thy faith at the Lords Supper, as *Deborah* did to her self, *Awake, awake, Deborah, awake, awake, utter a Song.*

Verse 29. *They passed thorow the red sea*] Which threatened to swallow them, but yet preserved them. Faith will eat it's way thorow the Alpes of seemingly-insuperable difficulties, and finde unexpected out-gates.

As by dry land] *Israel* saw no way to escape here, unlesse they could have gone up to heaven : which because they could not (saith one) heaven comes down to them, and paves them a way thorow the red sea.

Assaying to do were drowned] Here that holy Proverb was exemplified, *The righteous is delivered out of trouble, and the wicked cometh in his stead.* *Prov.* 11. 8. See *1/a.* 43. 3. God usually intawateth those whom he intendeth to destroy, as these.

Verse 30. *By faith the walls of Jericho*] So do daily the strong-holds of hell, 2 *Cor.* 10. 4. See the Note there. Wherein, albeit the Lord require our continuall endeavours for the subduing of our corruptions during the six daies of this life, yet we shall never finde it perfectly effected, till the very evening of our last day.

Verse 31. *With them that beleev'd not*] To wit, that gave not credit to those common reports of God, and his great works, but despised them as light news, and refused to be at the pains of further enquiry.

When she had received the spies] Whom to secure she told a lie, which was ill done. The Apostle commends her faith in God, but not her deceit toward her neighbour, as *Hugo* well observeth.

Verse 32. *Of Gideon, of Barac, &c.*] Here the names only of sundry Worthies of old time *per prateritionem conglobantur*, are artificially wound up together, for brevity sake. All these were not alike eminent, and some of them such, as, but that we finde them here enrolled, we should scarce have taken them for honest men: yet by faith, &c. Christ carries all his of what size or sort soever, to the haven of heaven, upon his own bottom: as a ship doth all the passengers that are therein to the desired shore.

Verse 33. *Wrought righteousness*] Civil and military, spiritualized by faith, and heightened to its full worth.

Obtained promises] Faith winds it self into the promises, and makes benefit thereof. A Bee can suck honey out of a flower: so cannot a Hie doe. Faith will extract abundance of comfort in most desperate distresses out of the precious promises, and gather one contrary out of another, honey out of the rock, &c. Deut. 32. 36.

Verse 34. *Escaped the edge of the sword*] As *David* by the force of his faith escaped *Saul's* sword, *Eliab* *Ahabs*, *Elisha* the *Syrians*, 2 King. 6. &c. and divers of Gods hidden ones at this day have escaped by a strange providence, when studiously sought after as sheep to the slaughter, See the prefatory epistle to *Mr Shaw's* Sermon.

Verse 35. *Women received*] As the *Sareptan*, *Shunamite*, widow of *Naim*, &c. No such midwife as faith: It hath delivered even graves of their dead.

Others were tortured] Gr. *They were tympanized, distended*, stretched upon the rack, as a sheeps-pelt is upon a drum-head. Others render it, *They were bastonaded or beaten with bats or cudgels to death*, as if it were with drumsticks.

Not accepting deliverance] On base terms: they scorned to
die

fly away for the enjoyment of any rest, except it were with the wings of a Dove, covered with silver innocence. As *Willing* were many of the Martyrs to *die* as to *dine*.

That they might obtain a better resurrection] The resurrection they knew would recruit and rectify them. This held life and soul together. So *Dan. 12. 3.* These miserable Caitiffs (saith *Lucian* the Atheist of the Christians of this time) have vainly persuaded themselves of a glorious resurrection, and hence their foolhardy frowardness to die.

Verse 36. *Of cruel mockings*] As *Jeremy, Amos, Elisha, Goe up, baldpate, Go up, &c. To heaven, as they say* (but who will believe it?) *that your Master Elias did.* So they mowed at *David*, mocked at *Isaiah*, Chap. 28. 10. (the sound of the words, as they are in the originall, carries a taunt) jeered our Saviour, *Luk. 16. 14.* Set these Hebrews upon the stage, as mocking-stocks, Chap. 10. 33.

Verse 37. *Were tempted*] Or (as others read the words) *They were burned.* One saith, That it was almost as great a miracle that *Ioseph* did not burn, when his mistress tempted him, as it was for the three children not to burn in the Babylonish fire. *Luther* was oft tempted to be quiet, with great sums of money, and highest preferments. *Iulian* by this means drew many from the faith.

In sheepskins and goatskins] That might have rustled in silks and velvets, if they would have yeilded. *Sape sub atrita latitat sapientia veste.*

Afflicted, tormented] None out of hell were ever more afflicted then the Saints, to the wonder and astonishment of the beholders.

Verse 38. *Of whom the world*] They were fitter to be set as stars in heaven.

Verse 39. *Received not the promise*] *viz.* Of Christs incarnation.

Verse 40. *Some better thing*] *i. e.* Christ that great mystery, as *1 Tim. 3. 16.* that chief of ten thousand, &c. that gift, *Iob. 4. 10.* that benefit, *1 Tim. 6. 2.*

CHAP. XII.

Verse 1. *With so great a cloud*]

OR cluster of witnesses, whose depositions we should hearken to, and rest in. *Insin Martyr* confesseth of himself, that seeing the pious lives, and patient sufferings of the Saints, he concluded that that was the truth that they professed, and sealed with their blood. These, in things imitable, are as the cloud that led *Israel*; but in things unwarrantable (for in many things we fail all) as the black of the cloud, which who so followeth with the *Egyptians*, is like to be drowned, as they.

by x &

Let us lay aside every weight] Or *burden*, or *swelth*. He that runs in a race will not have a burden upon his back, or shut up himself in a strait-bodied suit.

iv me's ut &

The sinne which doth so easily beset us] Or that sticks so close to us, or that troubles and puzzles us, or that curbs us and girds us in, that we cannot run at liberty. Inordinate passions (saith one) come like foul weather, before we send for them; they often prevent all action of the will: but good affections are so overlaid with sin (which compasseth us about) that if we gather not winde under their wing (to ponderous the flesh is) they cannot mount up to purpose.

Let us run with patience] This seems to be a contradiction (as one observeth) for running is active, patience passive: but he that here runs without patience, never gets to the end of the race; for in the race of Gods commandments, men have foul play: one rails, another stops him, &c.

Against a

The race] Gr. *The strife-race*, for we must run, and fight as we run, strive also to out-strip our fellow-racers.

Acquisitio.

Verse 2. *Looking unto Jesus*] Gr. Looking off those things that may either divert or discourage, and looking unto Jesus with loving and longing looks.

The anthur and finisher] The *Alpha* and *Omega*, the beginner and ender. In all other things and arts, *Non est ejusdem invenire & perficere*, the same man cannot begin and finish. But Christ doth both, *Phil.* 1. 5.

Endured the crosse] Ran with a courage though he ran with the crosse upon his back all the way.

D'spising

Despising the shame] Whereof mans nature is most impatient. Christ shamed shame (saith an Interpreter) as unworthy to be taken notice of, in comparison of his disgrace.

Verse 3. *For consider him*] Gr. Make the comparison betwixt Christ and your selves, betwixt his sufferings and yours, and then you will see a difference. Our troubles are but as the slivers and chips of his cross. I am heartily angry (saith Luther) with those that speak of my sufferings, which if compared with that which Christ suffered for me, are not once to be mentioned in the same day.

Αναλογισθε
Comparationem
institute.

Lest ye be wearied and faint] Gr. Loosened, as the nerves are in a swoon or palsy: or, let go, as water spilt upon the ground. This to prevent, keep your eye upon your Captain, and that cloud before mentioned. There were in Greece certain fields called *Palæste*, where young men exercised themselves in wrestling, running, &c. In these were set up statues of sundry valiant Champions, that the young men that ran or wrestled might fix their eye upon them, and be encouraged. When Hierom had read the life and death of *Hilarion*, he folded up the book, and said, Well; *Hilarion* shall be the Champion that I will follow.

ἐκλυθῆναι.

Verse 4. *Ye have not yet resisted*] q. d. You may do, and must look to do. And if you cannot endure words for Christ, how will you endure wounds? If you have runne with the footmen, and they have tired you, how can ye contend with horses? Jer. 12. 5.

Striving against sinne] That is, Against sinners that persecute you, or the sin that doth so easily beset you, and sollicite you to spare your self, and rather to yeeld a little then to suffer so much. The Tabernacle was covered over with red (and the Purple-fathers tell us they take that habit for the same intent) to note that we must defend the truth even to the effusion of blood. If we cannot endure Martyrdom (if called thereunto) and sweat a bloody sweat for Christs sake, we cannot be comfortably assured that we are of his body. *Christo submittemus* (saith that Dutch Martyr) *sexcentis nobis essent colla*. We will submit to Christ, though we should suffer never so many deaths for his sake. *John Leaf* a young man, burnt with M. *Bradford*, hearing his own confession, taken before the Bishop, read unto him, in stead of a pen took a pin, and so pricking his hand, sprinkled the blood upon the said bill of his Confession, willing the Messenger to shew

Act. and Mon.
fol. 147 4.

the Bishop that he had sealed the same bill with his blood already. See the story of *Will. Pikes, Aët. and Mon.* 1853.

*Legenda hæc
sunt cum inter
rogatione, Pisco.*

Verse 5. *And ye have forgot the exhortation*] Or, *Have ye forgot the consolation?* Are the consolations of God small unto you, *Job 15. 11* ? Doe ye in stead of wrestling with God, wrangle with him, refusing to be comforted (as *Rachel*) out of the pettishnesse of your spirits, as he, *Psalm. 77. 2* ? Will ye not as children, eat your milk, because you have it not in the golden dish ? Will ye be like the hedge-hog, of which *Pliny* reporteth, that being laden with nuts and fruits, if the least filbeard fall off, will sling down all the rest in a pettish humour, and beat the ground with her bristles.

Despise not thou the chastening] See my love-tokens, pag. 37. Count it not a light matter, a common occurrence, such as must be born by head and shoulders, and when things are at worst, they'll mend again. This is not patience but pertinacy, strength but stupidity, *The strength of stones, and flesh of brass*, *Job 6. 12*. When *Gaius* the Emperour had lost the Kingdom of *Egypt*, What ? said he, *Sine lino Egyptio esse non possumus* ? Cannot we be without the hemp of *Egypt* ? But shortly after he was slain with the sword. When the Turks had taken two Castles in *Chersonesus*, and so first got footing in *Europe*, the proud Greeks said, that there was but a hogsty lost, alluding to the name of the Castle. But that foolish laughter was turned within a while into most bitter tears. When *Calice* was lost under *Q. Mary*, those of the faction strove to allay the Queens grief, saying, that it was only a refuge for runagate-heretikes, and that no *Roman* Catholike ought to deplore, but rather rejoyce at the damage :

*At Regina gravi jamdudum saucia cura,
Vulnus alit veniunt*----

Prov. 24. 10.

Judg. 8. 21.

Nor faint when thou art rebuked] If we faint in the day of adversity, our strength is small, saith *Solomon* : and it is, *Non quia dura, sed quia molles patimur*, saith *Seneca*. Not for that we suffer hard things, but because we are over-soft that suffer them. As is the man so is his strength, said they to *Gideon*. *Josephs* bow abode in strength, even when the iron entred into his soul, *Gen. 49. 24*. and *Jobs* stroak was heavier then his groaning, *Job 23. 2*. *Invalidum omne natura querulum*, saith *Seneca*. It is a weaknesse to be ever puling. See my Love-tokens, p. 44. 45.

Verse 6. *For whom the Lord loves*] Whom he entirely loveth and

and cockereth above the rest of his children. That Son in whom he is well pleased, saith *Mercer* on *Prov. 3. 12.* whom he makes his white boy, saith *Theophylact* here. See my Love-tokens, pag. 54, 55.

And scourgeth every Sonne] Laies upon them hard and heavy strokes. When *Ignatius* came to the wilde-beasts, Now, saith he, I begin to be a Christian. *Omnis Christianus cruciatus*, saith *Luther*: And he hath not yet learned his *A B C* in Christianity, saith *Bradford*, that hath not learned the lesson of the crosse. When *Munster* lay sick, and his friends asked him how he did, and how he felt himself, he pointed to his sores and ulcers, (whereof he was full) and said, *Ha sunt gemma & pretiosa ornamenta Dei, &c.* These are Gods gems and jewels wherewith he decketh his best friends, and to me they are more precious then all the gold and silver in the world.

*Joh. Manl, loc.
com p. 127.*

Verse 7. *God dealeth with you, &c.*] Corrections are pledges of our Adoption, and badges of our sonship. One Sonne God had without sin, but none without sorrow. As God corrects none but his own, so all that are his shall be sure to have it; and they shall take it for a favour too, *1 Cor. 11. 32.*

Verse 8. *Then are ye bastards*] *Qui excipitur à numero flagellatorum, excipitur à numero filiorum*, saith one. He that escapes affliction may well suspect his adoption. I have no stronger argument against the Popes Kingdoms, saith *Luther*, then this, *Quod sine cruce regnat*, that he reigns without the crosse, they have no changes, surely they fear not God.

Verse 9. *And we gave them reverence*] *Pater est, si pater non esset, &c.* It is my Father, &c. This cooled the boiling rage of the young man in *Terence*. *Nicolas* of *Jennule* a young French Martyr, when he was condemned and set in the cart, his father coming with a staffe would have beaten him: but the officers not suffering, it would have struck the old man. The son crying to the officers, desired them to let his father alone, saying, he had power over him to do what he would, &c.

*Alf. and Mon.
fol. 837.*

And live] For corrections of instruction (and God never chastiseth, but will he teacheth, *Psal. 94. 12.*) are the way of life, *Prov. 6. 23.* and *15. 31.* See my Love-tokens, pag. 25, 26, 27.

Verse 10. *After their own pleasure*] To ease their stomachs, vent their choller, discharge themselves of that displeasure they

have (and perhaps without cause) conceived against us. Not so the Lord: *Fury is not in me*, saith he, *Isa. 27. 4*. Though God may do with his own as he pleaseth, yet he doth never over-do. For it goes as much against the heart with him, as against the hair with us: It is even a pain to him to be punishing, *Lam. 3. 33*.

That we might be partakers] Thus bitter pills bring sweet health, and sharp winter kills worms and weeds, and mellowes the earth for better bearing of fruits and flowers. The Lilly is sowed in its own tears, and Gods vines bear the better for bleeding. The Walnut tree is most fruitfull when most beaten, and Camomile the more you tread it, the more you spread it. Alocs kills worms, and stained clothes are whitened by frosting.

Verse 11. *The peaceable fruit of righteousness*] *That crown of righteousness* wrought out unto us by afflictions, *2 Cor. 4. 17*. These are the preludes of our triumph, yea a part of our salvation. Look therefore thorow the anger of Gods corrections, saith one, to the sweetnesse of his love therein, as by a rain-bow we see the beautifull image of the Suns-light in the midit of a dark and waterish cloud. And look upon these afflictions as on so many wayward and touchy guests; which while they stay, watch every officer, but when they depart, they pay freely.

Verse 12. *Lift up the hands*] Pluck up your good hearts, and buckle close to your business; how else will you runne the race that is set before you? as *vers. 1*. Gird up the loins of your minds: a drooping spirit makes no riddance of the way. *Set all to rights*, as the word signifieth.

Verse 13. *Make straight paths*] Seek not by-waies (those high-waies to hell) leap not over the hedge of any Commandment, so to escape any peece of foul way: but as those kine of the Philistims held straight on their way to *Bethsheems*, *1 Sam. 6. 12*. though they had calves at home: so let us to heaven, though we have divers things to divert us. Let thine eyes look right on: and let thine eye-lids look straight before thee, *Prov. 4. 25*.

Verse 14. *Follow peace*] Gr. *Pursue it*, though it flee from you. *I am peace* (saith *David*) but when I speak of it, they are for warre.

And holinesse] Or chastity, *1 Thess. 4. 4*. such a holinesse as is opposed to fornication and profanenesse, *v. 16*.

Witbeni

Apoc. 12. 7.

Psal. 110. 7.

Without which] The Article may be neuter : and then the sense is, Without which following peace and holiness, or an holy peaceableness, none shall see God to their comfort.

Verle 15. *Let any man fail*] Or, *Fall short*, as Chap. 4. 1. See the Note there. Short shooting loseth many a game : he that in a race lieth down ere he come to the goal, gets not the garland. Perseverance crowns all our verrues. But its an easie thing to fall a napping with the foolish virgins (yea the wise also slumbered) which will prove to our cost, when God shall send forth summons for sleepers.

Let any root of bitterness] Any scandalous sin to the corrupting of others, and the corroding of our own consciences : and out of which we recover not without much adoe, till we have felt what an evil and a bitter thing sinne is, as David did, Psal. 51.

Verle 16. *Fornicator or profane*] He instanceth in some roots of bitterness. *Esaú's* profaneness appeared in these particulars. 1. In that he was no sooner asked for the birth-right, but he yielded. 2. That he parted with it for a trifle, a little red, red, as he called it in his haste and hunger. 3. That he did this, being, as he thought, at point of death. 4. That he went his way when he had done, as if he had done no such thing : he shewed no signe of remorse or regret. Hence he is four or five severall times branded with, *This is Edom*.

Who for one morsell, &c.] Many such *Edomites* now-a-days that prefer earth before heaven, a swine-ty before a sanctuary, as the *Gadarens*, their part in *Paris* before their part in *Paradise*, as that carnall Cardinall. *Vale lumen amicium*, said *Theotimus*; Farewell eyes, if I may not drink and do worke, ye are no eyes for me. He would rather lose his sight then his sin : so will many rather part with heaven then with their lusts. O what mad men are these that bereave themselves of a room in that City of pearl, for a few carnall pleasures, &c. Pope *Sixtus* the fifth sold his soul to the devil to enjoy the Popedome for seven years.

Verle 17. *He was rejected*] Or, *Repulsed*. For *Isaac*, when he saw that he had done unwilling justice in blessing *Jacob*, he durst not reverse the blessing : for he feared an exceeding great fear, Gen. 27. 33. Neither naturall affection, nor *Esaú's* importunity could make him repent and repeal what he had done.

Though

Though he sought it carefully With tears] Tears they were of discontent, for he cries, and at same time threatens his brother *Jacob*. Some weep for sin, some for misery, some for joy, some for compassion, some for revenge and in hypocrisie, as *Eſau* here, who rued his deed, but repented not his sin.

Verse 18. *For ye are not come, &c.*] *q. d.* You are not under the law, but under grace : beware therefore of prophaneſſe and licentiousneſſe. For think you that God hath hired you to be wicked? Are you delivered to do all theſe abominations? *Jer.* 7.10. Ought you not to walk Goſpel-high, *Phil.* 1. 27? Will not the Angel (Chriſt) that goeth along with you, deſtroy you after that he hath done you good, if ye turn not and repent according to the rules of his Law, the Goſpel? *Exodus* 33.2,3, 4. &c.

Verse 19. *And the ſound of a trumpet*] Shewing the nature of Gods Law, to manifeſt Gods will, mens ſins, and to warn them of the wrath deſerved : likewiſe to ſummon them to appear before the Judge.

The voice of words] That is, The delivery of the Decalogue, called the words of the Covenant, *Exodus* 33.28. the ten words.

Verse 20. *For they could not endure*] This ſhews the nature and uſe of the Law, contrary to that of the Goſpel. It is a killing letter, written in bloud, holding forth juſtice only, and no mercy.

Verse 21. *Moses ſaid, I exceedingly*] This *Paul* might have by tradition, or rather by revelation, unleſſe he gathered it from *Exod.* 19.19. compared with *Dan.* 10 8,16,17,19.

Verse 22. *But ye are come to Mount*] And the bleſſings that come out of *Sion* (Grace and peace that come by Jeſus Chriſt) are better then all other the bleſſings of heaven and earth, *Pſal.* 134.3.

The heavenly Jeruſalem] As *Jeruſalem* was diſtinguiſhed into two Cities, the ſuperiour and the inferiour, ſo is the Church into triumphant and militant ; yet both make up but one City of the living God.

To an innumerable company] *Gr.* *To Myriads*, or many ten thouſands of Angels. Some have ſaid that they are 99. to one, in compariſon of the Saints : grounding their conceit upon the Parable of the loſt ſheep, *Luk.* 15.

Verle 23. *To the generall Assembly*] Or publike meeting of a whole Countrey, as at a great Assize, or some solemn celebrity. The *Roman Emperours* raised up ample *Amphitheatres* in a circular form, that the people sitting round about might have a commodious sight of such pleasant spectacles as were set before them. That which *Pompey* erected was of such extent, that it was able to receive 40000 men, as *Pliny* witnesseth. But O what a glorious *Amphitheatre* is that of heaven? What a stately Congregation-house? *O praeclarum diem cum ad illud animorum concilium, certumq; profectus & cum ex hac turba & colluvione discedam.* Surely, it *Cicero* or some other Heathen could say so, how much more may we exult and say, O that dear day when we shall go out of this wretched world, and wicked company; to that generall Assembly of holy and happy souls! And how should we in the mean while turn every solemnity into a school of Divinity: as when *Fulgentius* saw the Nobility of *Rome* sit mounted in their bravery, it mounted his meditation to the heavenly *Jerusalem*. And another when he sat and heard a sweet consort of musick, seemed upon this occasion carried up for the time before-hand to the place of his rest, saying very passionately, What musick may we think there is in heaven!

Cic. de senectute.

M. 8/7.
Art of Meditat.
by D. Hall.

Which are written in heaven] In *Jerusalem* records were kept of the names of all the Citizens, *Psal.* 48. 3. so in heaven. And as the Citizens of *Rome* might not accept of freedom in any other City: so neither should we seek things on earth, as those whose names are written in the earth, *Ier.* 17.

Verle 24. *That speaketh better things*] Every drop whereof had a tongue to cry for vengeance: whence it is called *blonds* in the plural, *Gen.* 4. 10.

Verle 25. *See that ye refuse not, &c.*] Gr. That ye shift him not off, by frivolous pretences and excuses, as those Reculant guests did, *Mat.* 22. It is as much as your souls are worth. Look to it therefore.

μεγαλίστην

σάμηναν

That speaketh from heaven] By his blood, Word, Sacraments, motions of his Spirit, mercies, &c. If we turn our backs upon such bleeding embracements, and so kick against his naked bowels, what will become of us? And mark, that he speaketh of himself, as one.

Verle 26. *Whose voice then shooke, &c.*] viz. When he gave the Law: What shall he do when he comes to judgement?

Nec

Not the earth only, &c.] Not men only, but angels, who stand amazed at the mystery of Christ. As for men, they will never truly desire Christ, till they are shaken, *Hag. 2. 7.* Gods shaking ends in settling; it is not to ruine, but to refine us.

Verse 27. *And this word, Yet once more*] The Apostle commenteth upon the Prophet whom he citeth, and from that word of his, *Yet once*, concludeth the dissolution of the present frame of the world by the last fire, and the establishing of that new heaven and new earth, wherein dwelleth righteousness, *2 Pet. 3. 12, 13.* The force of Scripture-words is then well to be weighed by those that will draw there-hence right consequences: And they have done singular good service to God and his Church, that they have employed their time and their talents for the finding out the sense of the Text, by fishing out the full import and signification of the Originall words. In which kinde learned Mr *Leigh* by his *Critica Sacra* upon both Testaments, hath merited much commendation.

Verse 28. *A kingdome which cannot be moved*] As the mighty Monarchies of the world could: for those had their times and their turns, their ruine as well as their rise, so that now they live but by fame only. Not so the Kingdome of heaven. You may write upon it the *Venetian Motto*, *Nec fluctu, nec flatu movetur*: Neither windes nor waves can stir it.

With reverence] Gr. *With bashfulness*, as in Gods holy presence. See *Dent. 23. 13.*

Verse 29. *A consuming fire*] viz. To profligate professours, ungirt Christians, *1sa. 33. 14.*

CHAP. XIII.

Verse 1. *Let brotherly love continue*]

IT shall continue in heaven; pity therefore but it should on earth. No such heaven upon earth, next unto communion with God, as the communion of Saints.

Verse 2. *Have entertained Angels*] As *Abraham* and *Lor*, who pursued hospitality, as the Apostle speaketh, *Rom. 12. 13.* and

and had such guests as they hoped not for. The *Galatians* received S^t Paul as an Angel; so did *Cornelius* entertain *Peter*. Every child of God is an *earthly Angel*: and in entertaining them, Angels also (which are their Guardians) are entertained. The Philosopher told his friends when they came into his little low cottage, *The gods are here With me.* ΕΡΤΙΟΥΘΑΥΝΩΝ ὁ
αὐτὸν Θεὸς. God and his Angels are where the Saints are.

Verse 3. *Remember them that, &c.*] Learn hence, saith one, That it is no new thing for the world to put bonds on them, who seek to bring them out of bondage. It is very probable that *Micaiah* was that disguised Prophet, who brought to *Ahab* the fearfull message of displeasure and death for dismissing *Benhadad*, for which he ever after hated him, and held him in prison.

As being yourselves also in the body] Not the body of Christ or the Church, as *Calvin* teacheth it, but in the body of flesh and frailty, subject to like afflictions: so *Erasmus*, *Beza*, *Pareus*, others.

Verse 4. *Marriage is honourable*] And yet say the *Rhemists* upon, *1 Corinth. 7. 9.* Marriage of Priests is the worst sort of incontinency. Is not this to play the Antichrist?

And the bed undefiled] *Admonemus in ipso etiam matrimonio quandam esse scortationis speciem, siquæ puro Dei dono purè & sanctè non utatur, ad eum finem cuius causâ est institutum,* saith *Beza*. The Marriage-bed, though lawfull may be defiled by excess, &c. and a man may be an adulterer of his own wife. Bez. Confess.
154.

God will judge] The Anabaptists of *Germany*, inferred from hence, that therefore men ought not to punish adulterers: for God reserved them to his own judgement. Two of them, *Monetarius* and *Hetserus*, were notorious whoremongers: being a pair of such Preachers, as *Zedekiah* and *Ahab* were, whom the King of *Babylon* roasted in the fire, because they committed adultery with their neighbours wives, and spake lies in Gods name, &c. *Jer. 29. 22, 23.* But what a bold man was *Latimer* Bishop of *Worcester*, who presented to *Henry* the eight, for a New-years-gift, a new Testament with a napkin, having this posie about it, *Whoremongers and adulterers God will judge?* Joh. Manl. loc.
com. p. 487.
Ibid 3. 2 & 420
Ad. and Mon.
1594.

Clem. Alex.

Verse 5. *Be content with such things*] Not to be content, is to be covetous. If men cannot bring their means to their minde, let them bring their minde to their means. A little will serve to bear our charges till we come home to heaven. *Bonus pacis indiger.* See the Note on 1 Timothy 6. 6. 8.

W. A. M. M.

For he hath said] Five times in Scripture is this precious promise renewed; that we may presse and oppresse it, till we have expressed the sweetness out of it, 1/a. 66. 11.

I will not forsake thee] Gr. *I will not not not forsake thee.* Leave us God may to our thinking, but forsake us he will not. Only we must put this and other promises in suit, by praying them over. God loves to be bound by his own words, to be sued by his own bond.

W. A. M. M.

Verse 6. *So that we may boldly say*] Having such a promise to build and found our faith upon; we may well proceed to this holy gloriation against all opposition.

Verse 7. *Them which have the rule*] Gr. *Your Captains, your Guides,* (so Ministers are called) *Your Chieftains and Champions,* that bear the brunt of the battle, the heat of the day, and upon whom, as upon his white horses, the Lord Christ rideth about conquering and to conquer, *Revelation* 6. 2.

A. B. 9. 11.

Verse 8. *Jesus Christ the same*] This was the summe of their Sermons, and is the substance of their and your faith: which therefore you must stick to, standing fast in the street which is called *Straight*, and not wherried about with divers and strange doctrines.

W. A. M. M.

Verse 9. *Be not carried about*] Errour is a precipice, a vortex, or whirl-pool, which first turns men round, and then sucks them in.

With divers and strange doctrines] That agree neither with themselves, nor with the truth.

That shee be established] *Ballasted as a ship,* balanced as the Bee with a little stone taken up by her, when she hath farre to flie in a high winde, *Ne leve alarum remigium precipitem fabra ventorum,* as *Ambrose* observeth, lest the bigger blast should dash her to the ground.

Not with meats] As if they were holy, or helpfull to salvation.

Verse 10.

Verse 10. *We have an altar*] That is, A sacrifice, even Christ our Passeever, whose flesh is meat indeed, *John 6*, but to believers only, not to those that pertinaciously plead for Ceremonies and services of the Law, *Gal. 5. 4. Hic edere, est credere.*

Verse 11. *Are burnt without the Camp*] And so the Priests had no part of the sin-offering : to shew that they have no part in Christ that adhere to the Leviticall services. See *Levit. 16. 27.*

Verse 12 *Without the gate*] See how punctually the old Testament is fulfilled in the new. Hardly could those before Christ divine what this meant, till he had suffered it, and the Apostle had opened it. Event is the best key to types and prophecies.

Verse 13. *Bearing his reproach*] The reproach of Saints is the reproach of Christ, and their sufferings his, *Colos. 1. 24.* And *Nehem. 4. 3, 5.* God is more provoked then *Nehemiah*. He that saith, *Vengeance is mine, I will repay*, repaies oft-times, when we have forgiven, when we have forgotten; and calls to reckoning after our discharges.

Verse 14. *For here we have none*] Improve this argument for the working our hearts off from the things of this world : the beauty of all which, is but as a fair picture drawn upon the ice, that melts away with it.

But we seek one to come] And here we must all turn *Seekers*. Seek ye first the Kingdom of God, &c. *Matth. 5. 33.* See the Note there.

Verse 5. *The fruit of our lips*] Covering Gods altar with the calves of our lips, *Hos. 14. 3.* This shall please the Lord better then an Oxe or Bullock, that hath horns and hoofs, *Psal. 69. 31.* This also is the seekers sacrifice, v. 32.

Verse 16. *Forget not*] We very easily forget what we care not to remember. The richer the harder, usually.

For with such sacrifices] How improvident are we that will not offer a sacrifice of alms when God sets up an altar before us ?

Verse 17. *That have the rule over you*] Gr. That are your *Leaders or Captains*. But now, as once in *Alcibiades* his Army, most will be leaders few learners. See the Note on *Vers 7.*

Verse 18.

Verse 18. *Willing to live honestly*] *Tantum velis, & Deum tibi praecurrat.* David could with well to the keeping of Gods Commandments, *Psal.* 119. 4, 5. and affect that which yet he could not effect.

Verse 19. *That I may be restored*] Prayer reigns over all impediments. See this excellently set forth by *M. Harris* in his *Peters enlargement*.

Verse 20. *Now the God of peace*] He that would reap prayers, must sow them. What could the *Hebrews* do lesse then pray for him, that paid so heartily for them?

Our Lord Jesus] Here's his kingly office. God hath made him both Lord and Christ, *Act.* 2. 36.

That great shepherd] That feedeth his people daily and daintily with divine doctrine. Here's his Propheticall office.

Through the blood] Here's his Priestly office. And here we must begin, if we will reckon them right.

Verse 21. *In every good work, &c.*] Works materially good, may never prove so formally and eventually: As when they are but externall, partiall, coactive, inconstant, &c.

Verse 22. *Suffer the word*] Sharp though it be, and to the flesh tiresome, yet suffer it. Better it is that the Vine should bleed then die. But many are like the nettle, touch it never so gently, it will sting you. *Tange montes & fumi-gabunt.* Offer to wake men out of their sleep, and they will brawle, in that case with their best friends; yea though it be with them here, as once it was with those that had the sweating sickness, *If they slept they died.*

Verse 23. *Know ye that our brother*] Good news should be spread abroad, and are a fit matter for Christian Epistles, as one well observeth from these words.

Verse 24. *Salute all them*] This Epistle then was first read to the people, who are required to deliver the Apostles commends to their Ministers: The Papists debarre the people, not of the Scriptures only, but of all books of the Reformed Religion: And for a terror not to retain such books prohibited I have seen (saith Sir *Edwin Sands*) in their printed instructions for confession, the hearing or reading of books forbidden set in rank amongst the sins against the first Commandment.

They of Italy salute you] Few Saints there now : The
Italians hold integrity for little better then silliness ; they
blaspheme oftener then swear, they murder more then re-
vile or slander. And yet even in *Italy* there are full four S. Edw. Sands.
thousand professed Protestants. But their paucity and ob-
scurity (saith mine Authour) shall enclose them in a
Cipher.

Verse 25. *Grace be with you*] See the Note on *Philem.*
verse 25.

E c

A



A
COMMENTARY
OR
EXPOSITION
Vpon the Epistle generall of Saint
JAMES,

CHAP. I.

Verse 1. To the twelue Tribes]



Sueton. cap. 25.

Nee very devout, *Act. 26.7.* still the most nimble and Mercuriall wits in the world, but light, ac-
riall and ~~satiricall~~ satiricall, apt to work themselves into the fools Paradise of a sublime dotage.

Which are scattered abroad] Banished from Rome by the Emperour *Claudius*, *Act. 18.1.* and called by *S. Peter*, *Strangers of the dispersion*, *1 Pct. 1.1.* The Jews at this day are a disiected and despised people, according to *Dent. 28.64.* having neither countrey nor resting-place: even in *Jerusalem* there be not to be found at this day an hundred households of them.

Breer. v. Enqui

Verse 2. *Counts it all joy]* The world wondreth (saith *Ma-ster Phispos* the Martyr) how we can be so merry in such extream misery. But our God is omnipotent, who turneth misery into felicity.

felicity. Believe me there is no such joy in the world as the people of Christ have under the crosse; I speak it by experience, &c.

*Ad. and Mon.
fol. 1648.*

Into divers temptations] Crosses seldome come single (*Catenata piorum crux*) as neither do mercies, but trooping and treading one upon the heels of another. After rain cometh clouds, *Ecc.* 12.2. As in *April*, no sooner is one shore unburdened, but another is brewed.

*Alia lex alio
malum. Terent.*

Verse 3. *The triall of your faith*] Yea such a well knit patience, as maketh a man suffer after he hath suffered, as *David* did from *Shimei*, but first from *Abalom*. Tile-stones till baked are not usefull: but well burnt and hardened they stand out all storms and ill weather. See my *Love-tokens*, p. 170.

Verse 4. *Let patience have her perfect work*] Patience must not be an inch shorter then the affliction. If the Bridge reach but half way over the Brook, we shall have but ill-favoured passage. It is the devils desire to set us on a hurry: he knows his temptations will then work best.

Verse 5. *If any of you lack wisdom*] That is, *Patience* to bear afflictions as he ought, chearfully, thankfully, fruitfully, so as to be able to say, *Well for the present, and it will be better hereafter*, which is the patient mans Motto.

*Qui placide
sortem ferre scit
ille sapit.*

Let him ask it of God] It hath been questioned by some, Whether a man can have patience, *sine auxilio gratia*, without the help of Gods grace. But Christians know they cannot. It is not patience but pertinacy in godlesse men.

*Aquin. 2.29.
136.*

And upbraidesh not] Neither with present failings, nor former infirmities. *Qui exprobrat, reposit.* So doth not God; unlesse in case of unthankfulness. For then he will take his own, and be gone, *Hos.* 2.8.9.

Tacit.

Verse 6. *But let him ask in faith*] See the Note on *Heb.* 11.6.

Nothing wavering] We are too ready in temptation to doubt, yea to hold it a duty to doubt. This (faith one) is to light a candle before the devil, as we use to speak.

Verse 7. *That he shall receive*] Unlesse he strive against his doubting, and wade out of it, as the Moon doth out of a cloud. *Qui timide rogat negare docet.* He that praiceth doubtingly, shuts heaven gates against his own prayers.

Verse 8. *Unstable in all his waies*] As he is that stands on one

leg, or as a towle on a smooth rable. Contrariwise, a believer is as a square-stone set into the building, 1 Peter 2. 7. Shaken he may be, but he is rooted as a tree, wagge he may up and down as a ship at anchour, but yet he moves not.

Verse 9. *Rejoyce in that he is exalted*] Gr. *In his sublimity*, in that high honour of his, John 1. 12. This should make him hold up his head, but not too high, be cheartfull, but not with all scornfull. *Latissimus, sed non securi, gaudentes in Domino, sed caventes a recidivo.*

Verse 10. *In that he is made low*] Drawn from that high esteem of outward excellencies. He is now made a greater man, because he seems too bigge for them: Or *low*, that is *lonely*.

Verse 11. *Shall the rich man fade*] Perish eternally, if he trust in uncertain riches, and not in the living God. See *Jam. 5. 1.* Thus that *saplesse* fellow *Nabal* faded, when his heart died within him, nor could his riches any more relieve him then they did that rich and wretched Cardinall, *Henry Beauford* Chancelour of *England*, in the raign of *Henry* the sixt, who murmured at death, that his riches could not reprieve him till a further time. *Fie* (quoth he) *Will not death be hirea? Will money do nothing?* No: money here bears no mastery.

Verse 12. *Blessed is the man*] Provided that God teach him, as well as chastise him, *Pf. 94. 12.* instruct him as well as correct him. See my *Love-tokens*, par. 2.

He shall receive the crown] A man can be content to have his head broken with a bag of gold, so he may have it, when its done.

Verse 13. *I am tempted of God*] The inclination of mans heart to good, is of it self and properly of God, as light is of the Sun. His inclination to evil is by accident only of God, like as darknesse is of the Sun-set by accident, being properly not of the Sun, but of the earth.

Verse 14. *Drawn away of his lust*] *Satan* hath only a *perswading* might, not an *enforcing* might. Our own concupiscence carries the greatest stroke.

Andentified] As the silly fish is by the bait covering the hook, being first drawn aside into the clear water.

Verse 15. *When lust hath conceived*] As the plot of all diseases

to 700. 14
dure.

B. H.

Ad. and Men.
Joh. 5. 25.

ΔΕ.
ΔΕ.
ΔΕ.

150. 2. 14.
325. quasi
as a fish.

lies in the humours of the body; so of all sin, in the lust of the soul. There is in it a *passive* consent, a seed-plot of all sin. The Papists say (but falsely) that it is the smallest of all sins, not deserving any more of Gods wrath, then only a want of his beatificall presence, and that too without any pain or sorrow of minde from the apprehension of so great a lesse. There are also of ours that say, That it is not forbidden by the law: but sure we are, it is cursed and condemned (and therefore forbidden) by the Law.

Exspectatio vocata um apud A. iustor.

Verse 16. *Do not erre*] Wander not, as wandering starres, to whom is reserved the blacknesse of darknesse for ever, Jude 13. by seeking to father your faults upon God, as Adam did, Gen. 3. 12.

um m. x. v. 2. 3.

Verse 17. *Every good gift, &c.*] An *Hexameter* verse in the Greek: as little intended perhaps by the Apostle, as the first line in *Tacitus*, which yet may be scanned a long verse.

And perfect giving] Not temporals only (which are good gifts,) but spirituals also, those *perfect* *givings*. The greatest excellencies in us do as much depend upon God, as the effigies in the glass doth upon the face that causeth it; or as the light doth upon the Sunne that father of all the light in the lower world.

With Whom is no variablenesse] No *parallax*, as there is with the Sun, when he declines and leaves us dawning. This word notes the Suns motion from East to West, as the following word *turning*, notes his motion every year from North to South. that which the Apostle would here assert is, that God tempts no man to evil, because he is unchangeably good, and can be no other.

um m. x. v. 2. 3.

Verse 18. *Of his own Will begat he us*] Gr. *Brought he us forth*, as a speciall instance of his free grace and fatherly goodness; Ephes. 1. 4. 5.

um m. x. v. 2. 3.

Verse 19. *Swift to hear*] Reaching after that word of truth, the Gospel, ver. 18. and drinking it in as the dry earth doth the dew of heaven. Life doth now enter in to the soul at the ear, as at first death did. Gen. 3.

Slow to speak] We reade oft, *He that hath an ear to hear, let him hear*, but never, *He that hath a tongue to speak, let him speak*: for this we can doe fast enough without biding.

Slow to Wrath] Slow to snuffe at those that reprove you. See the Note on *Heb. 13. 22.* Rage not when touched, though to the quick.

Exod. 32.
Mark 6.

Verse 20. For the Wrath of man] Unlesse it be as *Moses* and *Christs* anger was, pure and free from guile and gall, prompting us to pity, and pray for the party.

εὐσπειρεῖ.

Verse 21. All filthinesse] Gr. *The stinking filth of a pestilent ulcer.* Sinne is the devils vomit, the soules excrement, the *superfluity* or *garbage* of *naughtinesse*, as it is here called, by an allusion to the garbage of the sacrifices cast into the brook *Kidron*, that is, into the Town-ditch. *Retentio excrementorum est parens morborum.* Out with it therefore.

ἐμπύρεται.

Receive with meeknes] It is ill sowing in a storm: so a stormy spirit will not suffer the Word to take place.

The engrafted Word] Engrafted upon the heart, as the science upon the stock: or sowed in the soul, and mingled with faith, that it may bring forth fruit to God.

Ἰδοὺ. I. 11 c. 3.

Verse 22. And not hearers only] The *Panotii* in *Scythia* are said to have such large ears, as that therewith they cover their whole bodies. Such are our *hearers only*.

παραλογίζονται.

Deceiving your own senses] Either as by false reckoning, or false reasoning.

Verse 23. His naturall face] Gr. *The face of his nativity*, that wherewith he was born into the world.

Verse 24. Straightway forgetteth] Naturalists make mention of a certain creature called *Cervarius*, that though he be feeding never so hard and hungerly, if he cast but back his head, he forgets immediately the meat he was eating, and runs to look after new.

κατακύπτει.

Verse 25. Whoso looketh into, &c.] As into a glasse *wisely* and *intently* *With the body bowed down.* Get thee Gods law as a glasse to toot in, saith *M. Bradford*: So shalt thou see thy face foul arraied, and so shamefully sawcy, mangy, pocky and scabbed, that thou canst not but be sorry at the contemplation thereof. It is said of the *Basilisk* that if he look into a glasse, he presently dieth: Sin doth. Physitians in some kinde of unseemly convulsions with the patient to view himself in a glasse, which will help him to strive the more, when he shall see his own deformity: So reflect, &c.

Scr. of repent.

Not a forgetfull hearer] Some are as hour-glasses, no
sooner

fooner turned up, but running out immediately.

Verse 26. *But deceiveth*] The heart first deceiveth us with colours, and when we are once a doating after sin, then we jyn and deceive our hearts by fallacious reasonings.

Verse 27. *And Widdows*] A vine whose root is uncovered thrives not : a widdow, whose covering of eyes is taken away, joyes not.

CHAP. II.

Verse 1. *The Lord of glory*]

OR, *Have not the glorious faith of our Lord Jesus Christ, &c.*
Faith is a glorious grace indeed.

With respect of persons] i. e. Of their outward quality or conditions, as rich, poor, of this side or that, &c. *Zanchy* relates of a certain Frenchman, a friend of his, and a constant hearer of *Calvins* at Geneva, that being solicited by him to hear *Viret* an excellent Preacher, who preached at the same time that *Calvin* did, he answered, If *S. Paul* himself should preach here at the same hour with *Calvin*, *Ego, relicto Paulo, audirem Calvinum*, I would not leave *Calvin* to hear *Paul*. This is not only partiality but anthropolatry or Man-worship, saith he. *Grynæus* reports a speech of *George Duke of Saxony* : Although I am not ignorant, said he, that there are divers errors and abuses crept into the Church, *Nolo tamen amplecti Evangelium quod Lutherus annunciat*, yet I will none of that Gospel-reformation that *Luther* preacheth, *Comperium est*, It is for certain, saith *Erasmus*, that many things are condemned as hereticall in *Luthers* writings, that in *Austins* and *Bernards* books are approved for sound and pious passages.

Verse 2. *For if there come, &c.*] It is probable saith an Interpreter here, that the Primitive Christians, the better to ingratiate with the richer Pagans, gave them very great respect, contrary to that *Psal. 13. 4.* But I rather think the Apostle speaketh in this text of wealthier Christians, unworthily preferred before better, but poorer persons.

Verse 3 *That Weareth the gay cloth.*] As *Hospinian* tells us of the dogs that kept *Vulcans* Temple, and as others say of the *Bohemian* curres, that they will fawn upon a good sute, but

*Zanch Miscel.
p. 41.*

*Leſſ. in Hag. p.
41.*

*Erasmus epist. ad
Cardin Mogunt*

lie upon one that is in ragged apparel : So is it with many. *Vestis virum.*

2. SANC. BUTT.

Verse 4. *Are ye not then partial*] Or, *Are ye not for so doing, condemned in your own consciences ? Or, Neither have ye so much as once doubted or questioned the matter within your selves, Whether in so doing you have not done amisse.*

Turpin.

Verse 5. *Chosen the poor*] This the world wonders and stumbles at. The Heathen Romans would not receive Christ (though they heard of his miracles and mighty works) into the number of their gods, because he preached poverty, and made use of poor persons. *Algeland* King of *Saragossa* in *Arragon*, refused to be baptized, because he saw many *Lazars* and poor people expecting alms from *Charlemains* table : and asking what they were, was answered, That they were the messengers and servants of God. And can he keep his servants no better, said he ? I'll be none of his servants. But what saith Christ ? I know thy poverty : but (that's nothing) thou art rich. And, The poor are *Gospellized*; not only receive it, but are changed by it.

Revel. 2.

Mat. 11.

Heirs of the Kingdom] Heads destinated to the diadem, saith *Tertullian*.

2. SANC. BUTT.
CIV.

Verse 6. *Oppresse you*] Subjugate you, and bring your heads under their girdles : trample upon you with the feet of pride and cruelty ; yea, devour you, as the greater fish do the lesser.

Draw you before the judgement seats] Vex you with law-sutes, and by might rob you of your right. *Cedit viribus equum.*

Am. Marc. lib :
cap. 2.

Verse 7. *Do not they blasphe*] That is, *Cause to be blasphemed*, as *Rom. 2. 24.* *1 Tim. 1. 20.* *Marcellinus* a Heathen Historian, taxeth the Christians of his times for their dissensions; biting and devouring one another, till they were even consumed one of another. A sad thing that a Heathen should see such hellish miscarriages among Christs followers.

Verse 8. *If ye fulfill the royall law*] Acknowledging Gods sovereignty, and tending a lamb to the Ruler of the earth, *Isa. 16. 1.* seeking the help of that free or noble spirit of his, *Psalme 51. 13.* that royall, ruling spirit, as the Greek version there hath it.

Verse 9. *Ye commit sin*] That's flat : though ye have thought otherwise. See the Note on *Verse 4.*

Verse 10.

Verſe 10. *He is guilty of all*] The whole Law is but one copulative, *Exod. 16. 18. Ezek. 18. 10, 11, 12, 13.* He that breaketh one Commandment *habitually* breaketh all : not to *actually*. The godly keep thoſe Commandments, that actually they break : But a diſpenſatory conſcience keeps not any Commandment.

1 Myr. Clavi.

Verſe 11. *For he that ſaid*] *God ſpoke all theſe words, and ſaid* : there is the ſame divine authority for one Commandment as another. The Pharilees had their *minutula legē* : but Chriſt cries them down, *Mat. 5.* The Jews at this day ſenſleſly argue, *Cursed is he that abides not in all things*, therefore he is not curſed, that abides in ſome things only.

Exod. 10.

Verſe 12. *As they that ſhall be judged*] Or, *As they that ſhould judge by the law of liberty* ; which is ſo called, becauſe it doth freely and fully diſcover unto every man, without reſpect of perſons, the errors and evils of his life. And we ſhould walk as patterns of the rule. See the Note on *Matthew 11. 19.*

Verſe 13. *For he ſhall have mercie*] See the Note on *Matthew 5. 7.*

And mercy rejoiceth againſt judgement] That is, The mercifull magnorieth, as one that hath received mercy, and ſhall not come into condemnation : for Gods mercy rejoiceth againſt ſuch a mans ſins, as againſt an adverſary, which he hath ſubdued and trampled on.

ne tuncq; xpi,
ab omni cer.
vix, treaeth
on the neck of
judgement.

Verſe 14. *Though a man ſay he hath faith*] Saying ſerves not the turn. *Livy* telleth us of the *Athenians*, that they waged *Word-warre* againſt *Philip King of Macedony*. *Quibus ſolis valebant*, and that was all they could doe. Men may word it with God, and yet miſcarry, *Iſa. 58. 2, 3.* He is too wiſe to be put off with words : he turns up our leaves, and looks what fruit : whereof if he miſſe, he laies down his basket, and takes up his ax, *Luk. 13. 7.* Chriſtianity is not a talking; but a walking with God, and at the laſt day it ſhall be required of men, *non quid loquuti ſed quid egerint, non quid dixerint, ſed quomodo vixerint*, Not what they have ſaid, but how they have acted.

Liv. dec 4.

Canſt faith ſave him?] That is, An ineffectuall faith, that worketh not by love, ſuch as is the faith of the *Solifidians*.

Verſe 15. *If a brother or a ſiſter*] As it may befall the beſt to be : and they are not of the *Camelſon-kinde* to live (with *Ephraim*.)

Ephraim) upon winde, Hof 12. 1. to be fed with fair words, or to be cloathed with a sute of complements. *Sion* should be taken by the hand, Isa. 51. 18. And *Tyrus* converted, leaves hoarding and heaping up wealth, and fals to feeding and cloathing Gods poor people, Isa. 23. 18.

Verse 16. *And one of you say*] This age aboundeth with mouth mercy, which is good cheap. But a little handfull were better then a great many such mouth-fuls.

Beyon warned] But with what? with a fire of words. Be filled: But with what? with a messe of words. Away with these airy courtesies.

Verse 17. *Is dead, being alone*] That is, *Being worklesse*: for life discovers it self by action; so doth true faith by trust in God, and love to men. A tree that is not for fruit, is for the fire.

Verse 18. *My faith by my works*] It appeared by the fruits it was a good land, *Numb.* 13. 23. It appeared that *Dorcas* was a true believer by the coats she had made: so here.

Verse 19. *Believe and tremble*] Gr. *Roar as the sea*, and *strike horribly*, *Act.* 16. 29. *Mar.* 6. 49. Their hearts ake and quake within them: and shall any man mock at Gods menaces?

Verse 20. *But wilt thou know*] *Interrogatio docturienti*, faith *Piscator*. A question made by one that is desirous to teach.

Verse 21. *Justified by works*] sc. *Declarative & in foro humano*, but not before God, *Rom.* 3. 2. It is faith that justifieth the man: but they are works that justifie faith to be right and reall, saving and justifying.

Verse 22. *Wrought with his works*] Or, *Was a help to his works*, and was her own midwife to bring them forth of her self, into the open light, *Heb.* 11. 17.

Was faith made perfect] That is, Declared to be operative and effectually.

Verse 23. *And it was imputed*] See the Note on *Gen.* 15. 6. on *Rom.* 4. 3. and on *Gal.* 3. 6.

The friend of God] A very high stile. If *Eusebius* hold it such an honour to be the friend of *Pamphilus*, and Sir *Fulk Greenvill* Lord *Brook*, to be friend to *St Philip Sidney*, causing it to be so engraven upon his tomb: What is it to be the

the friend of God? And yet such honour have all the Saints.

Verse 24. *By works a man is justified*] *Declaratively*, as by faith apprehensively, by God *effectively*.

Verse 25. *The Messengers*] Gr. *The Angels*, so *Luk. 7. 24. Act. 12. 15.* See the Notes there.

Verse 26. *As the body, &c.*] Yet is not charity the soul of faith, but the vitall spirit only.

CHAP. III.

Verse 1. *Be not many masters*]

Masters of opinions, that boldly obtrude upon others their *own placits*, and will not have them disputed or debated: Such are the *Sorbonists*, who rejoyce to be called, *Magistri nostri Parisienses*, our Masters of *Paris*. *Bacon* the Carmelite was called, *Doctor resolutissimus*, because he would endure no quelling or may-be's. The Popes parasites perswade the people, that what interpretation soever he gives of Scripture, be it right or wrong, it is without further triall to be received, as the very word of God.

Præfat. in 1. Sent. Est ipsissimum Dei verbum. Hokus.

Verse 2. *For in many things, &c.*] This is, *Triste mortalitatis privilegium*, the sad privilege of man-kinde, as one phraseth it, to have leave to offend sometimes. Every Pomgranate hath at least one rotten grain within it, said *Crates*. And it is the honour of God alone to be perfect, saith *Plato*. *Hierom* pronounceth a curse upon him that shall say, that the fulfilling of the whole law is impossible to any. But *Patres legendi cum venia*: *Hierome* was out in this, and too blame.

Euphermio.

*μὴν δὲ λέγει
ὅτι οὐκ ἔστι
τετέλειον.*

A perfect man] That is, A prudent man, *Pf. 37. 30, 31.*

Verse 3. *That they may obey us*] Horses, asses, camels, elephants, God in great wisdom for the use of man, hath made without galls, that they might with the more ease be made tame and serviceable.

Verse 4. *Whithersoever the governour*] *Peterent cælum navibus Belga, si navibus pesi posset*, saith one.

Johnston. de Nat. constant.

Verse 5. *Boasteth great things*] Gr. *It doth magnifically lift up it self*, as an untamed horse doth his head. It exalts it self and exults of great things. It walketh thorow the earth, and faceth the very heavens, *Psal. 73. 9.* It can run all the world over, and bite

Μεγαλαυχῶν.

bite at every body : being as a sharp rasour, that *doth deere*, that instead of shaving the hair cutteth the throat, *Psalms* 52. 2.

Verse 6. *A world of iniquity*] A new found world. Not a city or a countrey only, but a *world of iniquity*, a sink, a sea of sin, wherein there is not only that *Leviathan*, but *creeping things* innumerable.

Phil. 104. 16.

The course of nature] Gr. *The Wheel of our nativity*. Their breath as fire devoureth, *Isa. 33. 10.*

And it is set on fire of hell] That is, of the devil (called elsewhere *the gates of hell*) as the holy Ghost (on the other side) set on fire the Apostles tongues with zeal, that *flame of God*, *Can. 8 6. Aft. 2. 3.* Evil speech is the devils drivell : a slanderer carries the devils pack.

Verse 7. *For every kinde of beasts, &c.*] See the Note on *Heb. 2. 7.*

Verse 8. *But the tongue, &c.*] Where then are our Justiciaries with their pretended perfection? *David's* heart deceived him, *Psal. 39. 1.* *I said I will look to my waies, I will bridle my tongue.* But presently after, he shews how soon he brake his word, *My heart was hot, &c.* and *I spake with my tongue.* *Pambus* in the ecclesiasticall history, could never take out that one lesson read him out of *Psal. 39. 1.*

An unruly evil] There be but five vertues of the tongue reckoned by Philosophers. But there are 24. severall sinnes of the tongue, as *Peraldus* recounteth them. The *Arabians* have a proverb, *Cave ne feriat lingua tua collum tuum.* Take heed thy tongue cut not thy throat. An open mouth is oft a purgatory to the master.

Verse 9. *Therewith blasse we God*] And so make our tongues our glory.

Therewith curse we men] Yea the best of men ; as *Core* and his complices fear not to object to *Moses* the meek, with one breath, pride, ambition, and usurpation of authority.

Verse 10. *Out of the same mouth*] As it did once out of the mouth of Pope *Julius* the second : who in the battle of *Ravenna* on Easter-day between him and the French, as he sate by the fire reading of his praiers, and having news of the defeat, he flung away his book, saying, *Sic ergo gallus in nomine diabolorum.* The devil take the French. Is not this that mouth that speaketh great things, and blasphemies? *Rev. 13. 5.*

Verse 11.

Verse 11. *Doth a fountain send forth*] The fountain or rather the botch of sensuall and sinfull pleasure doth. Sin is a bitter-sweet, the poison of aspes, which first tickleth, and then killeth. All creature comforts are *dulcis acerbis*, saith one. *Amarissima volu-* Tertull.
ptas, saith another.

Principium dulce est, at finis amoris amarus :

Lata venire Venus, tristis abire solet.

Verse 12. *Both yeeld salt water and fresh*] That is strange that is reported of the rivers of Peru, that after they have run into the main sea, yea, some write 20. or 30. miles, they keep themselves unmixt with the salt water : so that a very great way within the sea, men may take up as fresh water, as if they were near the land. But that is as sure as strange that an eye witnesse reporteth of the *Danuby* and *Sava* (two great rivers in Hungary) that their waters meeting mingle no more then water and oyl : so that near the middle of the river I have gone in a boat (saith mine authour) and tasted of the *Danuby*, as clear and pure as a well : then putting my hand not an inch further, I have taken of the *Sava*, as troubled as a street-channel, tasting the gravel in my teeth. Thus they run 60 miles together, &c.

Abbots his
Geog.

Blunts voiage,
p. 10.

Verse 13. *Who is a wise man*] Not he that words it most : for in *multiloquio stultiloquium*, and as any one is more wise, he is more sparing of his censures, but every fool will be meddling.

With meeknesse of wisdom] As it is said of *Athanasius*, that he was *high in worth, and humble in heart*; a Load-stone in his sweet, gentle, drawing nature, and yet an Adamant in his wise and stout deportment towards those that were evil.

Noziens, in
en. em Athana.

Verse 14. *Bitter envying*] Properly so called ; for it flows from the gall, it shews that the man is in the gall of bitterness, and of kinne to the star called *Wormwood*, Revel. 8. 11. It is also an evil, wherein is steeped the venome of all other vices.

Glory not] viz. Of your wisdom.

Lie not against the truth] As if ye were true Christians, when in truth you are not so.

Verse 15. *Earthly, sensuall*] Here's a true character of carnall wisdom : The world is a pearl in its eyes, it cannot see God.

Verse 16

Verse 16. *Easie to be entreated*] Tractable, docible, not as horse and mule that must be ruled with rigour, not with reason, *Psal. 32.9.*

Verse 18. *Is sown in peace*] Only we must not think to sow and reap, all in a day.

CHAP. IV.

Verse 1. *From whence come warres*]

That is, *Word-wars*, needlesse and endlesse strifes and contentions.

Even of your lusts] Gr. *Of your pleasures* : for wicked men take pleasure in unrighteousnesse ; it is their meat and drink, *Pro. 4.17.* they cannot sleep, nay live without it, *vers. 16.* Look how *Tartarians* feed upon carrion with as great delight, as we do upon venison : as the Turkish gally-slaves eat *opium*, as it were bread : and as the maid in *Pliny* fed on spiders, and digested them into nourishment : to do sensualists feed upon sins murdering morsels, and swallow them down with delight.

Verse 2. *Ye lust and have not*] viz. To the satisfying of your lusts ; for that's an endlesse piece of work. Lust still cries *Give, Give* : and is ever sick of a spirituall dropsie : the barren womb, the horseleeches daughter, the grave, is nothing to this gulf, to this curse of unsatisfiability.

Because ye ask not] He must be of a sedate spirit that praies to purpose. How shall we think God will hear us when we hardly hear our selves ? Married couples must agree, that their praier be not hindered, *1 Pet. 3.7.*

Verse 3. *Ye ask and receive not*] Ye ask and misse, because ye ask amisse. It is the manner that makes or marres an action.

Verse 4. *Ye adulterers and adulteresses*] You that have your hearts full of harlotry, that go a whoring from God after the creature, that minde only earthly things, *Phil. 3.19.* and wooe this *Mundus immundus*, this *Propudium*, this vile strumpet the world, that laies forth her two breasts of profit and pleasure, and ensnareth many : for the which she must be burnt, as a whore, by the fire of the last day.

Verse 5. *That the Scripture saith in vain*] No : it doth not only

only say, but do : not only convince us that an evil and an envious spirit possesseth us (such a spirit as lusteth to have other mens abilities eclipsed, that so our candle might shine alone) but also it *giveth more grace* : it not only convinceth, but converteth the soul, *Psal. 19. 7.* It causeth a man to rejoyce heartily in the good parts of others ; and this is more then to excell others in any excellency, if this be wanting.

Verse 6. *But he giveth*] Or, *It, that is, The Scripture giveth, &c.* transforming us into the same image, and conforming us to the heavenly patern by the spirit that breatheth in it.

God resisteth the proud] Gr. *Satteth himself in battle-array* *Armed with* against such, above all other sorts of sinners, as invaders of his territories, and forragers or plunderers of his chief treasures. Pray therefore to be preserved from the perilous pinnacle of self-exaltation : God desisteth such as desist themselves ; he knoweth them afar off, *Pf. 13. 8. 6.* he cannot abide the sight of them.

But giveth grace to the humble] Humility is both a grace, and a vessel to receive grace. God poureth the oil of his grace into broken vessels, contrite spirits.

Verse 7. *Resist the devil*] *i. e.* Worldly and fleshly lusts stirred up by the devil, *Ephes. 4. 26.* Lust resisted is sin materially, not formally : for the guilt is done away, in that we do not allow it, but abhor it, as some are of opinion. *M Capell of
Temple.*

And he will flee from you] He is but a coward therefore : for like the Crocodile, if you follow him he fleeth, if you flee from him he followeth you. In all other fights, the first encounter is sharpest ; but here, easiest : for the old serpent having his head bruised and crushed, cannot now so easily thrust in his mortall sting, unless we dally with him, and so lay our selves open.

Verse 8. *Draw nigh to God*] *viz.* In duty, and *hee'l draw nigh to you* in mercy. Sanctifie him, *Levit. 10. 3.* and he will satistie you, *Psal. 91. 16.* The very Turks are remorselesse to those that bear up : but they receive humiliation with much sweetnesse.

Cleanse your hands] For else there's no coming near God, *Iosb. 24. 19.*

Ye double-minded] Ye that have your hearts divided betwixt two, and as it were cloven asunder : Out with the corruption that cleaveth to your hearts : and then there will be a constancy and an evennesse in your mouths and manners.

Verse 9.

Verſe 9. Be afflicted] Or, *Be miſerable* : Ye are ſo, but ſee your ſelves to be ſo. Or, Afflict your ſelves, viz. with voluntary ſorrows for your ſins. See that ye be active here.

And mourne] Savouringly and ſoakingly, with a deep and down right ſorrow; to as a man would do in the death of his deareſt friend. The Greek word imports a funeral-grief.

And weep] In judgement at leaſt : and then, dry ſorrow may go as far as wet, where tears will not come.

Let your laughter be turned] Turn all the ſtreams into this one channel, that may drive the mill, that may grinde the heart. Meal was offered of old, and not whole corn.

And your joy to heavineſſe] Such as makes a man hang down his head, and go heavily through grief and ſhame.

Verſe 10. Humble your ſelves] He beats oft upon this moſt needfull, but much neglected duty of humiliation : and all's little enough ; there being nothing that more goes againſt the heart and the hair with us, then to go downward ; and yet it muſt be done, or we are undone.

And he ſhall liſt you up] The Lion of Judah rents not the proſtrate prey. But as William the Conquerour ever held ſubmiſſion ſatisfactory for the greateſt offences, and often received rebels into grace : ſo doth Chriſt much more. The Sun in the morning gathereth clouds, but then it ſoon ſcattereth them again : ſo doth the Sun of righteouſneſſe caſt men down, that he may raiſe them up again.

Verſe 11. Speak not evil, &c.] As Ezekiel's hearers did of him *By the walls, and in the doors of the houſes*, Chap. 33. 30. and as too many of ours do, for the which they will be full dearly accountable. The tale-bearer hath the devil in his tongue, the tale-hearer in his ear.

Speaketh evil of the law] Which flatly forbiddeth detraction.

And judgeth the Law] As not ſevere enough, or as overſtrait.

Verſe 12. There is one law-giver] What doſt thou then do picking into his place, by cenſuring and defaming another ? Is not this to be a Pope in thine own cauſe, exalting thy ſelf above God, 2 Theſſ. 2. 4. or at leaſt appealing from him to thy ſelf ?

Verse 13. *We will goe into such, &c.*] As if they were petty-gods within themselves, and needed not to call God into countel, or to take his leave along with them. But such confident exchange language became not the mouths of scattered exiles. And yet it is the common sin of the dispersed Jews in all places to this day.

Verse 14. *Ye know not what, &c.*] God delights to crosse such vain boasters, and to confute their confidences, that speak and live, as if their lives were riveted upon eternity. They might easily observe that many things fall out betwixt the cup and the lip, betwixt the chinne and the chalice. *Ne gloriatur igitur ascinctus quasi discinctus.* Sell not the hide before ye have taken the beast. Who knows what a great-bellied day may bring forth? *Proverbs 27. 1.* Whiles a woman is yet with childe, none can tell what kinde of birth it will be, *Luke 12. 16, 17.*

It is even a vapour] Thy breath is in thy nostrils, ever ready to puff out: at the next puff of breath thou maist blow away thy life. *Petrarch* relates of a certain holy man, that being invited to a feast on the morrow, he answered, I have not had a morrow-day to dispose of, this many a year: If you would any thing of me now, I am ready. Lib 3. Memor.

Verse 15. *If the Lord will, &c.*] So *Socrates* taught *Alcibiades* to say, *If God will, &c.* And another could say,

Nullus est felix conatus & utilis unquam,

Consilium si non detq; juvetq; Deus.

Verse 16. *In your boastings*] Of long life and futable successe. God will shoot an arrow at such suddenly, as he did at the rich fool, *Nebuchadnezzar, Haman, Herod, Senacherib,* and other bragadochio's. Ps 164. 9.

Verse 17. *To him that knoweth*] Lest they should reply, We know all this, that except we live and God list, we can do nothing: Do ye know to do well, saith he, and do it not? this encreaseth your guilt.

CHAP. V.

Verse 1. *Go to now ye rich men*]

THose rich wretches mentioned, *Chap. 2.6,7.* that blasphemed God, and oppressed men. *Magna cognatio ut rei sic nominis, divitijs & vitijs.*

Weep and howl] Better weep here, where there are wiping-handkerchiefs in the hand of Christ, then to have your eyes whipt out in hell. Better howl with men, then yell with devils.

ut & quibus.

That shall come upon you] *Gr. That are even now stealing upon you.*

Verse 2. *Your riches are corrupted*] Being subject to vanity and violence, *Mat. 6.19.* See the Note there. Provide your selves therefore bags, that wax not old ; treasure that faileth not, &c. *Luk 12.33.*

Verse 3. *And shall eat your flesh*] *i. e. With hell-fire,* which shall consume your flesh, nay your souls with eternall torments. Some strong poison is made of the rust of mettals : none worse then that of money.

For the last daies] Wrath for the day of wrath : or store for old-age, it being the old mans care, as *Plutarch* observes, *ὅτι ἂν ἔχει θανάτου καὶ θανάτου,* That he shall not have what to keep him while alive, and what to bury him honestly when dead.

Verse 4. *Kept back by fraudcrieth*] Bloudshed, *Gen. 4.10.* unnaturall lust, *Gen. 18.21.* and oppression (whether by force or fraud) cry to God, and he will hear, *for he is gracious,* *Ex 22.27.*

Lord of sabbath] Who hath all power in his hand, and can easily reach you:

*τεὐχὲς ἡ θούρα
μου.*

Verse 5. *Ye have lived in pleasure*] Ye have lain melting in sensuall delights, which have drawn out your spirits, and dissolved them.

Upon earth] No place of pleasure to good men, but of purgatory, banishment and bondage. A place of that nature, that (as it is reported of the Straits of *Magellan*) which way soever a man bend his course (if home-ward) he is sure to have the winde against him. It was a heavy charge laid upon *Dives, Sonne,* remember that thou in thy life time receivedst thy good things, &c.

Luk 16.25

And

And been wanton] Fulnesse breeds forgetfulnesse, *Dent.*

32. 15.

As in a day of slaughter] For sacrifice; when they used to have good chear, *Prov. 7. 14.* And hereunto the Wiseman alludeth, *Pro. 17. 1.* The Apostle here seemeth to intimate, that these rich sensualists lived upon the cream of sinning, and had such plenty, that they pickt out none but the sweetest bits to nourish their hearts withall.

Verse 6. Ye have condemned and killed] Take it either properly or metaphorically, of usurers and extortioners, that not only rob, but ravish the poor, that are fallen into their nets, *Psal. 10. 9.* that is, *their bonds, debts, mortgages*, as *Chrysostome* interpreteth it: there is neither equity nor mercy to be had at their hands; hence they are called *men-eaters, Cannibals, &c.*

And he doth not resist you] Meeknesse of spirit commonly draws on injuries and indignities from unreasonable men. A Crow will stand upon a sheeps-back, pulling off wooll from her side, she durst not doe so to a Wolfe or a Mastiffe.

*Veterem ferendo
injuriam inuolunt.
suo novam,*

Verse 7. Be patient therefore] *q. d.* You poor oppressed ones, hold out faith and patience. You shall shortly have help As the mothers breasts ake to be suckling, so doth Gods heart yern to be helping.

Unto the coming of the Lord] *sc.* By particular deliverance: and not only by the generall judgement. Let patience have line and rope.

Waiteth for the precious fruit] Being in *novum annum semper dives*, as the proverb is, ever rich against the next year. *Spes alit agricolae.* Hope holds up the husbandmans heart.

And hath long patience] He looks not to sow and reap in a day, as the *Hyperboreans* are said to do, that sow shortly after the Sunne-rising with them, and reap, before the Sun set: because the whole half year is one continueate day with them.

*Heresbach de
refusio.*

Verse 8. For the coming] See *Verse 7.* And he when he comes, shall set all to rights: We shall see so much reason in his proceedings, which now we comprehend not, that we shall yeeld him the *only wise God.*

Verse 9. Grudge not, &c.] Groan not, Grumble not, *Mh sevazet.*

grow not fowr, and fullen one to another.

Lest ye be condemned] As *Sarah* had been, if the Lord had come, as she desired him, to judge betwixt her and her husband. The most guilty are commonly most querulous and complaint-full.

The Judge standeth before the door] If the Magistrate be present we may not offend another, to defend our selves. *Ecce iudex pro foribus* : Therefore, *Hold a blow*, as we say.

V. 10 For an example of suffering] Examples very much affect us, as they did many of the Martyrs. See the Note on *Mat. 5. 12.*

• *Above majori discit arare minor.*

V. 11. We count them happy] If they suffer as they should doe, not else : *Mithridates* shew'd long patience, such as it was, forced and fained. He was in a kinde of fever called *Epiasis*, wherein men be cold without, but hot as fire within. This feaver he quenched with his vitall bloud, shed with his own hand.

Ye have heard of the patience of Job] His impatience is not once mentioned against him : but he is crowned and chronicled here for his patience. God passeth by infirmities, where the heart is upright.

And have seen the end of the Lord] That is, how well it was with *Job* at the last. Or (as others will have it) what a sweet end the Lord Christ made, whereunto you were some of you eye-witnesses, and should be herein his followers.

V. 12. But above all things] Swear not in jest, least ye go to hell in earnest. See the Note on *Mat. 5. 34. 35.* and on *Mat 23. 16, 18.*

V. 13. Is any among you afflicted] Any one may : for grace is no target against affliction.

Let him pray] Not only because praier is futable to a sad disposition, but because it is the conduit of comfort, and hath *virtutem patativam*, a settling efficacy.

Is any man merry] Gr. *Is he right set, Well hung on*, as we say? All true mirth is from the rectitude of the minde, from a right frame of soul, that sets and shews it self in a chearfull countenance.

Let him sing Psalms] So that in all estates we must be doing somewhat for God. *Tam Dei meminisse opus est, quam respirare.*

Verse 14 Is any man sick?] Behold he whom thou lovest is sick. said *Martha* to our Saviour, *Mat. 11. Si amatur, quomodo infirmatur,* saith *Augustine*? If Christs friend, how comes he to be sick? Well enough: Its no new thing for Christs best beloved to be much afflicted.

Let him send for the Elders] This help God hath provided for such as are by sickness disabled to pray for themselves. Sick *Abimelech* was sent to *Abraham* (a Prophet) for prayers.

Anointing him with oyl] As an extraordinary sign of an extraordinary cure. From mistake of this text, the Church instead of Pastours had Ointers and Painters in times of Popery, who did not only ungere, but emungere, anele men, but beguile them of their monies, and of their souls. Neither want there at this day, that hold this anointing the sick as a standing ordinance for Church-members amongst us: and they tell of strange cures too effected thereby.

Verse 15. And the prayer of faith] The Greek word for prayer hath its denomination, from well pouring out the heart, or from well cleaving to God. Afflictions (saith one) cause us to seek out Gods promise, the promise to seek faith, faith to seek prayer, and prayer to find: God.

They shall be forgiven him] And so he shall be cured on both sides.

Verse 16. Confesse your faults] To any such godly friend, as can both keep counsel, and give counsel. Often times the very opening of mens grievances caseth: the very opening of a vein cools the blood. Howbeit, it is neither wisdom nor mercy (saith a good Divine) to put men upon the rack of confession, further then they can have no ease any way else. For by this means we raise a jealousy in them towards us, and oft without cause: which weakneth and rainteth that love that should unite hearts in one.

The effectua'l fervent prayer] Gr. *The Working prayer*, that sets the whole man a work to do it, as it should be done, and so works wonders in heaven and earth; being after a sort *omnipotent*, as *Luther* said.

Verse 17. Subject to like passions] For he fled at the threats

of Jezebel, *Factus seipſo imbecillior*, ſaith one : and he would have died, when under the Juniper, diſcontented.

Verſe 18. *And the earth brought forth*] When the roots and fruits ſeemed all dried up, and the Land paſt recovery. But praier never comes too late, becauſe God never doth.

Verſe 19. *If any do erre from, &c.*] Erre about fundamentals, fall into deadly hereſie; *Damnable*, *Peter* calleth it, 2 *Epist.* 2 1.

Verſe 20. *Shall ſave a ſoul*] A high honour to have any hand in ſuch a work.

Cover a multitude] i.e. He ſhall be a means that God ſhall cover them.



A
COMMENTARY
 OR
EXPOSITION
 Vpon the first Epistle generall of
S. P E T E R.

C H A P. I.

Verse 1. *To the strangers*]



Hat is, To the provinciall Jew. See the Note on
Jam. 1. 1.

Verse 2. *Through sanctification unto obedience*]

To the means as well as to the end. to sanctification as well as to salvation. Some there be (saith Mr *Philpot* in an Epistle of his to the Congregation) that for an extreame refuge in their evil doings, run to Gods election, saying, If I be elected I shall be saved, whatever I do. But such be great tempters of God, and abominable blasphemers of his holy election: These cast themselves down from the pinnacle of the Temple in presumption, that God may preserve them by his angels thorow predestination. Gods election ought to be with a simple eye considered, to make us more warily walk according to his Word, and not set cock in the hoop, and put all

F f 4 on

*Act. and Mon.
 fol. 1663.*

on Gods back, to do wickedly at large. Thus he.

Verse 3. *Blessed be the God*] A stately proeme, and such as can hardly be matched again, unlesse it be that of *S. Paul* to the *Ephesians*, chap. 1. 3.

Unto a lively hope] Sure and solid, clearing the conscience, and cheating the spirit.

Verse 4. *Undeified, and that fadeth not*] The two Greek words here used are also Latine : *Amiantus* is a precious stone (saith *D. Playfere* out of *Ifidore*) which though it be never so much soiled, yet it cannot be blemished. And *Amarantus* is the name of a flower, which being a long time hung up in the house, yet still is fresh and green, as *Clemens* writeth. To both these possibly the Apostle might here allude : And it is as if he should say, the crown that you shall receive, shall be studded with the stone *Amiantus*, which cannot be defiled : and it is garnished, with the flower *Amarantus* which is fresh and green, &c.

Verse 5. *Who are kept*] As with a guard, or as in a garison, that is well fenced with walls and works, and so is made impregnable.

By the power of God] Much seen in the Saints perseverance. *My father is stronger then all : none therefore can take you out of my hands, sith I and the Father am one*, Joh. 10.

Verse 6. *If need be, ye are in heavinesse*] When our hearts grow a grain too light, God seeth it but needfull to make us heavy through manifold temptations. When our water (as it were) looks but a little too high, our heavenly father, a Physitian no lesse cunning then loving (saith one) doth discern it, and quickly fits us, whom he most tendereth, with that which will reduce all to the healthsome temper of a broken spirit.

Verse 7. *That the triall of your faith*] If affliction (which is the triall of our faith) be so exceeding precious, what is faith then, and the promises whereon faith laies hold ? There are that by the triall of faith understand here a well-tried faith, which is called *gold tried in the fire*, Rev. 3. 18.

Verse 8. *Whom having not seen*] They had not been, belike, at the feast of the Paschever (at which time our Saviour suffered) but came up to the feast of Pentecost, and were converted, *Act. 2.*

And full of glory] Gr. *Glorified already* ; a piece of Gods Kingdome and heavens happinesse afore-hand. *O the joy ! the joy !*

Ifidor Elym.
l. 16. c. 4.

Pedagog.
l. 1. c. 8.

ephefian.

Baynes letters

Paraw.

Ad. 2. c. 10.

joy ! the inexpressible joy that I finde in my soul, said a dying Saint.

Verse 9. *The end of your faith*] The period and perfection, the reward and meed of it, in all fulnesse. See *Psalm* 19. 12. *Prov.* 22. 4.

Verse 10. *The Prophets have enquired*] This highly sets forth the weight and worth of it, sith such men took such pains about it. Balaam spirits are busied about light matters ; as *Domitian* spent his time in catching flies, *Artaxerxes* in making knife-hafts : Numb. 14. 24. Not so *Caleb*, who had another spirit, and followed God wholly : Buchol. Chron. So did the ancient Prophets, as *Isaiah* : whiles the merry Greeks were taken up at their Olympick games in the year 1540. from the fload, the Prophet *Isaiah* seeth that heavenly vision of Christ sitting on his throne, and heareth that thrice happy *Trisagion*, *Isa.* 6. 1, 2, 3.

Verse 11. *Searching what, &c.*] With greatest sagacity and industry, as hunters seek for game, and as men seek for gold in the very mines of the earth. ερευνῶντες.

The sufferings of Christ, &c.] *Macarius* was utterly out, in saying that the Prophets knew that Christ should be born for mans redemption, but that they knew nothing of his death and sufferings. *Isaiah* writes of them more like an Evangelist then a Prophet, and is therefore called the *Evangelicall Prophet*.

Verse 12. *Not unto themselves*] In regard of the accomplishment of those oracles that they uttered : And yet to themselves, in regard of their right and interest therein.

They did minister] None must hold themselves too good to serve the Saints.

The Angels desire to look into] To look wishly and intently, as the Cherubims of old looked into the Mercy-seat, *Exod.* 25. 18, 19.

Verse 13. *Wherefore gird up, &c.*] We are seldome comforted, but we have need to be exhorted. So apt are our hearts to security, and so apt is Satan to interrupt our joyes, with his base injections.

Gird up the loins of your minde] Gird your selves and serve God, *Luk* 17. 8. A loose disinct and diffuent minde is unfit for Gods service. Girding implies, 1. Readiness. 2. Nimbleness, handiness, handfomeness.

ταπεινῶσαι.
Prone capite,
& propenso
collo accutae
inspicere.

τιλεις

Hope to the end] Gr. *Hope perfectly* or entirely, *g. d.* Do i not ty halves, let there not be any odde reckonings between God and you; but work out your salvation, *Phil. 2. 12.* See the Note there.

For the grace] That is, for the glory.

That is to be brought unto you] It must be brought unto us (such is our duines) we will scarce go seek it, hardly be perswaded to live happily, raigh everlastingly.

συνεπιτιμω
μεν

Verse 14. *Not fashioning your selves*] As a plaier is fashioned to the ofscene speeches and carriages of him, whom he personateth.

In your ignorance] Men may remain grossely ignorant amidst abundance of means, as these Jews did. *Who is blinde but my servant? or deaf as my messenger* &c? *sa. 42. 19, 20.*

πολιτιμουα.

Verse 15. *In all manner of conversation*] Our very civilities must savour of sanctity, and our common conversation rellish of religion. *S. Pauls* civil conversation was in heaven, *Phil. 3. 20.* Holines must be written upon our bridles when we war, upon our cups when we drink *Zach. 14. 20, 21.* It is said of a certain Scotch-Divine, that he did even eat, and drink, and sleep eternall life.

Verse 16. *Be ye holy*] i.e. Separate from sin and dedicated to God; in conformity to whom stands our happiness. See the Note on *Mat 5 48.*

περιηλθς
incolatus, con-
motatio.

Verse 17. *Of your sojourning*] Having your commoration on earth, but your conversation in heaven. *Fugiamus ad caelestem patriam*, &c. could a Heathen say.

In fear] Those that fear of all others are likely to hold out, *Jer. 32. 4.*

Verse 18. *Received by tradition*] Children are very apt to follow their parents example, whether of good or evil. *Me ex ea opinione quam a maioribus accepi de cultu deorum, nullius unquam movebit oratio*, saith Tully. I will never forsake that way of divine service, that I have received from my fore-fathers.

Verse 19. *Without blemish*] Of originall pollution.

And without spot] Of a ctuall sin.

Verse 20. *Who verily*, &c.] So carefull was God to make all sure concerning our redemption in Christ, saith one here.

Verse 21. *Might be in God*] And so in a safer hand then our own. He hath laid help upon one that is mighty.

Verse 22. *To have purified*] *Animabus vestris castificatis*, &c. A metaphor from the legall purifications.

Verse 23.

Verse 23. *Born again*] A man shall never have occasion to curse the day of his new birth.

Verse 24. *Altho' thou art as grass*] To live is but to lie a dying. Can a picture continue that is drawn upon the ice?

Verse 25. *The word of the Lord, &c.*] This sentence is the Motto of the Dukes of Saxony. See *Psalm* 119. 89. Muntz. loc. 60. 2. 4. 19.

CHAP. II.

Verse 1. *All malice and all guile*]

OUT with this leaven utterly, *1 Cor.* 5. 7. Howsoever we otherwise fail, let us not in these be found faulty at all. There are not the spots of Gods children, *Deut.* 32. 5.

Verse 2. *Desire the sincere*] As in children, all speaks and works at once, hands, feet, mouth, See *Dauids* desire, *Psa.* 42. A. 20. v.
1. & 119. 20, 40, 131.

The sincere] Gr. *Guilelesse*, unmixed milk, not sugred or sophisticated with strains of wit, excellency of speech, &c.
1 Cor. 2. 1.

That ye may grow thereby] After generation (*1 Pet.* 1. 23.) Augmentation. That word which breeds us feeds us : As the same blood of which the babe is bred and fed in the womb, strikes up into the mothers breasts, and there, by a further concoction, becometh white, and nourisheth it. And as milk from the breasts is more effectually taken, then when it hath stood awhile, and the spirits are gone out of it : So the word preached rather then read, furthereth the souls growth.

Verse 3. *If so be ye have tasted*] As babes taste the milk they take down, *Isa.* 66. 11. We are bid to suck and be satisfied with the breasts of consolation, to presse and oppresse the promises, till we have expressed, and even wrung the sweetness out of them. This will make us even sick of love, our sleep will be pleasant unto us, and our hearts filled with gladness. The Saints taste how good the Lord is, and thence they so long after him. *Optima demonstratio est a sensibus*, as he that feels fire hot, and that tastes honey sweet, can best say it is so.

Verse 4. *As unto a living stone*] Living and all quickning, as *Act.* 7. 38. Lively, that is, life-giving oracles. He that hath the Son hath life, *1 Joh.* 5. 12.

In vita Apol.
12. c. 14.
Alfred, Chronol.
7, 09.

Disallowed indeed of men] For the Cock on the dung-hill knoweth not the price of this jewel.

And precious] Far beyond that most orient and excellent stone *Pantarbe*, celebrated by *Philostratus*; or that precious adamant of *Charls Duke of Burgandy*, sold for 20000 duckets, and set into the Popes triple-crown.

Verse 5. *Ye also as lively stones*] Gods house is built of growing stones, of green timber, *Cant. 1.*

To offer up spirit small sacrifices] Such as are prayers, *Psal. 141.* 2. Praises, *Heb. 13. 5.* Alms, *Heb. 13. 16.* Our selves, *Rom. 12. 1.* Our Saviour, whom we present as a propitiation for our sins, *1 Joh. 2. 1.* laying our hands on his head, seeing him bleed to death, and consumed in the fire of his Fathers wrath for our sins.

22. 17. 11.

Verse 6. *Wherefore it is contained*] The Jews were so well versed in Scripture, that in quoting of texts, there was need to say no more to them then, *It is written, It is contained, &c.* they could tell where to turn to the place presently: And this was a great furtherance to the conversion of many of them, by the preaching of the Apostles.

Shall not be confounded] The Hebrew text hath it, *Shall not make haste*, *Isa. 28. 16.* Haste makes waste, as we say, and oft brings confusion. Children pull apples afore they are ripe, and have worms bred of them.

77. 10.

Verse 7. *He is precious*] Gr. *He is a price, or an honour.* If you had not found all worth in him, you would never have sold all for him.

Verse 8. *And a rock of offence*] Like that rock, *Judg. 6. 21.* out of which comes fire to consume the reprobate.

Which stumble at the Word] An ill sign, and yet an ordinary sinne.

Verse 9. *But ye are a chosen generation*] A pickt people, the dearly beloved of Gods soul: such as he first chose for his love, and then loves for his choice.

A royal Priesthood] Or (as *Moses* hath it, *Exod. 20. 6.*) kingdom of Priests. Priests Gods people are in respect of God Kings in respect of men. The righteous are Kings, *Many righteous men have I sired, &c.* saith *Matthew*, chap. 13. 17. *Many Kings*, saith *Luke*, chap. 10. 24. Indeed they are somewhat obscure Kings here, as was *Melchisedech* in the Land of *Canaan*: but *Princes they are in all lands*, *Psal. 45. 16.* and more excellent

they

then their neighbours, let them dwell where they will, *Prov.*
12. 16.

A peculiar people] Gr. *A people of purchase* : such as comprehend, as it were, all Gods gettings, his whole stock that he makes any great reckoning of. λαβὼν τοὺς ἀγέτας πάλιν.

Shew forth the praises] Gr. *Preach forth the vertues by our suitable practice.* The picture of a dear friend should be hung up in a conspicuous place of the house : so should Gods holy image and grace in our hearts. ἐπαγγέλλου.

Verse 10. Which in time past were not] If *Plato* thought it such a mercy to him that he was a man, and not a woman, a *Grecian*, and not a *Barbarian*, a scholar to *Socrates*, and not to any other Philosopher, what exceeding great cause have we to praise God, that we are born Christians, not *Pagans*, Protestants not Papists, in these blessed daies of Reformation, &c?

Verse 11. As pilgrims and strangers] Excellently doth *Justin Martyr* describe the Christians of his time ; they inhabit their own countries, saith he, but as strangers ; they partake of all as Citizens, and yet suffer all, as forraigners ; every strange land is a Countrey to them, and every countrey a strange land. Epist. ad Diog.

And strangers abstain] Thoughts of death will be a death to our lusts, *Lam.* 1. 9. Her filthinesse is in her skirts, and all because she remembreth not her last end. As the stroaking of a dead hand on the belly cureth a tympany, and as the ashes of a viper applied to the part that is stung draws the venome out of it : so the thought of death is a death to sin.

From fleshly lusts] Those parts in our bodies that are the chiefest and nearest both subjects and objects of lust and concupiscence, are like unto the dung-gate, *1 Chron.* 26 16. whereby all the filth was cast out of the Temple. God hath placed them in our bodies like snakes creeping out of the bottome of a dung-hill, and abased them in our eyes, that we might make a base account and estimation of the desires thereof, as one well observeth.

Which warre against the soul] Only man is in love with his own bane (beasts are not so) and fights for those lusts, that fight against the soul. And whereas some might say that other lusts fight against the soul, as well as *fleshly lusts*, it is answered that other lusts fight against the graces, but these more against the peace of the soul. Cessell of temptation.

Verse 12. Having your conversation honest] Leading
convincing

convincing lives, the best arguments against an Atheist-advocary.

They speak evil of you] See the Note on *Mat. 5. 11.*
Which they shall behold] Whiles they pry and spie into your courses (as the Greek word imports) to see what evil they can finde out and fasten on.

In the day of visitation] When God shall effectually call and convert them. See the Note on *Ma. 5. 16.*

Full answ. to
D Fern.

Verse 13. *Submit to every ordinance]* That is, Although the Ordinance or Government, in the manner of its constitution be from man, yet because of the necessity of its institution it is from God; submit to it, though of man, for the Lords sake.

Miscel cpd ed

Verse 14. *Or unto Governours]* In the kingdome of Christ this is wonderfull, saith *Zanchy*, that he wils and commands all Princes and Potentates to be subject to his Kingdome, and yet he wils and commands likewise that his Kingdome be subject to the Kingdoms of the world.

91889.

Verse 15. *Ye may put to silence]* Gr. *Muzzle*, or halter up, button up their mouths, as we say. See the Note on *Mat. 23. 34.*

Verse 16. *As free]* See the Note on *Gal. 5. 13.*

Verse 17. *Honour all men]* As made in the image of God, as capable of heaven, and as having some speciall talent to trade with.

2 Sam 23 3.
Tortuosus, cur-
vus
σκολιός

Honour the King] i. e. The Roman Emperour, who disclaimed the name of a King, to avoid the hatred of the people, and yet sought the full right of Kings, and so to destroy the liberty of the people. But Kings that will be honoured must be just, *Ruling in the fear of God.*

Verse 18. *To the froward]* Crosse, crooked, frample, foolish. The Greek word comes of an Hebrew word, that signifies, a fool.

Verse 19. *This is thank-worthy]* God accounts himself hereby gratified, as it were, and even beholding to such sufferers: this being the lowest subjection, and the highest honour men can yeeld unto their maker.

Verse 20. *For what glory is it]* In peace-offerings there might be oil mixt, not so in sin-offerings. In our sufferings for Christ there is joy; not so when we suffer for our faults.

Verse 21.

Verse 21. *Leaving us an example*] Gr. *A copy or patern.*

Christs actions were either morall, or mediatory. In both we must imitate him. In the former, by doing as he did. In the later, by similitude, translating that to our spirituall life, which he did as Mediatour; as to die to sin, to rise to righteousness, &c. and this not only by example (as *Peirus Abesardus* held of old, and the *Socinians* at this day) but by vertue of Christs death and resurrection working effectually in all his people; not as an exemplary cause only, or as a moral cause by way of meditation, but as having force obtained by it, and issuing out of it, even the Spirit that kills sin, and quickens the soul to all holy practice. There is a story of an Earl called *Eleazar*, a passionate Prince, that was cured of that disordered affection by studying of Christ and his patience. *Crux pendentis, cathedra docentis*, Christ upon the crosse is a Doctour in his Chair, where he reads unto us all a lecture of patience. The Eunuch, *Act* 8. 32. was converted by this praise in Christ. It is said of *Hierome*, that having read the godly life and Christian death of *Hilarion*, he folded up the book, and said, Well, *Hilarion* shall be the Champion whom I will follow. Should we not much more say so of Christ?

Anton. Tract.
17 cap 1 pa-
ragr 5.

In vita ejus a-
gud Summ.

Verse 22. *Who did no sinne*] S. Paul saith, *He knew no sinne*, 2 Cor. 5. 21. to wit, with a practicall knowledge (we know no more then we practise) with an intellectuall he did: for else he could not have reprov'd it.

Neither was guile found in his mouth] Which imports, that they sought it. The wicked seek occasion against the godly.

Verse 23. *But committed himself*] Or, *The whole matter*. We also shall do our selves no disservice, by making God our Chancellour, when no law else will relieve us. And indeed the lesse a man strives for himself, the more is God his Champion. He that said, I seek not mine own glory, adds, but there is one that seeketh it, and judgeth. God takes his part every that fights not for himself.

Verse 24. *Who his own self*] Without any to help or uphold him, *Isa.* 63. 5. he had not so much as the benefit of the Sun-light, when in that three hours darknesse he was set upon by all the powers of darknesse.

Bare our sins] Gr. *Bare them aloft, viz.* When he climbed up his Crosse, and nailed them thereunto. *Surely he hath borne*

Arisey 22.

our griefs, and carried our sorrows, Isa. 53 4 He taketh away the sins of the world, Joh. 1. 29.

Ambr. 4. 1. 1. 1. 1.

That we being dead to sinne] Or, Separated from sinne, or unmade to it, cut off from it, the old frame being utterly dissolved.

By whose stripes] Or, Wales. This he mentioneth to comfort poor servants, whipt and abused by their froward Masters. *Sanguis medici factus est medicina phrenetici*, The Physicians blood became the sick mans salve. We can hardly believe the power of sword-salve. But here is a mystery that only Christian religion can assure us of, that the wounding of one should be the cure of another.

Verse 25. As sheep] Then the which no creature is more apt to stray, lesse apt and able to return. The Oxe knoweth his owner, &c.

CHAP. III.

Verse 1. Be in subjection to your husbands]

YET with a limitation : Subject the wife must be to her husbands lawfull commands and restraints. It is too much that *Plutarch* laies as a law of wedlock on the wife, to acknowledge and worship the same gods, and none else, but those whom her husband doth.

Be wonne by the conversation] i. e. Be prepared for conversion ; as *Ansins* father and himself were, by the piety of his mother *Adonica*.

1. 1. 1. 1. 1.

Verse 2. Whiles they behold] Curiously pry into. Carnall men watch the carriages of professors, and spend many thoughts about them.

Dio. in August.

Your chaste conversation] When *Livia* the Empreffe was asked, how she had got such a power over her husband that she could doe any thing with him ? She answered, *Multa modestia*, by my much modesty. A prudent wife commands her husband, by obeying.

Verse 3. Whose adorning] *Mundus muliebris*. See *Isa. 3. 18*. Where the Prophet as punctually inveighs against this noble vanity, as if he had viewed the Ladies wardrobes in *Jerusalem*.

Let it not be that outward] *Vestium curiositas, deformitatis mentium & morum indicium est*, saith Bernard. Excessive neatnesse is a sign of inward nastinesse. It was a true saying of wise Cato, *Cultus magna cura, magna est virtutis incuria*. They are never good that strive to be so over-fine. Superfluous apparel saith Cyprian, is worse then whoredome.

Verse 4. *But let it be the hidden*] *Vestite vos serico pietatis, byssino sanctitatis, purpura pudicitie, Taliter pigmentata Deum habebitis amatorem*. It is Tertulians counsell to young women, Cloth your selves, saith he, with the silk of piety, with the sattin of sanctity, with the purple of modesty : So shall you have God himself to be your sutor.

Lib. de cult. fem.

In that which is not corruptible] Or, *In the incorruption of a meek and quiet spirit*, &c. a garment that will never be the worse for wearing, but the better.

Of great price] God makes great reckoning of a quiet minde, because it is like himself. He promiseth earth to the meek, and heaven to the incorrupt or sincere, and pure in heart.

Verse 5. *Who trusted in God*] And therefore would not by unlawfull means seek to get or keep their husbands love and favour; but trusted God for that. So *Hezekiah* trusted in God, and pulled down the brazen serpent, 2 *King*. 18. 4, 5. opposing his presence to all peril.

Verse 6. *Calling him Lord*] See here, how in a great heap of sin, God can finde out his own, and accept of it. There was no good word in all the whole sentence, but this, that she called her husband, *Lord*. God is pleased to single out this, and let it as a precious diamond in a gold ring, to *Sarah's* eternall commendation.

And are not afraid, &c.] Fear they must, *vers.* 2. and yet they must not. Fear God, but not their husbands undeserved checks or threats for obeying God. One fear must expell another, as one fire drives out another.

Verse 7. *Likewise ye*] *Officium ascendit, amor descendit.*

According to knowledge] Where should w^odom be but in the head? This must be shewed, *Uxoris visum aut tollendo, aut tolerando*, said *Varro*, either by curing, or at least covering his wives weakneses.

As unto the weaker vessel] Glasses are to be tenderly handled:

G g

a small

Et in dardium
antim, tu ferita-
tem, tu crudeli-
tatem ob uno.
nis reverentiam
non dico ut?

a small knack soon breaks them. So here. *Vipera virum ob venerationem nuptiarum evomit*, saith *Basil*. The Viper, for the honour of coupling with his mate, casts up his poison: and wilt not thou for the honour of marriage, cast away thy harshnesse, roughnesse, cruelty to a consort?

As being heirs] Souls have no sexes, *Gal. 3. 28*.

That your prayers be not hindered] *Isaac* praied in the presence of his wife. This course of praying together, apart from others, being taken up by married couples, will much encrease and spiritualize their affection one to another. But jarring will make them leave praying, or praying leave jarring.

φιλόφρονος.

Verse 8. *Be courteous*] Gr. *Friendly-minded*, ready to any good office.

Verse 9. *Orrailing, for railing*] *Convitiunm convitio regere, quid aliud est quam lutum luto purgare?* saith one. To render railing for railing, is to thinke to wash off dirt with dirt.

εὐλογίαν.

That ye should inherit a blessing] Blessings by words, properly. They that will speak good words to men, shall hear good words from God: they shall have his good word for them in all places, and in the hearts of their greatest enemies, as *Jacob* and *Job* had.

Verse 10. *Love life*] Man is ζῶν φιλοζῶον, a creature that loves life, saith *Aristotle*. Who is the man that willeth life? saith *David*, *Psal. 34. 12*. And hereunto every man will be ready to answer, *Ego, I doe*, as *Austin* observeth. But when the condition shall be added, *Cohibe linguam*, &c. Refrain thy tongue, &c. then, saith he, scarce any will appear, or accept the motion.

And see good daies] That is, Prosperous and peaceable daies: for all the daies of the afflicted are evil, *Prov. 15. 15*. a joylesse life is no life. *Rebecca* was weary of her life, and so was *Eliah* when he sat under the Juniper. *Multi etiam magni viri ab Elia Junipero sedent*: It is many a good mans case.

Verse 11. *Seek peace, and ensue it*] A contentious man never wants woe: *Ut habeam quietum tempus perde aliquid*, was a Proverb at *Carthage*, as *Austin* relates it: *Et concedamus de jure ut careamus lite*. For a quiet life let a man part with his right sometimes.

Verſe 12. *His ears are open unto, &c.*] Gr. *His ears are un-*
to their prayers, q.d. though their prayers are ſo faint that they
 cannot come up to God, God will come down to them. He can
 feel breath, when no voice can be heard, *Lam. 3.56. Fleui ſapē*
agiur non affatu.

Verſe 13. *And who is he that Will, &c.*] Naturall conſcience
 cannot but doe homage to the image of God, ſtamped upon the
 natures and works of the godly : as we ſee in the carriage of *Ne-*
buchadnezzar and *Darius* toward *Daniel*. I have known ſome
 (ſaith a grave Divine) the firſt occaſion of whole converſion was
 the obſervation of their ſtoutneſſe under wrongs and oppreſſions,
 whom they have purpoſely perſecuted with extreameſt hate and
 malice.

M. Bolton.

Verſe 14. *But and if ye ſuffer*] *q.d.* Say you meet with ſuch
 unreaſonable men made up of meer incongruities and abſurdities,
 that will harm you for well-doing, yet you ſhall be no looſers.

2 Theſſ. 3. 3.

Verſe 15. *Sanctifie the Lord God*] Conſider and conceive of
 him, as he ſtands deſcribed in the Scriptures, and as related to his
 people : reſting upon his power and love, for ſafety here, and ſal-
 vation hereafter.

Ready alwaies to give an answer] Gr. *To make apology*, a
 bold and wiſe profeſſion of the truth, with due obſervation of juſt
 circumſtances. To diſſemble is ever a fault : but not to profeſſe,
 is then only a fault, when a man is ſilent, *Intempeſtiva & loco*
minimè idoneo, at an unſit time and place. Let me be counted and
 called proud, or any thing, *Modò impij ſilentij non arguar*, ſaith
Luther, ſo I be not guilty of a ſinfull ſilence.

A reaſon of the hope] Not every triſling queſtion, or malici-
 ous cavil. Chriſt answered the Governour not a word to ſome
 things, and yet he *wiſſeſſed a good confeſſion before Pontius Pilate*,
1 Tim. 6. 13.

With meekneſſe and fear] Leſt you ſhould diſhonour a good
 cauſe by an ill carriage.

Verſe 16. *Having a good conſcience*] Which you cannot
 have, if you deny or but diſſemble the truth. *George Marſh* the
 Martyr being examined before the Earl of *Darby*, kept himſelf
 cloſe in the point of the Sacrament. But after his departure, thus
 he writes. I departed much more troubled in my ſpirit then before,
 becauſe I had not with more boldneſſe confeſſed Chriſt ; but in
 ſuch ſort as mine adverſaries thereby thought they ſhould prevail

Ad. and Mon.
 fol. 1419.

against me; whereat I was much grieved: for hitherto I went about, as much as in me lay, to rid my self out of their hands, it by any means without open denying of Christ and his Word, that could be done, &c.

As of evil-doers] Malefactours not Martyrs.

They may be asham'd that falsly accuse] This is an excellent way of stopping an open mouth. Oh these reall apologies are very powerfull. Thus did the Primitive Christians plead for themselves, *Non aliunde noscibiles quam de emendatione viziorum pristinum*, saith *Terullian*, known from all others by their reformed lives. Thus did those old Protestants the *Waldenses*, *In moribus sunt compositi & modesti*, &c. said that Popish Inquisitour their professed adversary. Their doctrine, said he, is naught, but their lives are unblameable. The mans life (saith *Erasmus* concerning *Luther*) is approved of all men: his veriest adversaries cannot accuse him for any thing in point of practice. *Lewis* King of *France*, having received certain complaints against the Protestants of *Merindoll* and *Chabriers*, sent certain to enquire into the businesse, and hearing what they related to him, he twore a great oath that they were better men then either himself was, or any other of his subjects.

Verse 17. *That ye suffer for Well-doing*] The cause, and not the pain makes the Martyr. Together with the Lord *Cromwell* was beheaded (in *Henry* the eighths time) the Lord *Hungerford*, neither so Christianly suffering, nor so quietly dying for his offence committed against nature. What a sad thing was that related by *Eusebius*, that the cruell persecution under *Diocletian* was occasioned chiefly by the petulancy, pride, and contentions of the Pastours and Bishops: which gave occasion to the tyrant to think that Christian religion was no better then a wretched devise of wicked men.

Verse 18. *That he might bring us*] To reconcile and bring men again to God, was the main end of Christs coming and suffering. This is the wonderment of Angels, torment of devils, &c.

Verse 19. *He went and preached*] Rightconnesse, i. e. Repentance, 2 Pet. 2. 5. and the faith of the Gospel, 1 Pet. 4. 6. whereby some of thole many that perished in the waters, arrived at heaven. *Nunquam serò si seridò*. Christ went to them as an Embassadour sent by his Father, and spake to their hearts.

Verse 20,

Text of the
Latin

Nec testes re-
gerant quod
calumnien-ur.

Anno Dom.
1513.

Speeds Chron

Verse 20. *Which sometimes were disobedient*] Gr. *Unpersuadable, unconfessable*. They feared where they should have feared, and thought *Noah* no wiser then the Prior of *S^c Bartholomews* in *London*, who upon a vain prediction of an idle Astrologer, went and built him an house at *Harrow* on the hill, to secure himself from a supposed flood, fore-told by that Astrologer.

Holinshead.

Verse 21. *Baptisme doth also now save*] It is of permanent use; and effectually to seal up salvation whensoever a man believes and repents. Hence we are once baptized for all. See *Ephes. 5. 26. Tit. 3. 5*. The Popes decrees say, That Confirmation is of more value then Baptisme, and gives the holy Ghost more plentifully and effectually.

Not the putting away] That none bear himself bold upon his Christendome: Unregenerate *Israel* is to God as *Ethiopia*, *Amos 9. 7*. A man may goe to hell with baptismall water on his face.

But the answer] The *Stipulation*, or *confident interrogation*, such as is that of the Apostle, *Rom. 8. 33, 34, 35*. and of *Jeremy* pleading with God, *Chap. 12. 1*. and reasoning the cause with him. *David* from his circumcision promised himself victory over that uncircumcised *Philistim*, so may we from our baptism, against all spirituall wickednesses.

improvement

Verse 22. *Angels and authorities*] *Psal. 68. 17*. The word rendered Angels signifieth *Seconds*, as being second to Christ, or next to him. See *Dan. 10. 13*.

CHAP. IV.

Verse 1. *Christ hath suffered*]

AS *Chap. 3. 18*.

In the flesh] In humane nature, so must we suffer in sinful nature, subduing it to God, and ceasing from sin, nailing it and nailing it to the crosse of Christ.

Verse 2. *That be no longer, &c.*] To spend the span of this transitory life after the waies of ones own heart, is to perish for ever.

Verse 3. *In lasciviousnesse, lusts, &c.*] The true picture of a Pagan conversation, which yet is too too common among those

that call themselves Christians. The world is now grown perfectly profane, and can play on the Lords-day without book; making it as *Bacchus Orgies*, rather then Gods holy day, with piping, dancing, drinking, drabbing, &c. We may say as once *Alfred* of his *Germans*, that if the Sabbath-day should be named according to their observing of it, *Demoniacus potius quam Dominicus diceretur*, it should be called not Gods-day, but the devils.

A'sted. Encl.

αἰσχρογυναικας.

Excesse of Wine] Or, *Red and rich faces*, as they call them.

κἀσκαρς

Revellings] Stinkes saith the Syriack : Drunkards are stinkards.

πρωτοι.

Banquettings] Gr. *Compotations*, or good-fellow-meetings: some render it, *bibbings, sippings, tiplings*, sitting long at it, though not to an alienation of the minde.

ἐν τῷ κόσμῳ.

Verse 4. *They think it strange*] Gr. That they think it a new world, marvelling what is come to you alate. *It is I*, said the harlot, *but it is not I*, said the convert.

Αἰετογονισται.

αἰετογονισται.

Into the same excesse] Gr. *Bubbling or boiling*, as the raging sea, foaming out its own filth.

Verse 5. *Who shall give account*] Of their ungodly deeds and hard speeches, *Jude 15*. Angels did their first execution in the world upon luxurious Sodomites : they will be very active doubtlesse against such at the last day. See *2 Pet. 2. 10.* and mark that word, *Chiefly*.

Verse 6. *For, for this cause*] See the Note on *1 Pet. 3. 19*.

That they might be judged] Either by God chastising them, *1 Cor. 11. 32.* or by themselves, *vers. 31*. The Gospel melts the hearts of Gods elect with voluntary grief for sin, it makes them condemn themselves in the flesh.

But live according to God] The Father of spirits, with whom the spirits of just men departed are made perfect, *Heb. 12. 23*. *Eusebius* and *Austin* make mention of certain *Arabians*, who said that the soul dies with the body, and revives not again till the resurrection of the body. This old heresie is now, among many others, digg'd out of the grave, and held by certain Sectaries amongst us.

Euseb. l. 7. c. 20.
Aug. 10m 5. de
heres.

Verse 7. *Be ye therefore sober, &c.*] To be sober in praier (saith one) is to pray with due respect to Gods Majesty, without trifling or vain babbling : To let our words be few, *Eccles. 5. 3*.

Also

Also it is to keep Gods counsell, not to be proud or boast of successe, or speake of the secret sweetnesse of Gods love without calling: It is to conceal the familiarity of God in secret.

And watch unto prayer] Against dulnesse of body, drouisinesse of spirit, satanicall suggestions, distractive motions, which else will muster and swarm in the heart like the Flies of *Egypt*.

Verse 8. *Charity shall cover*] This is meant of mutuall love, whereby we forgive offences one to another, and not that which should iustifie us before God in a Popish sense, as appears by the precedent words, and by *Prov. 10. 12*.

Verse 9. *Without grudgings*] Without shucking and hucking. See 2 *Cor. 8. 12*. with the Note there.

Verse 10. *Even so minister*] Clouds when full, pour down, and the spouts run, and the eaves shed, and the presses overflow, and the Aromaticall trees sweat out their precious and soveraign oils, and every learned Scribe brings out his rich treasure, &c.

Verse 11. *If any man speak*] i.e. *Preach*. Every sound is not musick, so neither is every Pulpit-discourse preaching.

As the Oracles of God] Those lively and life-giving oracles, the holy Scriptures. These he must expound with all gravity and sincerity, not seeking himself, nor setting forth his own wit and eloquence, to putting the sword of the spirit into a velvet scabbard, that it cannot prick and pierce the heart.

Which God giveth] Liberally and magnifically.

Verse 12. *Think it not strange*] *Ne tanquam hospites percellamini*, Stand not wondering, and as if struck into a maze. Fain would this flesh make strange of that which the spirit doth embrace (saith Mr *Saunders* Martyr, in a letter to his wife.) O Lord how loth is this loitering sluggard to passe forth in Gods path. It fantasieth, forsooth, much fear of fray-bugs. And were it not for the force of faith which pulleth it forward by the rein of Gods most sweet promise, and of hope which pricks on behinde, great adventures there were of fainting by the way. But blessed, and everlastingly blessed be our heavenly Father, &c.

Concerning the fiery triall] *John Brown* of *Ashford*, through the cruell handling of Archbishop *Warrham*, and *Fisher* Bishop of *Rocheſter*, was so piteously entreated (saith Mr *Fox*) that his

Alt. and Mon.
fol 1177.

bare feet were set upon the hot burning coals, to make him deny his faith: which notwithstanding he would not do, but patiently abiding the pain, continued in the Lords quarrel unremoveable. See the like of *Rose Allen*, Act. and Mon. 1820.

Alt. and Mon.
fol 1579.

As though some strange thing] Fore-cast afflictions, which being fore-seen come no whit the sooner, but far the easier: It is a labour well lost, if they come not, well spent if they do: whereas coming upon the sudden, they finde weak mindes secure, make them miserable, leave them desperate. Bishop *Latimer* ever affirmed, that the preaching of the Gospel would cost him his life, to the which he no lesse chearfully prepared himself, then certainly was perswaded, that *Winchester* was kept in the Tower for the same purpose; and the event did too truly prove the same. Being sent for to *London* by a pursuivant, and coming thorow *Smithfield*, he merrily said, That *Smithfield* had long groaned for him. To the Lieutenant of the Tower he said, You look I think, that I should burn; but except you let me have some fire I am like to deceive your expectation: for I am like here to starve for cold.

Verse 13. *But rejoyce*] As the Apostles did, *Alt.* 5. 41. See the Note there.

Arzt. 16. 16. 16.

Luther.

With exceeding joy] Gr. *Dancing a galliard, Leaping Levault's*, lifting up your heads, becaule your redemption draweth nigh. *Vincentius* laughing at his tormentours, said, that death and tortures were to Christians, *foecularia & ludicra*, matters of sport and pastime; and walking upon hot-burning coals, he boasted that he walked upon roses: Other Martyrs said, that they felt no more pain in the fire, then if they lay upon a bed of down. *Confrantine* embraced *Paphnutius*, and kissed his lost eye: So will Christ deal at last day by his suffering servants.

pu 162101.

Arzt. 16. 16. 16.

Verse 14. *Happy are ye*] See the Note on *Mat.* 5. 11, 12. The word signifies, *Ye are out of harms way, out of the reach of danger.*

Resteth upon you] With great delight and content. How strangely were the holy Martyrs spiritualized and elevated, carried out of themselves, and beyond themselves, as were easie to instance?

Verse 15. *As a busie-body*] Gr. *A bishop in another mans Diocese*, a pragmaticall person that meddeth with other mens matters, without call or commendation.

Verse 16. *Suffer as a Christian*] Under the Emperour *Antoninus* the Philosopher, there fell out a very bitter storm of persecution in *France*, which swallowed up sundry Martyrs, as *Martinus*, *Pothenus*, *Attalus* and *Blandina*: which good woman in the midst of all her sufferings, oft cried out, *Christiana sum*, I am a Christian. By which word she gathered new strength, and became more then a Conqueresse. So *Sabina*, another glorious Roman Martyr, crying out when she was in prison, and being asked by the Jailour, how she would endure the fire next day, that made now so much ado in her travel? Very well said she, I doubt not: for now I suffer as a sinner, but then I shall suffer as a Christian.

Bucbolc.

Job. Manl.

Verse 17. *Judgement must begin*] The mortality at *Corinth* began at the believers, 1 Cor. 11. 30. infidels scaped scot-free. Gods cup is first sent to *Jerusalem*. There was bread in *Moab*, when there was none in *Israel*, Ruth 1. 1. The stormy showr lighteth first on the high-hills: and having washed them, setteth with all the filth in the valleys.

Verse 18. *Scarcely be saved*] Hard and scarce: not at all from outward miseries (whereof he is sure to have his back-burden) and not without somewhat adoe from hell-torments. The wise Virgins had no oil to spare: the twelve Tribes served God instantly and constantly day and night, and all little enough, *Alt. 26. 7.*

Where shall the ungodly, &c.] Surely no where: not before Saints and Angels, for holiness is their trade. Not before God, for he is of *more pure eyes*, &c. Not before Christ: for he shall come in flaming fire rendering vengeance. Not in heaven, for its an undefiled inheritance, &c.

Verse 19. *Commit the keeping*] As a precious *depositum*. So did our Saviour both in his life time, *Per. 2. 23.* and at his death, *Luk. 23. 46.*

As unto a faithfull] Who will rather unmake all, then we shall miscarry. *Ecl. 114. 8.*

CHAP. V.

Verse 1. *Who am also an Elder*]

Leo 1. Petrum
in consortium
individue Tri-
nitatis assum-
ptum jectavit.
petrus, quasi
dixit ab eis
ovis & judex

GR. *A fellow Elder*, not a Commander, a Lord paramount, a Compeer and Consort to the blessed Trinity, as Pope *Leo* the first, and *Nicolas* the third blasphemously said he was.

Verse 2. Feed the flock] Being both learned and loving. The Greek word for a *shepherd*, signifieth one that earnestly desireth after his sheep.

Not by constraint, but willingly] It is with the Pastours of Germany for most part, saith *Melancthon*, as with him in *Plautus*, that said, *Ego non servio libenter herus meus me non habet libenter, tamen utitur me, ut lippis oculis.*

Verse 3. Neither as being Lords] About the year 1260. the Clergy and Laity of *England*, set themselves against the Popes exactions: and when the Legat alledged that all Churches were the Popes, *Magister Leonardus* made answer, *Tuitione non frustione, defensione, non dissipatione.*

Jac. Revius in
vii. Pontif.

Verse 4. Ye shall receive a crown] A crown imports perpetuity, plenty, dignity, the height of humane ambition. *Quarta perennis erit* was *S^t Thomas* Bodly his posie.

Verse 5. Yea all of you be subject] In regard of love and modesty, not of change and confusion of offices.

ἐγκρατείας.

Be cloathed with humility] The Greek word imports, that humility is the riband or string, that ties together all those precious pearls the rest of the graces: if this string break, they are all scattered. Humility, as charity, is the band of perfection: yea the word here used signifies not only *alligare*, but *innodare*, say some; to tie knots, as delicate and curious women use to do of ribands to adorn their heads or bodies: as if humility were the knot of every virtue, and the grace of every grace. Contrariwise, how ugly and unseemly is pride on the back of honour, head of learning, face of beauty, &c? *Chrysostome* calleth humility the root, mother, nurse, foundation and band of all virtues. *Basil* the store-house, treasury of all good.

καὶ ὁ.

M. Cowley

θησαυροφυλά-
κιον.

God resisteth] See the Note on *Jam. 4. 6.*

And giveth grace] i.e. Honour and respect: as appears by the opposition, and by *Pro. 3. 34 35.*

Verse 6.

Verse 6. *Under the mighty hand of God*] If God can blow us to destruction, Job 4.9. nod us to destruction, Psal. 80.16. what is the weight of that mighty hand of his, that spans the heavens, and holds the earth in the hollow of them?

That he may exalt you] The lower the ebbe, the higher is the tide. A deluge of sorrows may assault us, but they shall exalt us. And the lower the foundation of vertue is laid, the higher shall the roof of glory be over-laid.

In due time] In the opportunity of time, in a fit season. The very Turks, though remorselesse to those that bear up, yet receive humiliation with much sweetnes.

Verse 7. *Casting all your care*] Your carking care, your care of diffidence. I will now with you sing away care (said John *Ab. and Mos.* fol. 1743. Carelesse Martyr in a letter to Mr. Philpot) for now my soul is turned to her old rest again, and hath taken a sweet nap in Christs lap. I have cast my care upon the Lord which careth for me, and will be Carelesse, according to my name.

Verse 8. *Your adversary the devil*] Satan envies our condition, that we should enjoy that Paradise that he left, the comforts he once had. Hence he disturbs us, and is restless, out of his infinite hatred of God and goodnesse: as the Scorpion still puts forth his sting, and as the Leopard beareth such a naturall hatred against men, that if he see but a mans picture, he lies upon it, and raves it.

Annibal, whether he conquered, or was conquered, never rested. Satan is *over-overcome*, and yet he walks up and down seeking to devour: he commits the sin against the holy Ghost every day, and shall lie lowest in hell: every soul that he drew thither by his temptation shall lie upon him, and presse him down as a millstone under the unsupportable wrath of God. The word here rendered an *adversary*, properly signifies an *adversary at law*. Against whom we have an Advocate Jesus Christ the just one, 1 Joh. 2. 2. who appears for us, Heb. 9. 24. to non-suit all accusations, and to plead our cause. & we shall stand safe.

-Whom he may devour] Gr. *Whom he may drink up at one draught.*

Verse 9. *Stedfast in the faith*] Gr. Stiff, solid, settled.

That the same afflictions] Art not thou glad to fare as Phosion, said he to one that was to die with him? Ignatius going to suffer, triumphed in this, that his blood should be found among the mighty Worthies, and that when the Lord maketh inquisition for blood,

stepod
Plurarch.

bloud, he will recount from the bloud of righteous *Abel*, not only to the bloud of *Zacharias* son of *Barachias*, but also to the bloud of mean *Ignatius*.

Verse 10. *But the God of all grace*] Thus the Apostle divides his time betwixt preaching and praier, according to his own advice, *Act. 6. 4.* and the practice of those ancient Ministers, *Dent. 33. 10.*

Verse 11. *To him be glory, &c.*] *Non loquendum de Deo sine lumine*, said the Heathen, we may not mention God, but with praise to his name, say we.

Verse 12. *I have written briefly*] *Gr. In few.* The holy Scripture hath fulnesse of matter in fewnesse of words, the whole counsel of God shut up in a narrow compasse. The Lord knows that much reading is a wearinesse of the flesh, *Eccles. 12. 12.* and hath therefore provided for our infirmity.

Verse 13. *The Church that is at Babylon*] At *Rome* say the Papists, that they may prove *Peter* to have been Bishop of *Rome*. But though this be far fet, yet here they grant us, that *Rome* is that mysticall *Babylon* mentioned in the *Revelation*. It is probable that *S. Peter* meant no other *Babylon* then the *Metropolis* of *Chaldea*, where he, being the Apostle of the circumcision, preached to those dispersed Jews, and other Gentiles that he had converted.

Verse 14. *With a kisse of charity*] So called, because their love to one another was by this symbol or ceremony both evidenced and increased.



A
 COMMENTARY
 OR
 EXPOSITION
 Vpon the second Epistle generall of
 S. P E T E R.

C H A P. I.

Verse 1. *A servant*]



He Pope, who will needs stile himself, *A servant of servants*, is herein the successour not of *Peter*, but of curled *Cham*. He stamps in his coyn, *That Nation and countrey that will not serve's mee, shall be rooted out*, and so bewraies his putid hypocrisie.

Like precious faith] Precious as gold tried in the fire, *that maketh rich*, Revel. 3. 18, And like precious (though of different degrees) In regard of 1. The Authour, God. 2. The object, Christ. 3. The means of working it, the Spirit and Word. 4. The end of it, salvation. 5. The essentiall property of it, of handfasting us to Christ. A childe may hold a ring in his hand, as well, though not as fast as a man.

Verse 2. *Through the knowledge*] There is not a new notion,
 or

or a further enlargement of saving knowledge, but it brings some grace and peace with it. All the grace that a man hath, it passeth thorow the understanding: and the difference of stature in Christianity grows from different degrees of knowledge. Grace and truth came by *Iesum Christ*, Joh. 1. 17.

Verse 3. *To glory and vertue*] To glory as the end, to vertue as the means. The very Heathens made their passage to the temple of honour thorow the temple of vertue. Do worthily, and be famous, *Ruth* 4. 11.

Cardan. *Subtil.*
17.

Verse 4. *Exceeding great and precious*] Every precious stone hath an egregious vertue in it: so hath every promise. The promises, saith one, are a precious book, every leaf drops mirrhe and mercy. The weak Christian cannot open, read, apply it; Christ can, and will for him.

That by these ye might be partakers] As the Sunne when it applies it's beams to a fitly disposed matter, and staies upon it, begins to beget life and motion, and makes a living creature: so do the promises applied to the heart make a new creature. See 3 Cor. 3. 6.

Of the divine nature] That is, of those divine qualities, called elsewhere, *The image of God, The life of God, &c.* whereby we resemble God, not only as a picture doth a man in outward lineaments, but as the childe doth his father in countenance and conditions. It was no absurd speech of him that said, That the high parts that are seen in heroicall persons do plainly shew, that there is a God. Neither can I here but insert the saying of another, Well may grace be called the divine nature: for as God brings light out of darknesse, comfort out of sorrow, riches out of poverty, and glory out of shame; so doth grace turn the dirt of disgrace into gold, &c. As *Moses* his hand, it turns a serpent into a rod.

Verse 5. *And besides this*] *q. d.* As God hath given you all things pertaining to life and godlinesse, and hath granted you exceeding great and precious promises, so must you reciprocate, by giving all diligence, or making all haste, that ye be not taken with your task undone. *Acti agamus.*

Add to your faith] Faith is the foundation of the following graces: Indeed they are all in faith radically. Every grace is but faith exercised.

ἡ ἀγάπη τοῦ Θεοῦ.

Add] Cr. Link them hand in hand, as Virgins in a dance.

Or

Or, *Provide your selves of this rich furniture*: one grace strengtheneth another, as stones do in an arch.

Verse 6 *And to knowledge, temperance*] That ye be *wise to sobriety*, not curiously searching into those things, whereof ye can neither have proof nor profit. Some are as wise as *Galileus*, who used perspective glasses to descry mountains in the Moon.

Verse 7. *And to brotherly kindenesse, &c.*] Love we must all men, but especially the *family of faith*, as our Saviour loved the young man, but not so, as he did *Lazarus*. Mar. 10. 21.
Joh. 11. 3.

Verse 8. *If these things be in you*] What God doth for us, he doth by grace in us. And it is the growing Christian that is the assured Christian. Whilest we are yet adding to every heap, we shall be both *actiuosi & fructuosi*; and to get more abundant entrance, and further in to the kingdom of Christ.

Verse 9 *But he that lacketh these*] Those that adde not to their stock of grace, shall have no comfort either from the time past, for they shall *forget they were purged from their sinnes*, or from thoughts of the time to come, for they shall not be able to *see things farre off*, to ken their interest in the kingdom of heaven.

Cannot see farre off] *Being pur-blind, blinking, Lusciosi, qui signando oculorum aciem intendunt, ut certius aliquid evanant, minus vident quam ante*, saith *Vives*. If weak-sighted men look wishly upon a thing, they see it no whit the better, but much the worse. Munim² 2716.

And hath forgotten] As if he had been dipt in the lake of *Lethe*, and not in the laver of baptism. Divers of the Spanish converts in *America* forget not only their vow; but their very names that they received, when they were baptized.

Verse 10. *Give diligence*] Say not here as *Antipater* King of *Macedony* did, when one presented him a book treating of happiness, *ὁ γὰρ, I am not at leisure*. But do this *one thing necessary*, with all expedition.

Your calling and election] We must not go (saith one) to the university of election, before we have been at the grammar-school of Vocation: First, we are to begin below at our sanctification, before we can climbe to the top of Gods counsell, to know our election. T. C. on Colos.

Sure] Some copies have it, *Sure by good works*: and indeed these settle the soul, 1 Cor. 15. 58. as a stake, the more it is struck into

into the ground, the faster it sticks.

Ye shall never fall] Stumble ye may : but he that stumbles and falls not, gets ground.

Verse 11. *Ministered unto you abundantly*] Ye shall go gallantly into heaven, not get thither as many doe, with hard shift, and much ado. A ship may make a shift to get into the harbour, but with anchors lost, cables rent, sails torne, mast broken : another comes in with sails and flags up, with trumpets sounding, and comes bravely into the haven : so do fruitfull and active Christians into Christs Kingdome.

At and Mon,
fol 1389.

Verse 12. *I will not be negligent*] Ministers must carefully watch and catch at all opportunities of benefitting the people. Dr Tailour the Martyr preached at Hadley his charge on any day, as oft as he could get the people together : and once a fortnight at least went to the almhouse, and there exercised his charity both spirituall and corporall.

Διηγεῖται

Verse 13. *To stir you up*] Gr. *To rouse you* and raise you, *ex veteris corporis, teporis & oblivionis.* Grace in the best is like a dull sea-coal-fire ; which, if not stirred up, though it want no fuell, will yet easily go out of it self.

ἡ ἑξουσία.

Verse 14. *I must put off*] See the Note on 2 Cor. 5. 1. What is this life, but a spot of time betwixt two eternities ? Our tents shall be taken down.

Verse 15. *After my decease*] Gr. *Mine out-going, or Passage to heaven.* The Apostle in this expression hath respect doubleste to that ; *Luke 9. 31.* As *Daniel 6. 15.* referres to *Psal. 2. 1.*

*At bi non mino-
ri cura est, &c.
Cicer. Let.*

To have these things alwaies, &c.] *Dilexi virum* (said Theodorus concerning Ambrose) I could not but love the man exceedingly for this, that when he died, he was more sollicitous of the Churches then of his own dangers. And I am in no lesse care (saith Cicero) what the Commonwealth will do when I am dead, then whies I am yet alive.

μεροποιῶντες.

Verse 16. *Cunningly devised fables*] Artificially composed and compiled, not without a shew of wisdom and truth, to deceive silly people. The Jesuites confesse that the legend of miracles of their Saints is for most part false : but it was made, say they, for good intention, that the common-people (the females especially) might be drawn with greater zeal to serve God and his Saints.

Verse 17. *This is my beloved Sonne*] See the Notes on Matthew 3. 17. and 17. 5.

Verse 18. *When we were with him*] Witnesses of his glory, and the same were shortly after witnesses of his agony. Envy not the gifts or honours of others : sith they have them upon no other terms, then to undergo the sorer trials.

In the holy Mount] Holy for the while, as are our Churches, during the publike assemblies.

Verse 19. *A more sure word*] The authority of the Scriptures is greater then of an angels voice, of equall command to Gods audible and immediate voice, and of greater perspicuity and certainty to us : for besides inspiration, it is both written and sealed.

As unto a light] As the Governour of a ship hath his hand on the Stern, his eye on the pole-star : so should we on Christ the day-star, Rev. 2. 28. and 22. 12.

Verse 20. *Of any private interpretation*] That is, of humane interpretation: Private is not here opposed to publike, but to divine, or to the holy Ghost. The old Prophet may bring a man into the Lions mouth, by telling him of an Angel that spake to him.

Verse 21. *As they were moved*] Forcibly moved, acted, carried out of themselves to say and doe what God would have them.

CHAP. II.

Verse 1. *Who privily shall bring in*]

OR, *Fraudulently first in false doctrines* under the title of truth, and pretext of piety. Some truths they shall teach, the better to perswade to their falsehoods. Together with the gold, silver, and ivory of orthodox tenets, they have store of apes and peacocks, as Solomons ships had. *Sunt mala mista bonis, sunt bona mista malis.*

μαρτυροῦντες.

Denying the Lord that brought them] Or, *Freed them*, viz. from their former idolatries and enormities, *Ut verbum ἀποδοῦναι frequentius significat*, saith one. Or, that bought them, as they conceived, and others charitably imagined : but it proved otherwise, as appeared by their apostasie.

Aug. de civ.
Dei.

Verse 2. *The way of truth shall be, &c.*] The ancient Christians were generally hated and hooted at by the Heathens for the heretikes-lake, who were also a kinde of Christians, as *Austin* complaineth. And *Epiphanius* addeth that many *Pagans* refused to come near the Christians to joyn with them in any good exercise, *Improbis scelestorum illorum factis consternati*, as being offended at the unclean conversation of divers heretikes, the *Priscillianists* especially, whose doctrine was,

¶ura, perijura, secretum prodere noli.

Verse 3. *With feigned words*] Covetousnesse is never without a cloak, and flattering words (1 *Theff.* 2. 3.) for a colour: as, what wool is so coarse, but will take some or other colour? Seducers pretend the glory of God, and good of souls to their worldly and wicked practices, *Phil.* 3. 18, 19.

Verse 4. *If God spared not the Angels*] Though but for one sin only, and that in thought only. It sprang from the admiration of their own gifts, it was confirmed by pride and ambition, it was perfected by envy, stirred by the decree of exalting mans nature above Angels in and by Christ. Some say it was a transgression of some Commandment in particular (not exprest) as *Adams* was.

Verse 5. *Bringing in the flood*] And so burying them all in one universall grave of waters.

Verse 6. *And turning the Cities*] Burying them likewise in the dead sea, after that he had rained down hell from heaven upon them. See my Notes upon *Genesis* 19. 24, 25.

Making them an ensample] Hanging them up in gibbets, as it were, that others might here and fear.

REMARKS.

Verse 7. *Vexed*] Gr. *Labouring under it, as under an heavy burden*, and as much tortured, as if he had been set upon a rack, as it is verse 8.

Verse 8. *in seeing and hearing*] Every sinfull Sodomite was a *Hazael* to his eyes, a *Hadadrimmon* to his heart.

Vexed his righteous soul] Guilt or grief is all that the good soul gets by conversing with the wicked.

Verse 9. *The Lord knoweth how*] He hath waies of his own, and commonly goeth a way by himself, such as we think not of; helping them that are forsaken of their hopes: *Peter* (if any man) might well say, *The Lord knoweth how to deliver his*: for he had been strangely delivered, *Act.* 12.

Verse 10. *But chiefly*] See the Note on *Heb.* 13. 4.

That

That walk after the flesh] That is, *The harlot*; as filthy dogs follow after a *salt-bitch*: so the harlot is called, *Dent. 23. 18.* The *Helvetians* had an old custome in their towns and villages, that when they received any new Priest into their Churches, they used to premonish him before, to take his Concubine, lest he should attempt any misuse of their wives and daughters.

*Att. and Mon.
fol 751.*

To speake evil of dignities] Here we have a lively picture of the Popish Clergy. *Aretine*, by a longer custome of libellous and contumelious speaking against Princes, had got such an habit, that at last he came to diminish and disesteem God himself. How boldly and basely doth *Baronius* bellow against the King of *Spain* his Sovereign? And he defends himself against another Cardinall reprehending his fiercenesse thus, An *imperious* (*impetuous* he should have said) zeal hath no power to spare God himself.

Verse 11. *Which are greater in power*] viz. then the mightiest Monarch, *Dan. 10. 20.* and are therefore called principalities and powers, 1 *Pet. 3. 22.* Mighty ones, *Isa. 10. 34.* See 2 *Thess. 1. 7.* *Exod. 12. 23, 27.* 2 *Sam. 24. 15.* 2 *King. 19. 35.* This is all for our comfort, they being our guardians. See my Common-place of *Angels*.

Verse 12. *As naturall brut beasts*] Some men put off all manhood, fall beneath the stirrop of reason, and are bestialized, yea satanized.

Speake evil of the things] Dare to reprehend what they doe not comprehend, dispraise sound doctrine.

Verse 13. *To riot in the day-time*] See the Note on 1 *Thess. 5. 7.* The word here rendered *riot*, comes of a root that signifies *to break*: for there is nothing that doth so break and emasculate the mindes of men as rioting and revelling. Luxury draws out a mans spirits, and dissolves him.

*revelat. 2. 2. 7. 17.
f. 20*

Spots they are] Blots of goodnesse, botches of Christian society.

simil.

Verse 14. *Having eyes full of adultery*] Gr. *Of the adulteresse*, as if she were seen sitting in the eyes of the adulterer. The wanton Greek was said to have his eyes, *in oculis suis a meretrice*, *Non virgines, sed meretrices*, not maids but minions. *Archefilus* the Philosopher told a young wanton, *Nihil interest quibus membris cinadi sitis posterioribus an prioribus*. The leper was to shave his eye-brows, to teach us to take away the lust of the eyes, *Levit. 14. 9.*

*Plutarch
Kien pucham
& pacillam
o ult significat.*

*Vitijs nobis in
animum per o-
culos est via.
Quintil.*

And that cannot cease to sinne] Though they have made many Covenants with God, promises to men. So *Pro. 19. 19.* They break all, as easily as *Samson* did the new rope-st

Exercised with covetous practises] Which they constantly follow, as the Artificer doth his trade.

Verse 15. *The wages of unrighteousnes*] The Mammon of unrighteousnes, wages of wickednes.

Lucra injusta putes justis aequalia divinis :

Dum peritura paras, per mala parta peris.

D. Hall's con-
templ.

Verse 16. *The dumb Asse speaking*] The Angel (some think) spake in the Asse, as the devil had done in the serpent. Who now can complain of his own inability and rudenesse to reply in a good cause, when the dumb Asse is enabled by God to convince his master? There is no mouth into which God cannot put words : and how oft doth he chuse the weak and unwise to confound the learned and mighty?

Verse 17. *These are wells, &c.*] Not fitted, nor filled with wholesome doctrine, but as the brooks of *Tema*, *Job 6. 17.* in a moisture they swell, in a drought they fail. The river *Novanus* in *Lombardy* at every Mid-summer solstice swelleth and runneth over the banks : but in mid-winter is clean dry. So these.

images

Verse 18. *Great swelling words*] Gr. *Bubbles of words*, full of winde, big-twolv fancies, *sesquipedalia verba*. *Swenckfeldius* the heretike bewitched many with those big words (ever in his mouth) of Illumination, Revelation, Deification, the inward and spirituall man, &c. Faith, he said, was nothing else but God himself in-dwelling in us. And have we not those now that tell their disciples they shall be Christed, Godded, &c?

Joh. Manl loc.
com 322. & 490

Through much wantonnesse] As *Heisermus* and *Monetarism* the Anabaptists, who corrupted many matrons, whom they had drawn to their side.

Verse 19. *Promise them liberty*] As *Mahometisme*, and *Poperie*, which is an alluring, tempting, bewitching religion. *Sr Walter Raleigh* knew what he said, that were he to chuse a religion for licentious liberty and lasciviousnesse, he would chuse the Popish religion. No sinne past, but the Pope can pardon : no sinne to come, but he can dispense for it. No matter how long men have lived in any sin (though it be the sin against the holy Ghost) extreame unction at last will save all.

Verse 20. *Again entangled*] As a bird in a gin, as a beast in a snare.

finare. *Sapē familiaritas implicavit, sapē occasio peccandi voluntatem fecit.*

Isidor folit. l. 2.

The later end is worse] They fall *ab equis ad asinos*, from high hopes of heaven into hell-mouth; where they shall have a deeper damnation, because they disgrace Gods house-keeping, as if they did not finde that they lookt for in religion.

Verse 21. *It had been better*] *Noenit sane Jnda fuisse Apostolum, & Juliano Christianum*: to begin well and not to proceed, is but to aspire to an higher pitch, that the fall may be the more desperate. *Non quaruntur in Christianis initia, sed finis*, saith Hierom. B. Bonner seemed at first to be a good man, and a favourer of Luthers doctrines.

Alt. and Mon.
fol 993.

Verse 22. *The dog is turned*] *Proverbia hoc sunt Canonica, quæ Christiano nauseam commoverent.* God will spue out apostates for ever, teaching them how they should have spued out their sin.

CHAP. III.

Verse 1. *This second Epistle*]

SO must Ministers with one Sermon peg in another: and never cease beating and repeating the same point, saith S. Augustine, till they perceive by the gesture and countenance of the hearers, that they understand it, and are affected with it.

Aug de doct.
Christian.

I stirre up] Gr. *Ironse* you, who perhaps are nodding with the wise virgins, *Mat. 25. 5.*

Διγείρω.

Your pure mindes] Gr. *Pure as the Sun*, Chrysostome saith of some in his time that they were *ipso cælo puriores*, more pure then the visible heavens: and that they were more like angels then mortals.

Hom. 55. in
Matb.

Verse 2. *Mindfull of the words*] See the Note on 1 Cor. 15. 2. Run to this armory of the Scriptures for weapons against sequers and epicures.

Verse 3. *Scoffers*] Those worst kinde of sinners, *Psal. 1. 1.* those abjects of the people, *Psal. 35. 15.* those *Pesils*, as the Septuagint render them, *Psal. 1. 1.* those Atheists that jeer when they should fear, and put farre away the evil day, that make no more matter of Gods direfull and dreadfull menaces, then

Λιμνῆς

Leviathan doth of a sword, he saugeth at the shaking of a spear,
Job 41. 29.

Verse 4. *Where is the promise, &c.*] The sleeping of vengeance causeth the over-flow of sin (the sinner thinks himself hail-fellow with God, *Psal* 50. 21.) and the overflow of sinne causeth the awakening of vengeance.

Verse 5. *Willingly ignorant of*] A carnall heart is not willing to know what it should do, lest it should do what it would not,
Act 28. 27.

That by the word of God] And that by the same word again they may as soon be dissolved, yea reduced to their first originall, Nothing. A learned man propoundeth this question, How did the Lord imploy himself before the world? And his answer is this, A thousand years to him are but as one day, and one day as a thousand years. Again, Who knoweth (saith he) what the Lord hath done? Indeed he made but one world to our knowledge: but who knoweth what he did before, and what he will do after? Thus he.

D, Preſſion of
Gods attrib.
P. 34.

And the earth standing, &c.] God hath founded the earth upon the seas, and established it upon the foulds, *Psal* 24. 2. This, *Aristotle* reckons among the wonders in nature, and well he may.
Lib. de mirabil. God hath set the solid earth upon the liquid waters for our conveniency, *Psal* 104. 6 7.

Verse 6. *Being overflowed with water*] Therefore that is not altogether true, that all things continue as they were at first, as the scoffers affirmed, *ver* 4.

Verse 7. *Reserved unto fire*] The old world was destroyed with water, *Propter ardorem libidinis* for the heat of their lust, saith *Ludolphus*: the world that is now shall be destroyed with fire, *Propter teporem charitatis*, for their want of love.

Verse 8. *One day is with the Lord, &c.*] *Nullum tempus occurrit regi*, How much lesse to the Ancient of daies? In God there is no motion or flux; therefore a thousand years to him are but as one day.

Verse 9. *Not Willing that any should perish*] See the Note on *1 Tim* 2. 4.

Verse 10. *The heavens shall passe, &c.*] The very visible heavens are defiled with mens sins, *Revel* 18. 5. and must therefore be purged by fire; as the vessel that held the sin-offering, was in the time of the law.

Shall be burnt up] This the very Heathens knew in part, as appears by the writings of *Lueratius*, *Cicero de natura Deorum*, and *Ovids Metam. lib. 1.*

Verse 11. *What manner of men*] Even to admiration, *Quales & quanti*, as the word signifies, *Mat. 13. 1.* How accurate, and how elevate above the ordinary strain!

Verse 12. *Looking for*] As *Sisera's* mother looked out at a window, and expecting the return of her sonne, said, *Why are his charriots so long a coming?* So should we look up and long for Christs coming in the clouds, those charriots that carried him up, and shall bring him back again.

The heavens being on fire, &c.] A far greater fire then that at *Constantinople*, where 7000 houses are said to have been on fire at once, *an. Dom. 1633.* Burnt voyage.

And the elements shall melt,] And fall like scalding lead, or burning bell-metall on the heads of the wicked, who shall give a terrible account with the world all on fire about their ears. Whether this shall fall out in the year 1657. (as some conjecture, because in the year of the world, 1657. the old world drowned, and because the numerall letters in *MUNDI Confusio*, make up the same number) I have nothing to affirm. Sure it is, the Saints shall take no hurt at all by this last fire, but a great deal of benefit. *Methodius* writeth that *Pyragmus* (a certain plant so called) grows green, and flourishes in the midst of the flames of burning *Olympus*, as much as if it grew by the banks of a pleasant river. And of this he saith, that himself was an eye-witnes. *Præclarum sanè novissimi diei indicium, & documentum.* Alfred. Chrus.

Verse 13. *According to his promise*] Which is good sure-hold. For he paies not his promises with fair words, as *Sextorius* did, but with reall performances.

Verse 14. *That ye may be found of him*] Watching, working, well-doing. See the Note on *Mat. 24. 43, 44.*

Verse 15. *That the long-suffering, &c.*] *Rom. 2. 4.* which sentence *Peter* picks out of *Pauls* epistles, as one of the choicest, and urgeth it here.

Even as our beloved brother, &c.] *Ingenium est profiteri per quos proficeris*, saith *Pliny*. S. *Peter* makes honourable mention of S. *Pauls* to *Ezekiel* of his contemporary *Daniel*.

Verse 16. *Wrest as they doe, &c.*] When we strive to give un-

to the Scripture, and not to receive from it the sense : when we factiously contend to fasten our conceits on God, like the harlot, take our dead and putrified fancies, and lay them in the bosome of the Scripture, as of a mother, when we compell them to go two miles, which of themselves would go but one, when we put words into the mouths of these oracles by mis-inferences or mis-applications, then are we guilty of this sin of wresting the Scriptures. *Tertullian* speaketh of some that *murder the Scriptures* to serve their own purposes.

*Eadem Scri-
pturam faci-
unt.*

Verse 17. *Fall*] As leaves fall from the trees in Autumn.

Verse 18. *Bush grow*] In firmnesse, in fineness: at least, as an apple doth in mellownesse: as Oaks grow more slowly then wil-
lows and bulrushes, yet more solidly, and in the end to a greater
bulk and bignes.



A
COMMENTARY
 OR
EXPOSITION
 Vpon the first Epistle generall of
S. I O H N.

CHAP. I.

Verse 1. *That which was from the beginning*]



Christ, the eternall God. See the Note on *John*

1. 2.

Which We have heard, &c.] The man Christ *descended*

Jesus, the Arch-prophet.

Which We have seen] And what so sure as

sight? See *Luk. 1. 2.* This was denied to many Kings and Prophets, *Luk. 10. 34.* To have seen Christ in the flesh was one of the three things that *Austin* wished: which yet Saint *Paul* set no such high price upon, in comparison of a spirituall sight of him, *2 Cor. 5. 16.* See the Note there.

Which We have looked upon] Diligently, and with delight: *istatimque*. *To*
 How sweet shall be the sight of him in heaven? With what unconceivable attention and admiration shall we contemplate his glorified body out-shining the brightest Cherub?

Verse 2.

Verse 2. *For the life was manifested*] Christ who is *life essential* swallowed up death in victory : and brought life and immortality to light by the Gospel, *2 Tim. 1. 10.*

Verse 3. *Declare we unto you*] That (*Theophylus*-like) ye may be at a certainty, fully perswaded, *Luk. 1. 1.* having a prophory or full assurance of understanding, to the acknowledgement of the mystery of Christ, *Colos. 2. 2.* See the Note there.

And truly our fellowship] If any should object: Is that such a preferment to have fellowship with you? What are you, &c. He answereth, As mean as we are, we have fellowship with the Father and the Sonne: Union being the ground of communion, all that is theirs is ours.

Verse 4. *And these things write we*] Out of the Scriptures, those wells of salvation, draw we waters with joy, *Isa. 12. 4.* suck these breasts of consolation, and be satisfied, *Isa. 66. 11.* *Nusquam inveni requiem nisi in libro & clauetro*, saith one. *Chrysostome* brings in a man laden with inward troubles, coming into the Church: where, when he heard this passage read, *Why art thou cast down my soul, &c.?* hope in God, &c. he presently recovered comfort.

Verse 5. *That God is light*] He is *divine*, Light essential, and they that walk with him must be as so many chrysell glasses with a light in the midst; for can two walk together, and they not be agreed? *Am. 3. 3.*

Verse 6. *If we say that, &c.*] As they doe that professe to know God, but in works do deny him, *Tit. 1. 16.* See the Note there.

And walk in darknesse] There is a childe of light that walks in darknesse, *Isa. 50. 10.* but that's in another sense. The wicked also, that are here said to walk in darknesse have their sparkles of light, that they have kindled, *Isa. 50. 11.* but it is but as a light smitten out of a flint, which neither warms, nor guides them, but dazelleth their eyes, and goes out, so that they lie down in sorrow.

Verse 7. *We have fellowship one, &c.*] That is, God and we: inasmuch as we are made partakers of the divine nature, and are pure as God is pure, *1 Joh. 3. 3.* in quality, though not in an equality.

And the blood of Jesus] That whereas Gods pure eye can
fcon

soon finde many a foul flaw in the best of us (our righteousness being mixt, as light and darknesse, dimmed at least in a painted glasse, died with some obscure and dim colour, it is transparent and giveth good, but not clear and pure light) loe here a ready remedy, a sweet support, *The blood of Jesus Christ his Son cleanse us from all sin.*

Verse 8. *If we say that we have*] If any should be so saucy or rather silly, as to say with *Donatus, Non habeo Domine quod ignoscas*, I have no sinne for Christ to cleanse me from, he is a loud lye, and may very well have the whetstone.

Verse 9. *If we confesse*] *Homo agnoscat, Deus ignoscit.* And *Aug. Confessio peccati est vomitus sordium animae.* Judah (his name signifies confession) got the kingdome from Reuben.

He is faithfull] And yet *Bellarmino* saith, That he cannot *De iustific. l. 1.* finde in all the book of God, any promise made to confession of cap 21.
sin to God.

From all unrighteousnesse] All without exception : why then should we put in conditions, and as it were enterline Gods Covenant?

Verse 10. *We make him a liar*] For the Scripture hath concluded all under sin, *Rom. 11. 32.* See the Note there.

CHAP. II.

Verse 1. *That ye sinne not*]

PResuming upon an easie and speedy pardon. The worse sort of Papists will say : when we have sinned we must confesse ; and when we have confessed, we must sin again, that we may confesse again : so making account of confessing, as drunkards do of vomiting. But we have not so learned Christ.

And if any man sin] Being taken afore he is aware, *Gal. 6. 1.* See the Note there.

We have an Advocate] Who appears for us in heaven, and pleads our cause effectually. See *Heb. 9. 24.*

Jesus Christ the righteous] Or else he could not go to the Father for us. See the Note on *Job. 16. 10.*

Verse 2, *He is the propitiation*] *Heb. Copher* : He coffers up, as it were, and covers our sins, *Psal. 78. 38.* See the Note on *Rom. 3. 25.*

Verse 3

Verse 3. *We know that We know him*] By a reflex act of the soul : hence the assurance of faith, the fruit of fruitfulness, 1 Cor. 15. 58.

That We know him] With a knowledge not apprehensive only, but affective too.

Verse 4. *He that saith I know him*] Here he disputeth against Verbalists and Solifidians. See *Jam.* 2. 14. with the Note there.

Verse 5. *That We are in him*] In communion with him, and in conformity to him.

Verse 6. *To Walk even as he Walked*] This is the same with that *Col.* 2. 6. to walk in Christ, and with that 1 *Pet.* 2. 21. to follow his steps. See the Note there.

Verse 7. *I Write no new commandments*] The Apostle studiously declineth the suspicion of novelty. We should ever set a jealous eye upon that which is new, and stand in the old way, *Jer.* 6. 16. in the ancient paths, *Jer.* 18 15. Gods people are called the ancient people, *Isa.* 44. 7. And Idolaters are said to sacrifice to new gods, that came newly up, *Deut.* 32. 17. Truth, as wine, is better with age, *Luke* 5. 39. And of witnesses *Aristotle* well saith, the older they are, the more credible, because lesse corrupted.

Verse 8. *A new Commandment*] See the Note on *John* 13. 34.

Verse 9. *And hateth his brother*] As *Paul* presseth faith, and *Peter* hope, so *John* love, those three cardinall vertues, 1 Cor. 13. 13.

Verse 10. *None occasion, &c.*] Gr. *No scandall* : i. e. no occasion of spirituall falling, whereby a man is made any manner of way worse, and backwarder in goodness; *Quod fieri potest vel dicto, vel facto, sine exemplo in moribus* saith learned *Lyserus*, which may be done by word, deed, or evil example.

Verse 11. *He that hateth, &c.*] There is a passion of hatred (saith a famous Divine) This is a kinde of aversensse and rising of the heart against a man, when one sees him; so that he cannot away with him, nor speak to, nor look courteously or peaceably upon him, &c. 2. A habit of hatred, when the heart is so settled in this alienation and estrangement, that it grows to with and seek his hurt. This is man-slaughter, 1 *John* 3. 5.

Verse 12.

πιστις καὶ ἀγάπη
καὶ ἐλπίς. Rte.
11.

σκανδαλίζων.

Verse 12. *I write unto you little children*] A Christian hath his degrees of growth; childe-hood, 1 Cor. 3. 1, 2. Youth or well-grown age, when he is past the spoon, as here: old age, *Act. 21. 16.*

Verse 11. *Him that is from the beginning*] The Ancient of times. Old men love to speak of ancient things. These are ancient things, 1 Chron. 4. 22.

Because ye have overcome the Wicked one] The glory of young men is their strength, Prov. 20. 29. The Hebrew word there rendered *young men*, signifieth *choice men*, sc. for military imployments: neither can they better shew their valour, then by resisting the devil, that he may flee from them.

Because ye have known the Father] We say, *He is a wise childe that knows his father* (and the Greeks have a Proverb to the same purpose) but God hath no childe so young, that more or lesse knoweth him not. The bastardy brood of Rome are all for their mother.

Hom. Olib.

Verse 14. *Because ye have known him*] The same again, as vers 13. which to a carnall heart may seem superfluous. *Es cerre si humanio ingenio conscripti essent libri illi, quos pro sacris (ita ut verissime sunt) agnoscimus & veneramur, bonum alicubi d. rmitasse Homerum diceremus*, said one. But far be it from us to reprehend what we cannot comprehend.

Verse 15. *Love not the World*] You fathers, and you young and strong men, let me caution you (before I speak again to the little children, vers. 18.) to beware of worldliness. A man may be very mortified, and yet very apt to dote on the world.

If any man love the World] Have it he may, and use it too, as the traveller useth his staffe (which either he keeps or casts away, as it furthers or hinders his journey) but love it he must not, unlesse he will renounce the love of God. See the Note on *Mat. 6. 24. Col. 3. 2.*

Verse 16. *The lust of the flesh, the lust of, &c.*] That is, pleasure, profit, preferment: the worldlings Trinity, as one saith. Compare here with Christs three-fold temptation.

Luk. 4.

But is of the World] Base and bootlesse, *Nec verum, nec verum*. To know the vanity of the world (as of a mist) you must go a little out from it.

Verse 17. *And the World passeth away*] As the stream of a swift river passeth by the side of a City. *Animantis cujusq; vita in fuga*

fuga est. Life it self wears out in the wearing, as a garment: all things below are mutable and momentary. *Wilt thou set thine heart upon that that is not?* saith Solomon.

And the lust thereof] So that although thou wert sure to hold these things of the world, yet they may be suddenly lost to thee, because thou canst not make thine heart delight in the same things still. Not the world only, but the lust thereof passeth away: there is a curse of unsatiableness: lies upon the creature. *Ἀμύμων ἡ ψυχὴ*, saith the Oratour: There is a satiety of all things. The worlds comforts are sweeter in the *ambition* then in the *fruition*: for after a little while we loath what we lately lusted after, as *Amnon* did *Tamar*. Men first itch, and then scratch, and then smart. *Dolor est etiam ipsa voluptas.*

Verse 18. *Little children*] Children may be easily cozened, and made to take a sheep-counter for an angel, because broader and brighter: so young Christians are soon seduced: hence they are here cautioned.

Verse 19. *But they were not of us*] No more were our *Antitrinitarians*, *Arrians*, *Antiscripturists*, ever of our Church, otherwise then as wens or botches; whatever our adversaries averre and cavil. So of old, because the *Waldenses* and *Manichees* lived in the same places, and were both held hereticks, the Papists maliciously gave out, that the *Waldenses* (thos: ancient Protestants) were defiled with the errors of the *Manichees* and *Catharists*, which yet they ever abhorred.

Verse 20. *But ye have an Unction*] That oil of gladnes, the holy Ghost. In derision hercof, *Domitian* the tyrant cast *S. John* into a caldron of boiling oil, but he by a miracle came forth unshurt.

Ye know all things] Not all things knowable, but all things needfull to be known.

Verse 21. *Because ye know not, &c.*] Because ye are utterly ignorant: for God hath no blinde children, but they all know him from the least to the greatest. Howbeit, the Angels know not so much, but they would know more, *Ephes.* 3. 10. Should not we?

Verse 22. *That denieth that Jesus*] Papists deny him as a King, in setting up the Pope; as a Priest, in setting up the Masse; as a Prophet, in piecing their humane traditions to the holy Scriptures.

Verse 23. *The same hath not the Father*] See the Note on *Joh. 5.23.* *Mahomet* speaks very honourably of Christ, but denies his Divinity, and that he was crucified. He acknowledgeth that he was the Word and power of God, and that all that believe in him shall be saved, &c.

Verse 24. *Let that therefore abide*] Persevere and hold fast the faith of the Gospel without wavering in it, *Ephes. 4.14.* or starting from it, *2 Pet. 2.20.* Be as the center, or as mount *Sion*, steadfast and unmoveable.

Verse 25. *Even eternall life*] Hold therefore the doctrine of faith sound and entire by the hand of faith, that ye may receive the end of your faith, the salvation of your souls.

Verse 26. *That seduce you*] That carry you into by-ways, high-ways to hell.

Verse 27. *But the anointing*] See *vers. 20.* It was an aggravation of the fall of *Saul*, *2 Samuel 1.21.* as though he had not been anointed: so for the Saints, to fall from their own steadfastness.

Verse 28. *Little children, abide in him*] *q d.* Your enemies are many and crafty; therefore keep home, keep home: this shall be no grief unto you, nor offence of heart, as she said, *1 Sam. 25.31.*

Verse 29. *Is born of him*] And exactly resembles him, as a child doth his father. See *1 Pet. 1.17.* and the Note on *Matth 5.9.*

CHAP. III.

Verse 1. Behold what manner]

Qualem & quantum, as *2 Pet. 3.11.* See the Note on *Joh. 1.12.* If *Jacob* was at such pains and patience to become son in law to *Laban*; if *David* held it so great a matter to be son in law to the King, What is it then to be sons and daughters to the Lord Almighty? *2 Cor. 6.18.*

The world knoweth us not] Princes unknown are unrespected; Unkent, unkilt, as the Northern Proverb hath it. After the sentence was pronounced upon Mr *Bainham* the Martyr, he was counselled by M. *Nicolas Wilson* to conform himself to the Church: To whom he answered, I trust I am the very
AB. and Mas. fol 93.
 child

childe of God, which ye blinde asses (said he) doe not perceive.

Verse 2. *What we shall be*] Great things we have in hand, but greater in hope; much in possession, but more in reversion. Let this comfort us against the contempts cast upon us by the world, blinde and besides it self in point of salvation.

1 Cor 13 12

For we shall see him as he is] Now we see as in a glasse obscurely, as an old man through spectacles, as a weak eye looks upon the Sun: but in heaven we shall see him as he is, so far as a creature is capable of that blissefull vision.

Verse 3. *Purifieth himself*] That's true hope that runs out into holinesse. Faith and hope purge, and work a subatlenesse in the soul to the things believed and hoped for.

Even as he is pure] In quality. though not in an equality.

Verse 4. *Sin is the transgression*] As there is the same roundnesse in a little ball, as in a bigger, so the same disobedience in a small sin as a great. Papists tell us that concupiscence is not truly and properly a sin: but S. Paul saith otherwise, *Rom. 7.* There are amongst us, that say, That originall sin is not forbidden by the Law: but sure we are it is cursed and condemned by the Law, as that which hath in it a tacite consent to all sin.

Concil Trident.

Verse 5. *To take away our sins*] Shall sin live that killed Christ? Shall I drink the blood of these men? said *David* of those that but ventured their lives for him. Oh that each Christian would turn Jew to himself, and kill the red cow, &c.

Verse 6. *Sinneth not*] Sin may rebell, it cannot raige in a Saint.

Verse 7. *Let no man deceive you*] As if you might passe *à cæno in cælum*, flie to heaven with dragons wings, dance with the devil all day, and sup with Christ at night; live all your lives long in *Dalilah's* lap, and then go to *Abrabams* bosome when you die. These are the devils dirt-dawbers, that teach such doctrine, his upholders that sow such pillows. *Ezek. 13. 18.*

1 Cor 13

Verse 8. *He that committeth sinne*] That makes a trade of it, and can art it (as the word properly signifieth) not act it only.

Is of the devil] Bears his image, wears his livery: is as like him as if spet out of his mouth.

That he might destroy the works] The devil then hath his works in the very hearts of the elect, for whose cause Christ came into the world.

Verse 9.

Verse 9. *For his seed*] The new nature which causeth that sin cannot carry it away, without some counter-buffs.

He cannot sinne] i.e. *Sinfully*, so as to be transformed into ^{it with fully and} ^{with pure delight} ^{as Job. 42. 8 67.} sins image : cannot doe wickedly with both hands earnestly, *Mic. 7.*

Verse 10. *In this the children of God*] As *Dauids* daughters were known by their garments of divers colours, *2 Sam. 13. 18.* So are Gods children by their piety and charity.

Verse 11. *That we should love, &c.*] This beloved disciple was all for love. See the Note on *Chap. 2. 9.*

Verse 12. *Who was of that Wicked one*] *Tertullian* calleth *Cain* the devils *Patriarch*. *Cain* is dead, saith another, but I could wish that he did not still live in his heirs and executours, *Qui clavum ejus sanguine Abelis rubentem, ut rem sacram* *Bachol.* *circumferunt, adorant & venerantur*, who bear about and make use of *Cains* club, to knock on the head Gods righteous *Abels*.

And slew his brother] Gr. *Cut his throat.* *Acerbissima sunt odia* (*ut in nomine*) saith one. These *Divinity* hatreds are most deadly. *ὀδία*

Because his own works, &c.] The old enmity, *Gen. 3. 15.* So *Numb. 22. 3, 4.* *Moab* was irked, because of *Israel*, or did fret and vex at them, as *Exod. 1. 12.* yet they were allied, and passed by them in peace, and, by the slaughter of the *Amorites*, freed them from evil neighbours, which had taken away part of their Land, and might do more, as one hath well observed.

Verse 13. *Marvel not my brethren*] Sith it was so from the beginning, and the very first man that died, died for religion : so early came martyrdom into the world.

Verse 14. *We know that we have passed*] Not we thinke, we hope, &c. If we would not have with the Merchant an estate hanging upon ropes, and depending upon uncertain windes, let us make sure work for our souls. This is a jewel that the Cock on the dunghill meddles not with. *Sensum electionis ad gloriam, in hac vita nullum agnosco*, saith *Greenvinchovius* the *Arminian*, I know no such thing as assurance of heaven in this life. Papists allow us nothing beyond a conjecturall confidence, unless by special revelation. Miserable comforters !

Verse 15. *Whosoever hateth his brother*] Not to love then is to hate, as not to save a man is to kill him, *Mark 3. 4.*

Is a murderer] Because he wisheth him out of the world, as *Caracalla* did his brother *Getz*, of whom he said, *Divus sis, modo non sis vivus*, I would he were in heaven or any where, so that I were rid of him. By like reason we may say that sin is *God-murder*: forasmuch as sinners are *God-haters*, Rom. 1. 30. and could with there were no God, that they might never come to judgement. The godly man on the contrary cries out with *David*, *Vivat Deus*, Let the Lord live, and blessed be the God of my salvation, &c. Ps. 18 46.

Verse 16. *Because he laid down*] See the Note on *Job*. 15. 13. Rom. 5. 8.

We ought also to lay down our lives] If *Pylades* can offer to die for *Orestes*, meerly for a name, or out of carnall affection at the best: Should not Christians lay down their own necks one for another, as *Aquila* and *Priscilla* did for *Paul*, Rom. 16. 4?

Verse 17. *This worlds good*] Gr. *Livelyhood*, which is all that the world looks after.

And shunteth up his bowels, &c.] Not drawing out unto him both his sheaf and his soul, *Isa.* 58. 9.

Verse 18. *Let us not love in word*] Words are light-cheap: and there is a great deal of mouth-mercy abroad. *Julian* the Apostle is not presently a friend to *Basil*, though he write unto him, φίλος φίλος και ἀδελφός ἀδελφός, Thou art my friend and beloved brother. The *Roman* legions loved *Otho* the Emperour, saith the Historian, and gave him all respect, ἐκ ἀπο τῆς γλώττης, ἀλλὰ ἂν ἀπο τῆς ψυχῆς, not from the teeth outward, but from the heart-root. See the Notes on *1am.* 2. 14, 15, 16.

Verse 19. *And shall assure our hearts*] This, saith father *Lactantius*, is the sweet-meats of the feast of a good conscience. There are other dainty dishes in this feast, but this is the banquet.

Verse 20. *If our hearts condemn us*] Conscience is Gods spie, and mans over-seer, *Domesticus iudex, iudex, carnifex*; Gods deputy-Judge, holding court in the whole soul, bearing witness of all a mans doings and desires, and accordingly excusing or accusing, absolving or condemning, comforting or tormenting.

Verse 21. *Then have we confidence*] Sincerity is the mother of serenity, *Sine qua, tranquillitas omnis tempestas est*, saith *Isidore*. Uprightnesse hath boldnesse. It is not a peace, but a truce, that

viv. Eub.

Dio.

Conscientia mens
ui cuius sua est,
ita concepit in-
tra peccata pro
falso spe magis
metuam q. uo.
Orid.

the wicked have such a storm will befall them, as shall never be blown over. *Israel* is the heir of peace, *Galatians* 6. 16. *Iſa* 32. 17.

Verse 22. *And whatſoever we ask*] *ſc.* According to his will, *Fiat voluntas mea, quia tua*, ſaid *Luther*. I can have what I will of God, ſaid one; for my will ſhall be concentric with his will.

Because we keep] The obedience of faith emboldens us: yet may no man ſay as the prodigall, *Give me the portion that belongeth to me*. It was a proud ſpeech of that Emperour that ſaid, *Non ſic Deos colimus, aut ſic vivimus, ut ille nos vinceret*, We have not ſo ſerved God, that the enemy ſhould overcome us. *Antonin Philoſ.*

Verse 23. *And this is his commandment*] This is the ſum and ſubſtance of the Goſpel, that we believe and love: and the more we believe Gods love to us, the more love ſhall we bear one to another, for our love is but a reflex of his.

Verse 24. *By the Spirit*] Chriſt hath ſatiſfied the wrath of the Father: and now the Father and Chriſt both, as reconciled, ſend the Spirit, as the fruit of both their loves, to inhabit our hearts. And truly, next unto the love of Chriſt in dwelling in our nature, we may well wonder at the love of the holy Ghoſt, that will dwell in our deſiled ſouls.

CHAP. IIII.

Verse 1. *But try the ſpirits*]

AS Lapidaries do their ſtones, as goldſmiths do the metals. A *Briſtow* ſtone may look as well as an Indian diamond; and many things glister beſides gold. Try therefore before you truſt that which is doctrinally delivered unto you: being neither over-credulous, the fool believeth every thing; nor raſhly cenſorious, as thoſe were that ſaid of our Saviour, *This man blaſphemeth*. See the Note on *I Theſſ.* 5. 21.

Because many false Prophets] Both the old Church, *Deut.* 13. 1. and the new, *Act.* 20. 30. were ever peſtered with them.

Verse 2. *Hereby know ye the ſpirit*] Bring it to this teſt. Gold may be rub'd or melted, it remains orient; ſo doth truth. Whereas error as glaſſe (bright, but brittle) cannot endure the hammer or fire.

That confesseth] That preacheth Christ crucified.

Verse 3. *Is not of God*] And yet he is not called an *Atheist*, or an *Antitheist*, but *Antichrist*, that is an opposite to Christ : as if his opposing should not be so much to Christs nature, or person, as to his unction and function.

Verse 4. *And have overcome*] viz. In your head Christ, and by the help of his holy Spirit, your sweet inhabitant, whereby ye are more then conquerours, because sure to overcome and triumph.

Verse 5. *They are of the World*] i. e. *The seducers* : fit lettice for such lips, *Dignum patella operculum. Vos infernates estis*, Ye are from beneath, I am from above, saith Christ, *Job. 8. 23.*

Therefore speak they of the World] The water riseth not (unless forced) above the fountain. Out of the ware-house, the thop is furnished. Carnall teachers gratifie their hearers with pleasing positions. The Papiſts in their petition to King *James* for a toleration, plead this as an argument, That their religion is agreeable to mens nature ; and indeed it is an alluring, tempting, bewitching religion, giving way to all licentiousness and lasciviousness. So *Mahomet* in his *Alchoran* tels his followers concerning vengery, That God did not give men such appetites to have them frustrate, but enjoyed, as made for the gust of man, not for his torment ; and a great deal more of such paltry stuff.

Verse 6. *Heareth us*] Christs sheep are rationally ; they can discern his voice from that of a stranger : and will hear it not with that gristle only that grows upon their heads, but with the ear of their soul, which trieth doctrines, as the mouth doth meat, *Job 34.* and knoweth the spirit of truth, and the spirit of error.

Verse 7. *Beloved, let us love one another*] This beloved Disciple breaths nothing but love : as if he had been born with love in his mouth, as they say.

Verse 8. *Knoweth not God*] If morall vertue could be seen with mortall eyes, saith *Plato*, it would draw all hearts unto it. If God were well known, he could not but be best beloved, and all that are his, for his sake.

Verse 9. *In this was manifested*] The very naked bowels of his tenderest compassions are herein laid open unto us, as in an *anatomic*. God so loved his son, that he gave him the world for his possession, *Pf. 2. 7.* but he so loved the world, that he gave Son and all for its redemption.

Verse 10.

Verse 10. *Not that We loved, &c.*] *Deus prior nos amavit, tantum, tantum, & gratis, tantillo & tales.* God, though so great, loved us first and freely, though such and so worthless. *He loved us, because he loved us,* saith *Moses*, Deut. 7. 7, 8. the ground of his love being wholly in himself. He works for his own names sake, Ezek. 20. 8, 14. 44, 22. four severall times, notwithstanding his word and oath, 13, 15, 13.

Verse 11. *If God so loved us*] His one example easily answereth all our objections, taketh off all our excuses. As that our brother is our inferiour, our adversary, of whom we have better deserved, &c.

Verse 12. *No man hath seen God*] If we read that any hath seen him, we must understand it, that indeed they did see, *Mercabah, velo harocheb*, the charriot in which God rode, but not the rider in it, as that *Rabbi* speaketh.

Rab. Maim. mo. re Nevochim. l. 3. c. 7.

Verse 13. *He hath given us of his spirit*] That is, of the fruits of his Spirit, his holy motions and graces. For thorow the two golden pipes the two Olive-branches empty out of themselves the golden oils of all precious graces, into the Candle-stick the Church.

Verse 14. *And We have seen*] *sc.* By speciall priviledge (that which naturall eye never saw, v. 12.) the back-parts of *Jehovah*, his wisdom, justice, mercy, &c. we can see no more and live, we need see no more that we may live.

Verse 15. *Whosoever shall confesse*] See the Note on 1 Cor. 12. 3.

Verse 16. *And We have known and believed*] That is, we know by believing. See the Note on Joh. 6. 69.

God is love] *Pellican* tells of some in his time, that used to read this piece of Scripture to their friends at their feasts. A pious practice surely, and well becoming those that *feast before the Lord*. The Primitive Christians had at such times their kisse of love, 1 Pet. 5. 14. And *S. Austin* had these two verses written on his Table,

*Quisquis amat dilectis absentum rodere famam,
Hanc mensam indictam noveris esse sibi.*

Verse 17. *In the day of judgement*] Those that bear his image shall hear his *Engel*: he will own them and honour them in their faith, that worketh by love, shall be found unto praise, honour and glory at the appearing of *Jesus Christ*, 1 Pet. 1. 7. He that

was so willingly judg'd for them, shall give no hard sentence against them.

Verse 18. *There is no fear in love*] But complacency and acquiescence in the person beloved.

Because fear hath torment] *Quem metunt, odunt.* Whomsoever men fear, they hate, saith the Proverb. And *odium timorem spirat*, saith *Terullian*. Hatred hath fear, which sets the soul on a rack, as it were, and renders it restless.

Verse 19. *Because he first loved us*] See the Note on *vers. 10.* *Mary* answers not *Rabboni* till Christ first said unto her *Mary*. Our love is but the reflex of his. And as the reflected beams of the Sun are weaker then the direct, so are our affections weaker then Gods.

Verse 20. *Whom he hath seen*] Sight usually maketh love. *Juvenal* greatly wondereth at one, *Qui nunquam vise flagrabat amore puella*, who loved a party whom he had never seen.

Verse 21. *Love his brother also*] If he be a good man, lov him in God, if bad, for God.

CHAP. V.

Verse 1. *Loveth him also that is begotten*]

His love, as *Aarons* ointment, floweth down from the head to the meanest member. Gods image wheresoever it appeareth, is very lovely.

Verse 2. *That we love the children of God*] Really, aright, and not for self or sinister respects. Godliness begins in the right knowledge of our selves, and ends in the right knowledge of God. A Christian begins with loving God for himself, but he ends in loving himself and others, in and for Christ.

Verse 3. *For this is, &c.*] See the Note on *Job. 14. 15.*

His commandments are not] See the Note on *Mat. 11. 30.*

Verse 4. *Even our faith*] Which shews a man a better project, puts his head into heaven afore-hand, gives him to taste of the hidden manna. Now his mouth will not water after homely provisions that hath lately tasted of delicate sustenance. Are we afraid of men, saith one? faith sets hell before us, Are we allured by the world? faith sets heaven before us.

Verse 5. *But he that believeth*] A believer walketh about the world

world as a conquerour. He saith of these things here below, as *Socrates* did when he came into a fair, and saw there sundry commodities to be sold, *Quam multis ego non ego? Nec habeo, nec careo, nec curo*, as another said, I neither have these things, nor need them, nor care for them. He hath his feet, where other mens heads are, *Prov. 15. 24. Rev. 12. 1.*

Verse 6. *That came by water and blood*] So to fulfill and answer the legall washings and sacrifices, so to signifie that he justifieth none by his merit, but whom he sanctifieth by his Spirit: and so to set forth the two Sacraments of the new Testament. See the Note on *Joh. 19. 34.*

Verse 7. *Three that bear record*] viz. That Jesus Christ is the Son of God. These three heavenly Witnesses have given testimony hereof in earth. See the Note on *Joh. 5. 32 & 8. 18.*

These three are one] In essence and will. As if three lamps were lighted in one chamber, albeit the lamps be divers, yet the lights cannot be severed: so in the God-head, as there is a distinction of persons, so a simplicity of nature.

Verse 8. *The Spirit and the water*] The Spirit of sanctification testified by saving graces and new divine gifts, the water of repentance, and the blood of Christ applied by faith. These be the three Witnesses of a mans happinesse here. When the waters of sanctification are troubled and muddy, let us run to the witness of blood.

Verse 9. *If we receive, &c.*] If two or three witnesses establish a truth with men, shall we deny that honour to Gods testimony?

Verse 10. *Hath the witness in himself*] Carries in his heart the counterpane of all the promises.

Hath made him a liar] As one may deny God in deed, as well as in word, so he may give him the lie too in like manner, *sc.* by going away, and not heeding all the grace that he offereth by Christ: for such a one saith in effect, Tush, there is no such thing as Christ: or at least no such benefit to be reaped by his passion, as they would persuade us, &c.

Verse 11. *That God hath given to us, &c.*] How plain is the holy Scripture in things needfull to salvation? These God hath written for us, as it were, with the beam of the Sun, that none may plead difficulty. But we are, most of us, of the *Athenian* strain, of whom *Tully* saies the Proverb went, *Athenienses seire quæ recta sunt, sed facere nolle*, that they knew what was right,

Cic. de senect.

but had no minde to make use of it.

Verse 12. *Hath life*] For he is the prince and principle of life ; and all out of him are dead whiles they live. *Non ille diu vixit, sed diu fuit*, saith *Seneca* of one, *Non multum navigavit, sed multum jactatus est*, of another at sea, He was long, but he lived little, He was much tossed, but not much furthered, He moved much, but removed not at all, as a horse in a mill, as a dog in a wheel, &c. See the Note on *Joh. 1.4.*

Verse 13. *That ye may believe*] That ye may be confirmed, continued and encreased in it.

Verse 14. *According to his will*] One said, he could have what he would of God, and *Fiat voluntas mea*, said *Luther* in a certain praier, but then he finely fals off with, *Mea voluntas, Domine, quia tua*, Let my will be done, Lord, but so far forth, as it is thy will.

Verse 15. *We know that we have*] *Iste vir potuit quod voluit*, That man could do what he would with God, said one concerning *Luther*. See the Note on *Joh. 15.16.*

Verse 16. *A sinne which is not unto death*] When *John Frith* and *Andrew Hewet* were at the stake, Dr *Cook* openly admonished all the people, that they should in no wise pray for them, no more then they would do for a dog. At which words *Frith* smiling, desired the Lord to forgive him.

There is a sinne unto death] That unpardonable sin of doing despite to the Spirit of grace. *Rockwood*, a chief persecutour at *Callice* in the daies of *Henry* the 8. to his last breath staring and raging, cried, he was utterly damned : And being willed to ask God mercy, he braied and cried out, *All too late* : for I have sought maliciously the deaths of a number of the honestest men in the town, whom I knew to be so : *All too late* therefore, *All too late*.

Verse 17. *There is a sin not unto death*] All sins and blasphemies shall be forgiven unto men : but the blasphemy against the holy Ghost, &c. See the Note on *Mat. 12.31,32.*

Verse 18. *Sinneth not*] *sc.* That sin to death, *v.16.* nor other sins, as other men do. See the Note on *Chap. 3.9.*

And that wicked one toucheth him not] viz. *Tactus qualitativo*, as *Cajetan* expoundeth it, with a deadly touch : he thrusts not in his sting so far as to infuse the venome of that sin that is properly his sin, *Joh. 8.44.* and with which he toucheth their spirits that become the serpents seed.

Verse 19.

Ab. and Men.
Joh. 46.

Ibid. 1119

Verse 19. *Lieth in wickednesse*] As a lubber in a lake, as a carcase in its slime. *In fermento tota jacet uxor*, saith he in *Plautus*. This people is wholly set upon wickednesse, said *Aaron*, Exod. 32. 22. is under the power and vassallage of the devil. *Nil mundum in mundo*.

Verse 20. *And we know*] This he brings in here for a corollary and conclusion of all.

Verse 21. *Keep your selves from idols*] Negatively at least (as those 7000 in *Israel*, that had not bowed their knees to *Baal*) if not positively, by open declaration of your utter dislike, as did *Daniel* and his associates.

A



A
 COMMENTARY
 OR
 EXPOSITION
 Vpon the second Epistle of
 S. I O H N.

CHAP. I.

Verse 1. *The Elder to the elect Lady*]



Almeron the Jesuite saith (but very absurdly) that Seneca's letters to S. Paul, and S. Pauls to Seneca, (as they are called) are for matter not much unlike this of S. John to the elect Lady, and to Gaius, and that of S. Paul to Philemon. Iudicium sit penes lectorem. Me thinks they are no more like then harp and harrow.

Verse 1. *For the truths sake*] This is the love that will hold again, and is a sure signe of love unfained, when it is thus well founded. Sinisterity is opposite to sincerity. Some love the Saints as *Isaac* loved *Esau*, for the venison that he brought him, &c.

Verse 3. *Grace be with you, &c.*] This blessing belongs not only to the Lady and her children, but to all that rightly
 reade

reade and hear the words of this Epistle, *Revel. 1. 3.*

Verse 4. *I rejoiced greatly*] This cheared up his good old heart more then any outward respects, or courtesies whatsoever. See 1 *Thess. 3. 8.*

Walking in the truth] Not taking a step or two, not breaking or leaping over the hedge to avoid a piece of foul way, but persisting in a Christian course, &c. not starting aside to the right hand or the left.

Verse 5. *That we love, &c.*] God laies no other commands upon us then what we may perform by love, that lightneth and sweetneth all. His subjects and souldiers are all voluntiers, *Psal. 110. 3.*

Verse 6. *As ye have heard*] He studiously declines the suspicion of novelty. *τις καινολογία.* See the Note on 1 *John 2. 7.*

Verse 7. *For many deceivers*] Gr. Cheaters, cozeners, such as can cog a die to deceive the unskilfull, *Ephes. 4. 14.* cast a mist to delude even the quick-sighted.

Verse 8. *That we lose not, &c.*] The godly, when they fall into foul courses, or grow remisse and leave their first love, may lose what they have wrought, 1. In respect of the praise of men. 2. In respect of their own former feelings of Gods favour. 3. In respect of the fulnesse of their reward in heaven. The *Nazarite* that broke his vow, was to begin all anew, *Numb. 6.*

Verse 9. *Hath not God*] And so consequently, hath nothing. *Habec omnia qui habet habentem omnia,* He hath all, that hath the Haver of all : But *sine Deo omnis copia est egestas.* Plenty without God becomes penury. The wicked for want of God, in the fulnesse of his sufficiency is in straits, *Iob 20. 22.* as he that hath God for his portion, in the fulnesse of his straits, is in a sufficiency. Aug.
Bera.

Verse 10. *And bring not this doctrine*] If he hold not the foundation, but be found heterodox and hereticall.

Receive him not, &c.] *Illam domum in qua fuerit inventus hareticus diruendam decernimus :* Down with that house, that harbours an heretike, said the Council of *Tholouse* in their Constitution against the *Albigenses*, whom they mistook for heretikes.

Neither bid him God speed] Shew not love, where you owe nothing but hatred. *I hate every false way,* saith *David.* And I shall

shall look upon *Auxentius*, as upon a devil, so long as he is an *Arrian*, said *Hilarinus*.

Verse 11. *Is partaker of his evil*] 1. By his sinfull silence and dissimulation. 2. Next, by confirming the sinner in his evil way. 3. Lastly, by offence given to others.

Verse 12. *That our joy may be full*] See, saith one, an Apostle furthered and quickned by the graces of a woman. When such Grandees in grace have benefit by communion of Saints, how much more they whose measures are lesse?

Verse 13. *The children of thine elect*] Who probably sojourned with *S. John* for education-sake. The Lady might say to the Apostle, as he in *Virgil* did to *Aeneas*,

---sub te tolerare magistro

Militiam---tua cernere facta

Assuescant, primis & te mirentur ab annis.



A
COMMENTARY
OR
EXPOSITION
Vpon the third Epistle of
S. I O H N.

Verse I.

Vnto the well-beloved Gaius]



Rich *Corinthian*, rich in this world, and rich in good works : A rare bird, at *Corinth* especially : where Saint *Paul* found them the richer the harder, and farre behinde the poor *Macedonians* in works of charity.

Rom 16.23.
1 Cor. 1.14.

Verse 2. *That thou maiest prosper]* Gr. *That thou maiest make a good voiage* of it, and come safe and sound to thy journeyes end.

Even as thy soul prospereth] By the blessing of him that dwelt in the bush, *Deut. 32.16*. Now the soul prospereth, when it hath close communion with God, and enjoyes the light of his loving countenance, preferring his favour before the worlds warm Sunne.

Verse 3. *Testified of the truth]* This was their ingenuity, thus,

thus, at least, to requite their Host, by giving testimony of his liberality.

Verle 4. *I have no greater joy*] See the Note on 2 *Iob. 4.*

Walk in truth] Not walk to the ale-house, walk about with tales to shed blood, walk a'ter the flesh, as too many of our hearers do, to our singular heart-break.

Verle 5. *Thou dost faithfully*] That is, out of faith, and as becometh a faithfull Christian. They that give alms, &c. and not out of faith, they do worle then lose their labour : for they commit sin.

Αἰῶνος τοῦ ὁυ.

Verle 6. *After a godly sort*] Gr. *Worthy of God*, as seeing God in them, and as becometh his servants, who are Princes in all lands, *Psal. 45.*

Verle 7. *They went forth*] To preach, and gain souls to God: And this they did gratis, as *Paul*, because the false-apostles did so at *Corinth*, seeking occasion against the true teachers, 2 *Cor. 11, 12.*

Verle 8 *That we might be fellow-helpers*] And so receive a Prophets reward. See the Note on *Mat. 10. 41.*

Verle 9. *Diotrephes, who loveth, &c.*] Ambition is like the Crocodile, which groweth as long as it liveth. What stirs made proud *Paulus Samosatenu* in the Primitive Church? What continuall quarrellings were there between the Bishops of *Constantinople* and of *Rome* for the primacy? and between the Arch-bishops of *Canterbury*, and of *York* for precedency? What a deal suffered learned *Zanchy* at *Argentina* from his ambitious colleagues, and divers of our English Divines and others, from the lordly Prelates? *Parvus* was wont to say, That the chief cause of all the Churches troubles was the Church-mens affectation of dominion. This trouble-town if we could cast out of the Church, said he, great hopes there were that we should all, οἱς τὰ θεῶν κήρυγμα ἕμεσθ' ὡς καὶ ὁρθοδοξῶς συνιδεσμεῖν, concur and consent in one and the same truth.

Isidor. Pelus.
14. ep. 59.
φθναρῶν

Verle 10. *Prating against us*] One would wonder what he could prate against *S. Iohn*, and yet he did, and that maliciously. True it is, he did but trifle and play the fool (as the Greek word signifies) in that he prated : but he shewed his malice nevertheless. So do the Jesuites, as in many other their practices, so in this, that in their writings against us, they confirm that with glorious words and arguments, which we stick not at ; to make the world believe, that we deny all that which they so busily, and so bravely

bravely prove, and so to make us odious : Whereas they leave the main matter in controverſie utterly unproved, thinking to carry it away with out-facing and great words.

Verſe 11. *Follow not*] Make not ſuch a man as *Diotrephes* your patern for imitation: though he ruffle it amongſt you, and will needs be the only man.

Verſe 12. *Of all men*] Of all good men : for God reckons of men according to their goodneſſe. As a good name only is a name, *Ecc. 7. 1.* and a good wife only a wife, *Prov. 18. 22.*

And of the truth it ſelf] That's enough : Doth the truth report well of a man ? then he needs not care, what the world can ſay.

Yea, and we alſo] Which we doe not uſe to do without ſpeciall caution. It is a fault to be too forward to teſtifie of any.

Verſe 13. *I will not wiſh inke*] In vain is the word written in books, unleſſe it be alſo written in our hearts, *Ier 31.*

Verſe 14. *But I truſt*] He could promiſe nothing peremptorily, but ſubmits to God. See the Note on *Iam. 4. 15.*

Face to face] As iron whets iron, ſo doth the face of a man his friend.



A
COMMENTARY
 OR
EXPOSITION
 Vpon the Epistle generall of
 S. J U D E.

Verse 1. *Iude the servant*]



O distinguish him from *Iudas* the traitour, lest he should suffer by mistake, as *Nicolas* the Deacon is thought to doe, as if he were authour of the Sect of the *Nicolaitans*, which Christ hated:

To them that are sanctified] Or, To them that are beloved, as other copies have it.

Preserved] Kept by the power of God thorow faith unto salvation, 1 Pet. 1. 5.

Verse 2. *Mercy unto you, &c.*] Mercy from the Father, peace from the Son, and love from the holy Ghost.

Verse 3. *Of the common salvation*] That wherein all Saints have a share.

For the faith] That faith of the Gospel, *Phil.* 1. 27. the doctrine of faith.

Once delivered] Once for all, not only as but one only rule, but as but once sent to a Nation : So that if lost, or any way corrupted,

rupted, it will not be given again; another edition of it is not to be expected. Contend earnestly for it therefore, conflict one after another, as the word signifies. Hold fast the faithfull word, as with both hands, *Tit. 1.9.* See the Note.

Verse 4. *For there are certain men*] Not worthy to be named, as that rich glutton, *Luk 16.*

Crypt in unawares] Stealing their passage; and making as if they minded nothing lesse.

Ordained to this] Gr. *Written down, enrolled, set down in the black bill.*

Turning the grace of our God] Gr. Translating it from its proper end, perverting it, by arguing from mercy to liberty; which is the devils Logick.

Verse 5. *Afterward destroyed*] Their preservation was but a reservation, as was *Senacheribs, Pharaohs*, and theirs whom God threatned to destroy, after that he had done them good, *Ios. 24.20.*

Verse 6. *Kept not their first estate*] Their originall integrity or principality. Of this sin of the Angels, the cause was the will of the Angels, good in it self (but mutable and free) not by working neither, but by not working, saith a Divine.

But left their own habitation] Being driven thence and hurled into hell.

Verse 7. *Giving themselves over*] In *scortationem effusa*, Wearying and wearing themselves out with that beastly sin; as did *Proculus Messalina* and *Lais*, who died in the act of uncleanness. The word here used signifies, saith *Arctius*, *Scortationi immori, & contabescere illius desiderio.*

And going after strange flesh] See the Note on *Gen. 19.5.*

Are set forth] Gr. *Are thrown forth.*

For an example] *Herodotus* saith the like of the destruction of *Troy*, that the ruines and rubbish thereof are set forth for an example of this rule, that God greatly punisheth great offences.

Verse 8. *Defile the flesh*] By nocturnall pollutions, which we must pray against. The devil can fasten that filch upon the soul, when we sleep, that he cannot do at another time.

Despise dominion] Gr. Set it at nought. See the Note on *1 Pet. 2.10.*

And speak evil of dignities] Gr. *Blaspheме glories*: so the Papists do familiarly those Princes they count heretikes; as *Henry*

ἰπρωτίζοντας.

παραστίζουσιν.

περὶ γὰρ
ἡμῶν

μετατίθεται.

ἐκπεριέχουσιν
ἐν ἐπὶ τῶν
βαβυλ.
Ἀπὸ τῶν βίβλ.
ἡμῶν ἀριθμ. 13

τὸ κενύειν
τὴν ψυχὴν
ἀποκρίνεται
κατὰ τὴν οἰκίαν
καὶ τὴν οἰκίαν
παρὰ τὴν οἰκίαν.

ἀθετοῦν.

the fourth of *France*, whom they called *Huguenot-dog*, &c. Our *Edward* the sixth bastard. Of *Qu. Elizabeth* they reported in print some years after her death, That she died without sense or feeling of Gods mercies.

Verse 9. *About the body of Moses*] As desirous thereby to set up himself in the hearts of the living. There is a strange strife still, not of earthly, but of spirituall powers, about the possession of mans heart. If Satan can get that, he is safe. And so Satans Vicar. It was a watch-word in *Gregory* the 13. time in *Q. Elizabeths* daies, *My son, give me thy heart.* Be in heart a Papist, and go where you will, do what you will.

Verse 10. *Of those things which they*] So doe the Papists in railing against imputed righteousnesse, assurance of salvation, the testimony of Gods Spirit witnessing with our spirits, &c.

In those things they corrupt themselves] As in eating, drinking, carnall copulation, &c. holding neither mean nor measure, as he in *Aristophanes*, *ὅστις καὶ κινεῖ ὁ δὲ καὶ βλάπτει μόνον*, who was good for nothing else but to epicurize.

Verse 11. *In the way of Cain*] *The devils Patriarch*, the first Apostate: this was fulfilled literally in *Alphonfus Diazins*, who slew his brother *John*, because he was a Protestant: and mystically, in all that are guilty of spirituall parricide.

And ran greedily] *Gr. Were poured out*, as water out of a bottle: they ran headlong after the wages of wickednesse, not caring which way they came by it, so they had it.

Verse 12. *These are spots*] *Or, Rocks, or muddy-holes*, that harpy-like not only devour, but defile all that they touch.

In your feasts of charity] See these described by *Tertullian*, *l. advers. gentes*, cap. 39.

When they feast with you] Thrusting themselves into your company, whether invited or not: sin having oaded an impudency in their faces.

Feeding themselves] As fatted cattle fitted for the slaughter.

Without fear] Of being ensnared by the creatures, *Pro. 23. 2.*

Clouds they are] Light, and constant only in their inconsistency.

Twice dead] Killed with death, *Revel. 2. 23.* Such as for whom hell gapeth.

Verse 13. *Wandering starres*] That were never better then *Meteors*.

In R 142

ἐξ ἐξουσίας

οὐκ ἔστιν πρὸς
τὸ πᾶν τὸ
ἄλλο καὶ τὸ ἐξουσία
αὐτοῦ.

Meteors. S^t Francis Drake in his travels reporteth, That in a certain Island to the southward of *Celbes*, among the trees night by night did shew themselves an infinite swarm of fiery seeming worms, flying in the air, whose bodies no bigger then an ordinary flie, did make a shew, and give such light, as if every twig on every tree had been a lighted candle, or as if that place had been the starry sphere. Loe such were these impostours.

Verse 14. *And Enoch also*] *Enoch* fore-told the day of Judgment before *Noah* the deluge. That day is longer before it comes, but shall be more terrible when it is come.

The Lord cometh] Syr. *Maramatha*. Hence the Jews say, that the great excommunication *Maramatha* was instituted by *Enoch*.

Verse 15. *To convince all*] To set them down, to leave them excusable, speechless, self-condemned.

Of all their hard speeches] Their rude, crude, crooked, crosse speeches, uttered with perversed lips; so *Solomon* calls them, *Pro. 4.24.* as if the upper lip stood, where the nether lip should.

Verse 16. *These are mumurers*] *Ut porci saginati*, saith *Aretius*, as boars in a frank.

Complainers] *Invalidum omne naturâ querulum*, saith *Seneca*. Weak ones are never without their ailments.

After their own lusts] So many lusts, so many Lords.

Great swelling words] Bubbles of words. See the Note on *2 Pet. 2.18.* The *Syriack* renders it, *stupendious stuff*.

Having mens persons] Licking up their spittle, as it were, and loading the Mouse with the Elephants praises.

Verse 17. *Of the Apostles*] *Paul* and *Peter*, from whom Saint *Jude* borroweth much of this his Epistle. See my Preface to *Gods love-tokens*.

Verse 18. *Mockers*] Who flee when they should fear. See the Note on *2 Pet. 3.3.*

Verse 19. *Wofseparate*] From Church-assemblies, upon pretence of newer lights, greater holiness. The Arabick renders it, *Intermitters*, *sc.* of Church-worships.

Sensual] Gr. *Animal*; such as have no more then a reasonable soul, and are yet in their pure naturals, *1 Cor. 2.14.*

Having not the spirit] Unless it be the spirit of delusion, as *Muncer* the Anabaptist had, who wrote a book against *Luther*, *Scullet. Anal.* dedicated it, *To the most illustrious Prince Christ* (as his words

are) upbraideth *Luther* with want of the Spirit, and calleth him a carnal man, a silly soul, &c.

Verse 20. *Building up*] By holy conference, a singular help, a most needfull, but too much neglected duty.

Praying in the holy Ghost] Whose creature fervent praier is.

Verse 21. *Keep your selves*] Remit nothing of your former fervour.

Verse 22. *And of some*] Or (according to other copies) *Refell* their false reasonings, and dispute them out of their errours.

Verse 23. *Out of the fire*] viz. of hell: as the Angel pulled *Lot* out of *Sodome*, as ye would save a drowning man, though ye pulled off some of his hair to save him.

Even the garment spotted] As *Nero's* was, when he rode in the same horte-litter with his own mother.

Verse 24. *That is able*] q. d. I can only counsel you, its God must keep you.

Verse 25. See the Note on 1 *Tim.* I. 17.

ἐλεγετε alias
ἀλεγετε.
Hec est sancta
violentia, opia-
bilis rapina
Hieron.
Sueton.

A

A
COMMENTARY
 OR
EXPOSITION
 UPON THE
REVELATION
 of *S. John the Divine.*

CHAP. I.

Verse 1. *The Revelation*]



R, manifestation of many divine mysteries by the Mediatour (who came out of his Fathers bosome) to John, who had the minde of Christ, and that purposely for the behoof and benefit of the Family of faith, who are all of his Cabinet-council.

J. h. 1.
 1 Cor. 2. 16.
 Gal. 6. 10.
 Psal. 25. 14.

Things which must shortly] That is, sooner or later in their proper season. Gods time seems long, because we are short. *Nul-lum tempus occurrit regi*, saith the Lawyer. The Ancient of daies is not to be limited.

Verse 2. *Who bare record of the Word*] This John the Divine, then, was John the Evangelist: what ever Dennis of Alexandria dispute to the contrary.

Hieronymus ad
Paulin.
Egid Abbas
Norimberg

ἡρώδης αὐτὸν ἐκ
ἔκρινεν.

Non debent
verba cōfessū
ora uli sibi
regulā Donat.
Greg.

Verse 3. *Blessed is he that readeth*] *sc.* With attention, affection, application and practice : As knowing that this book hath, *Tot sacramenta quot verba*, so many words, so many mysteries ; and that these words are, *Vivenda non legenda*, not more to be read then to be lived, as one said once of the hundred and nineteenth Psalm.

Verse 4. *From him which is*] An august description of the Father by a manifest allusion to *Exod. 3. 14.* Some Critick, reading the words as they lie in the Originall, would be apt to complain of an incongruity, and to say, *Novē & duriorē dictum*. But God methinks, should have leave given him by these *Logodadali*, to pronounce his own name undeclined, and, by an our rule ; who himself is undeclined, and comes not under any rule.

And from the seven spirits] So the holy Ghost is here called, for his manifold gifts and operations, in the hearts of those seven, and all other Churches. In like sort he is called, *The seven golden pipes* thorow which the two olive branches do empty out of themselves the golden oils of all precious graces into the golden candle-stick the Church, *Zach. 4. 2, 3.* So, some interpret those *seven eyes upon one stone*, *Zach. 3. 9.* concerning the Spirit in his severall operations upon Christ, according to *Isa. 11. 2.*

Verse 5. *And from Jesus Christ*] Who is here set last of the three persons, because more is to be said of him ; both as touching his three-fold office, and a three-fold benefit there-hence redounding unto us.

That hath loved us] See *Ezek. 16. 6, 8, 9.* Christ that heavenly Pellican, revived his dead young-ones with his own heart-bloud. He saw the wrath of God burning about them, and cast himself into the midst thereof, that he might quench it. *Judas* offered to be bound, that *Benjamin* might go free. *Jonathan* perilled his life, and quitted his kingdome for love of *David*. *Arctnoe* interposed her own body betwixt the murderers weapons, and her children. But what was all this to this incomparable love of the Lord Jesus ? When the Jews saw him weeping for *Lazarus*, *Behold*, say they, *how he loved him* ? When we see him weeping, bleeding, dying for us, Shall not we much more say so ?

Verse 6. *And hath made us Kings*] To rule in righteousness, to lord it over our lusts, to triumph over, and trample on all our spirituall adversaries, being more then conquerours thorow him that loved us, and laid down his life for us, that we might reign

Pierii Hiero.
Glypb.

in life by one Jesus Christ, *Rom. 5. 17.* And surely if (as *Peter Martyr* once wrote to *Q. Elizabeth*) Kings are doubly bound to serve God, both as men, and as Kings: What are we, for this spirituall kingdome?

Julg. 5. 18.

And Priests serve God] To offer up to him the personall sacrifice of our selves, *Rom. 12. 1.* the verball of praise, and reall of aims. *Heb. 13. 15, 16.* See the Note on *1 Pet. 2. 9.*

xx. 1. 17. 18.

Verle 7. Behold he cometh] He is already upon the way, and will be with us shortly. Let us halten his coming, and say as *Sisera's* mother, *Why are his chariots* (his clouds) *so long in coming?* Why tarry the wheels of his chariots?

Shall nail] Gr. Shall smite their breasts or thighs; the elect as repenting, the reprobate as despairing. *Iisdem, quibus videmus, oculis, flemus:* so here, *de fletibus de fletibus*, they shall look and lament.

Verle 8. Which is, and which was] The Father is called, *He that is*, *Exod. 3. 13* The Son, *He that was*, *Joh. 1. 1.* The holy Ghost, *He that cometh*, *Joh. 16. 8, 13.* as *Aretas* observeth.

Verle 9. In the kingdom and patience] Christ hath a two-fold kingdom, 1. Of power. 2. Of patience. *Nec nisi per angusta ad angusta, &c.* I have no stronger argument against the Popes kingdome, saith *Luther*, *quàm quod sine cruce regnat*, then this that he reigns without the crosse. The glory of Christs Church (saith *George Marle Martyr*) stands not in outward shews, in the harmonious sound of bells and organs, nor yet in the glittering of mitres and copes, &c. but in continuall labours and daily afflictions for his Names sake.

Luth. T. 2.

*Ad. and Mon.
fol. 14. 3.*

Was in the Isle Patmos] He tels us not how he came thither, he boasteth not of his banishment. *Virtus proprio consentu theatro.* Vertue is no braggard.

Verle 10. I was in the Spirit] Acted by him, and carried out of himself, as the demoniack is said to be in the unclean spirit, as being acted and agitated by him. See the Note on *2 Pet. 1. 21.*

On the Lords day] The first day of the week, the Christian Sabbath, *Mat. 24. 20.* called the Lords-day from Christ the author of it; as is likewise the *Lords Supper*, and the *Lords Church*, Kirk, *ecclesia*, the very word here used. To sanctifie this Sabbath was in the Primitive times a badge of a Christian. For when the question was asked, *Servasti Dominicum?* Keepest thou the

Sabbath?

Sabbath? The answer was returned, *Christianus sum, intermittere non possum*, I am a Christian, I must keep the Lords-day.

And heard behinde me] Not, *before me*: implying, that the Spirit calleth upon us being secure, passing by, and not regarding those things it calls for.

As of a trumpet] To teach us, that the things here delivered to the Church must be ever sounding in our ears and hearts, *indwelling richly in us*, Col. 3. 16.

Greg. Mag.

Verse 11. *Send it to the seven*] As all holy Scripture, so this piece especially may well be called, The Epistle of Almighty God to his creature.

M. Brightman

Verse 12. *And being turned I saw*] It is well observed here by a learned Interpreter, That every godly endeavour doth receive some fruit greater then a man can hope for; *John* turned himself to behold the man, and behold (over and besides) seven Candlesticks, which he had not the least suspicion of.

Verse 13. *And in the midst*] Christ is in the holy assemblies, in the beauties of holiness; he walketh in his garden, Cant. 6. 1. he comes in to see his guests, Mat. 22. 11. The face of God is seen in Sion, Psal. 84. 7.

A garment down to the feet] As a Councellour, 1/a. 9. 6.

And girt] It implies readinesse, nimblenesse, handinesse and handfomenesse. We also must gird our selves, and serve the Lord Christ, Luk 17. 8.

About the paps] This implies his entire love, seated in the heart.

Verse 14. *White like wool*] Noting his antiquity, or rather his eternity, and unspeakable purity. *Thales*, one of the Heathen Sages, called God *αἰεσίβητος τῶν ἄντων*, *The most ancient of Beings*.

Diog Laert

As a flame of fire] Sharp and terrible, such as pierce into the inward parts, Heb. 4. 13. See the Note there.

Verse 15. *And his feet*] He stood firm then when he was cast into the fire of his Fathers wrath. He trod the wine-press alone, and set his feet on the necks of all his and our enemies. He lost no ground, when he grappled with the devil on his own dung-hill, Math. 4. He will also bruise *Satan* under our feet shortly, Rom. 16. 20.

Som. Scip.

As the sound of many waters] Audible, terrible, forcible. Some *Catadupes* are deafned by the fall of this *Nilm*. But the Spouse

Spoule cries out, *O thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it,* Cant. 8 13.

Verse 16. *And he had in his right-hand*] See heere the dignity and safety of a faithfull Minister. Whiles a childe hath his father by the hand, though he walk in the dark, he fears nothing.

A sharp two-edged sword] The word, like a sacrificing sword, slits open, and as it were, unridgeth the conscience.

Verse 17. *I fell at his feet as dead*] The nearer any one comes to Christ, the more rottenness entreth into his bones.

And he laid his right-hand] The same right-hand wherein he held the seven starres, *verse 16. Christus sic omnibus attentus, ut nulli detentus: sic curat universos quasi singulos; sic singulos, quasi solos.* Every godly Minister is Christs particular care.

Fear not] Till rid of fear, we are not fit to hear.

Verse 18. *That liveth and was dead*] So can every regenerate man say, *Luk. 16. 32, Ephes. 2. 1.* See the Note there. All Saints are heirs of the grace of life, *1 Pet. 3. 7.*

And have the keys] The Pope therefore is not key-keeper, as he falsely boasteth: telling us, That God hath put under his feet the beasts of the field, the fowls of the air, and the fish of the sea: that is (as he interprets it) all the souls in earth, heaven, and purgatory.

Verse 19. *Write the things which thou hast seen*] That is, the Gospel, the history of Christ (as some think) which he wrote at *Ephesus* after his return from *Pathmos*, above fourty years after our Saviours death.

Verse 20. *The mystery*] In this whole book there are so many words, so many mysteries: which made *Cajetan* forbear to comment upon it: though many Monks (far lesse able then he) thought it a goodly thing to be meddling in these mysteries, which they as little understod, as he that derived *Apocalypsis* of *Anore*, & *clipsor quod est velo*, quoth *Faber* the *Augustinian* Monk.

Are the Angels] Ministers are fitly called stars, which affect these inferiour things by motion, light and influence.

Are the seven Churches] Lighted by Christ the high Priest morning and evening continually: and thereby as much differenced from the rest of the world, as *Goshen* was from *Egypt*, in that palpable darknes.

*Apocalypsin
facere me nesci-
e exponere jux-
ta sensum lite-
ralem: exponat
cui Deus con-
cesserit, Cajet.*

CHAP. II.

Verse 1 *Unto the Angel*]

Eccles. 5. 6.

THis was *Timothy*, as some think; who not stirring up the gift of God that was in him, had remitted somewhat of his former fervour. By the stile here given him (*Angel*) he is monished not more of his dignity, then of his duty. That Angel at *Bochim*, Judg. 2. 1. is thought to have been *Phineas*. And some interpret that of *Solomon*, Neither say thou before the Angel, that it was an error of the Priest. It is good counsel to Ministers that one gives, *Angelorum induistis nomen, induite & naturam, nescit (ut dixit non nemo) nomen inane, crimen immane.*

Verse 2. *I know thy works and thy labour*] Not thy works only, but thy labour in doing them, and what ends thou putteth upon them. How accurately did our Saviour cast up and count how long the multitude had been with him, how little they had to eat, how ill it would fare with them if sent away fasting, &c. *Mat 15. 32.*

And how thou canst not bear] Moved with a zeal of God, and having a stomach for him. *Mibi sanè Auxentius nunquam aliud quàm diabolus erit, quis Arrianus*, saith *Hilary*. I shall look upon *Auxentius*, as upon a devil, so long as he is an *Arrian*.

Verse 3. *And hast borne*] Bear the false Apostles thou couldst not; but hast borne much from them. *Morientium nempe ferarum violentiores sunt morsus*. Beasts bite hardest when to bite their last.

Verse 4. *Thou hast left thy first love*] Those first ripe fruits that Christs soul desireth, *Mat 7. 1.* that kindnesse of youth, that spousall-love that God so well remembreth, *Jer. 2. 2.* This, *Ephesus* had left, and so became *Aphesis*, remisse and retchlesse, possessed with a spirit of sloth and indevotion. And surely he is a rare and happy man that can say in a spirituall sense (as it was said of *Moses*) that after long profession of zeal, his sight is not waxed dim, his holy heat not abated, that runs not retrograde, as did *Solomon*, *Afa*, others, with whom the end was worse then the beginning.

Verse 5. *From whence thou art fallen*] viz. From thy former feelings, and present fitness for Gods kingdom, *Luk 9. 62.*

And repent] See the practice of this second repentance, in the relapsed Spouse returning to her old husband, *Cant. 3.* See the Note on *2 Cor. 7. 11.* See an excellent Letter of the Lady *Jane* to that apostate *Harding*, sometime her Chaplain, *Act. and Mon. fol. 129.* and what sweet counsel *Bradford* afterwards gave the same *Harding*, *ib. fol. 1564.* besides the example of *Mr Bariles Green Martyr*, *fol. 1680.*

And doe thy first works] Begin the world again (as the *Nazarite* was to do, that had broken his vow, *Numb. 6.*) and, to let thee up afresh, make a gathering of prayers, and see that thy works be better at last then at first.

And remove thy Candlestick] Sins are the snuffs that dim our Candlestick, and threatneth the removall of it. And surely if we repent not, a removall thereof may be as certainly fore-seen and fore-told, as if visions and letters were sent us from heaven, as to these seven Churches.

Except thou repent] *Minatur Deus ut non puniat.* God therefore menaceth, that men may be warned. As a Bee stings not till provoked: so neither doth God punish till there be no remedy, *2 Chron. 36. 16.*

Verse 6. *But this thou hast*] That they might not say, when called upon to repent, *Nay, but there is no hope.* Christ picks out that which is praise-worthy in them, and commends it. Despair carries men to hell, as the devils did the twine into the sea. *Cast not away therefore your confidence, &c.* Jer. 2. 17, & 18. 12.

The works of the Nicolaitans] Who taught a community of wives, and that it was but a thing indifferent to commit adultery. Irenaeus. Theod.

Verse 7. *Let him hear*] Not with that gristle only that grows upon his head, but with the ear of his heart. Let him draw up the ear of his heart to the ear on his head, that one sound may pierce both. Or *Let him hear what, &c.* that is, Let him hear for himself, hear and know that (each member for his own good) that was delivered to the whole Church.

To eat of the tree of life] This tree is Christ. The devil also (as he loves to be Gods ape) hath prompted *Mahomet* to promise to such as die in warre for the *Mahometan* faith, delicious fare in Paradise, pleasant walkes, and other sensuall delights eternally to be enjoyed, notwithstanding any former sinnes.

Blunt's voyage. p 67.

Verse 8. *Of the Church in Smyrna*] Sweet-smelling *Smyrna*, the poorest but purest of the seven.

Verse 9. *I know thy works and tribulation*] Mark (saith one) the conjunction, *Works and tribulation*. Active stirring Christians are like to suffer much. Of *Sardis* and *Laodicea* only, we read not of any troubles they had.

And poverty, but thou art rich] Poverty discommends not any to Christ: money bears no mattery in his kingdome. *Thou art poor*, saith he here: but that's neither here nor there: its a matter of nothing, that.

That say they are Jews] That is, right worshippers, as the Turks at this day stile themselves *Muslimans*, that is, the only true believers, Papists the only Catholikes. *Faciant & vespe favos, & simia imitantur homines.*

Verse 10. *Fear none of those things*] Quit thy heart of that cowardly passion, and die rather then deny the truth. Put on that resolution, *Neceesse esse ut eam, non ut vivam*. Duty must be done, though I die for it.

Behold the devil] viz. By his imps and instruments whom he acts and agitates, *Ephes 2. 2*. But he and his are over-ruled and limited: for he shall cast some of you, not all of you, into prison, not into hell, that ye may be tried, not destroyed; and this, for ten daies only, not for any long continuance.

A crown of life] A crown without eares, corrivalls, envy, end.

Verse 11. *Shall not be hurt of the second death*] Shall not be killed with death, as *ver. 23*. Death shall not be to him (as it is to the wicked) a trap-door to hell, but *janna vite, portu cæli*, an in let into life eternall.

Verse 12. *And to the Angel*] See the Note on *Verse 1*. and on *Chap. 1. 16*.

Verse 13. *Even where Satans seat is*] There was the Court of King *Attalus* (--- *discedat ab aula qui velit esse pius*; Flee thee away, O thou seer, for this is the Kings Court, *Amos 7. 13*.) and there was afterwards the seat of the Roman persecuting Proconsuls, *Qui ab ascensore suo Satana perurgebantur*, as *Bernard* hath it. Such a seat of Satan is both old and new Rome. At *Constantinople* (which was called new Rome) *Arrius* that arch-heretike, *Sedens in latrina effudit intestina*, voided his entrails at the stool, and left *Mahometisme* there behinde him as his excrement,

Cyprian

B 27 N

ment. Yet, as at *Pergamus* also God had a Church, so hath he still even at *Constantinople*; the Patriarch whereof *Cyris* hath lately set forth a Confession of the faith of those Eastern Churches, agreeable in all points almost to the Protestant religion, but diametrically opposite to Popery.

Thou holdest fast] As with tooth and nail, or by main strength.

Who was slain] An honour not granted to the Angels of heaven, as *Latimer* was wont to say.

Verse 14. *I have a few things*] More he might have had, but the Lord is not extream to mark what is amiss in his weak, but willing people. *The high places were not removed: neverthelesse* (though that was his fault) *the heart of Asa was perfect all his days.* 2 Chron. 15. 17.

And to commit fornication] Nothing hath so enriched hell (saith one) as fair faces. These were those *Balaams*-blocks, that *Israel* stumbled at.

Verse 15. *The doctrine of the Nicolaitans*] See the Note on Verse 6. In the year 1067. The Popish Synod of *Millais* make laws against simony, and the heretic of the *Nicolaitans*: by which later they meant Priests-marriage. *Brutum fulmen, novum crimen.*

Verse 16. *Or else I will come unto thee*] He was in the midst of the seven golden Candlesticks before. But when he comes to correct, he comes out of his place, *Isa.* 26. 21. and it is a motion, that he hath no such minde to, *Lam* 3. 33. it is to do his work, his strange work, *Isa.* 28. 21.

With the sword of my mouth] With fearfull threatnings, terrible executions, *Having vengeance in readinesse for the disobedient*, 1 Cor. 10. 6. *Elisa* had his sword as well as *Iehu* and *Hazael* theirs, 1 King. 19. 17. See *Hosea* 6. 5. *Jeremy* 1. 10. *Isa.* 11. 4.

Verse 17. *Of the hidden Manna*] That is, of Christ, whom none of the Princes of this world knew: but God hath revealed him to his *hidden ones* by the Spirit, 1 Cor. 2. 8, 10. with *Ps.* 83. 3. and given them to taste of that heavenly gift.

A white Stone] In token of absolution. With this white Stone may the Saints comfort themselves against all the black coals wherewith the world seeks to besmear them. If *Libanus* could say, Let *Basil* praise me, and I shall sing away all care, woe reproacheth

Bartholomew
in his Epistle
to the Romans
ch. 1. v. 12.
I have written
unto thee a
white stone, and
that which is
written upon it
is known only
to him that
receiveth it.

proacheth me; May not we much more say so of Christ? *It is he that justifieth us: who shall condemn us?* Rom 8. 34

A new name] Better then that of sonnes and daughters, *Iſa.* 56. 5. The assurance whereof is (saith Father *Latimer*) the sweet meats of the feast of a good conscience, which is unconceivable and full of glory.

Verse 18. *Who hath his eyes, &c.*] See the Note on Chap. 1. 14, 15.

Verse 19. *The last to be more*] This is not every mans happiness. See the Note on *verse* 4. It is a disputable question (saith one) whether any Christian (except he die soon after his conversion) doe go on from strength to strength without some sensible decay of the inward power of that grace wherewith he is indued.

Verse 20. *Thou suffer'st that woman Iezabel*] It is a fault then, not only to be active in evil, but to be passive of evil. *Non faciendo malus, sed patiendo fuit*, said the Poet concerning the Emperour *Claudius*. The Kings of the earth are taxed, *Revel.* 18. for not rooting out the Romish religion, and setting up the truth.

Verse 21. *And I gave her space to repent*] *In space comes grace*, proves not alwaies a true Proverb. They that defer the work, and say, that men may repent hereafter, say truly, but not safely. The branch that bears not timely fruit is cut off, *Ioh.* 15. 2. The ground that yeelds not a seasonable and futable return, is nigh unto cursing, *Heb.* 6. 8. The chick that comes not at the clucking of the hen, becomes a prey to the kite, &c.

Verse 22. *Behold I will cast her into a bed*] A bed of affliction for that bed of security, upon which she had stretcht her self, *Amos* 6. 4. God hath his season, his harvest for judgement, *Mar.* 13. 30. Men may expect a time of healing and curing, when they shall finde nothing else, but a time of trouble, *Ier.* 14. 19. One may defer a sore till it be incurable. See *Ezek.* 24. 13.

Verse 23. *And I will kill her children with death*] All men die (saith a Divine, descanting upon this text) but all are not killed with death. As a godly man said, that he did *agrotare vitaliter*, so godly men doe *mori vitaliter*. He that can so die, is fit to die; and the contrary. O it is a wofull thing to be killed with death.

Verse 24. *But unto you I say*] Here Christ comes with his fan

fan, shedding and shoaling out his own from others, that they might not be disheartned, when worse men were menaced.

The depths of Satan] That science falsely so called. **I Tim. 6. 10.** Those profound points, which the Impostours professed and pretended to : as the *Gnosticks*, who would needs be held the only *knowing men* ; the *Illuminates*, and other seducers.

Verse 25. *Hold fast*] Hold by strong hand, tugg for it with those that would take it from you.

Verse 26. *And keepeth my works*] In opposition to *Iezabels* works, *q. d.* that keepeth himself unpotted of the world, that soul lusk that lieth in that wicked one, **I Joh 5. 19.**

Verse 27. *And he shall rule them*] *q. d.* I will communicate my self wholly to him. See *Pf. 139. 6, 7, 8, 9* *Mat. 19. 28. I Cor. 6. 2, 3.*

Verse 28. *I will give him the morning starre*] *i. e.* I will clear his wronged innocency, *Psal. 37. 6.* and grant him a glorious resurrection, *Dan. 12. 3.*

Verse 29. *He that hath an ear*] See the Note on Verse 7.

CHAP. III.

Verse 1. *I know thy work*]

Spiciens nummularius Deus est : nummum fictum non recipiet. **Bern.**
Though men may be deceived, God is not mocked. He knows that many cry, *The temple of the Lord*, that yet nothing care for the Lord of the temple. *Deifica professio & diabolica actio.* **Ambros.** God likes not such creaking and cracking.

And that thou hast a name] Many content themselves with a name of Christians ; as if many a ship hath not been called *Safe-guard*, or *Good-speed*, which yet hath fallen into the hand of *Pirats*.

And art dead] All thy specious works therefore are but *dead works* ; thou canst not serve the living God.

Verse 2. *Be watchfull*] Rouse up thy self, and wrestle with God, shake thee out of sins lethargy, as *Sampson* went out and shook him, when the *Philistims* were upon him.

That are ready to die] Because tainted with the infection of hypocrisie, that pernicious *mar. good.*

Perfekt before God] *Gr. Full*, without halting or halving. **Taitus.**
Omnis Sarmatarum virtus extra ipsos. All the hypocrites good-
ness

ness runs outward : it is shored up by popularity, or other base respects.

Verle 3. *And thou shalt not know*] Calamity the more sudden the more terrible : for, 1. It amates and exanimates a man, as an unexpected storm doth a Mariner, and as Satan intended *Iob's* mel-fengers should do him. 2. It can as little be prevented, as *Eglon* could prevent *Ehuds* deadly thrust.

Verle 4. *Thou hast a few names*] Though no thank to the Pa-stour, who was a mercenary eye-servant. Here the peoples praise is the Psours shame.

They shall walk with me in white] That is, they shall be glo-rified with perfect righteounesse, purity, clarity, dignity and festivity.

For they are worthy] In Christs account and acceptation. Like as those were not worthy, that came not, when called to the parti-cipation of his benefits, *Mat. 22. 8.*

Verle 5. *Closet in white*] See the Note on *Verse 5.*

The book of life] Wherein the just that live by faith are written.

But I will confesse his name] His well-tried faith shall be found to praise, honour and glory, at the appearing of Jesus Christ, *1 Pet. 1. 7.* See the Note there.

Verle 6. See the Note on *Chap. 2. 7.*

Verle 7. *That is holy*] And therefore to be sanctified in righteounesse, *Isa. 5. 16.*

True] And therefore to be trusted.

That hath the key of David] And is therefore to be sought un-to for a door both of utterance and of entrance, *Col. 4. 13. 2 Cor. 2. 12. Act. 16. 14.*

Verle 8. *An open door*] A fair opportunity of doing thy self good : which those that go about to deprive thee of, shall be sure to lose *oleum & operam*, their toil and tallow.

A little strength] A little grace well improved may do great matters, and set heaven open to a soul : The vine is the weakest of trees, but the most fruitfull. *Philadelphia* with her little strength is discommended for nothing : she made all best use of it.

Verle 9. *I will make them*] The conversion of the Jews shall be the wonder of the *Gentiles*,

which say they are Jews, and are not] The perverse Jews at this

this day pretend (but maliciously) that these few Jews that turn Christians, are not of them, but poor Christians hired from other places to personate their part.

Bunts voiage,
p. 1. 2.

That I have loved thee] The Church is the *dearly-beloved of Gods soul*, Jer. 12. 7. or (as the Septuagint render it) *his beloved soul*.

τὴν ψυχὴν τὴν ἠγαπημένην.

Verse 10. *The word of my patience*] So called, 1. Because we must suffer for the truth of it. 2. Because hid in the heart, it worketh patience.

I will keep thee] From the hurt, if not from the smart of it: from the common distraction, if not from the common destruction.

Which shall come upon all the world] So the Romans, in their pride, called their Empire.

To try them that dwell] *sc.* By that sharp and sore persecution under Trajan the Emperour.

Verse 11. *That no man take thy crown*] Not that crown of eternall life (for that is unlootable) but that honour that God hath put upon thee, *ver* 9. A Christian may, by falling into reproachfull courses, *lose what he hath wrought*, 2 Joh. 8. 1. In respect of the praise of men. 2. In respect of inward comfort. 3. In respect of the degrees of glory in heaven: He may misse of being a pillar in the temple of God, as *ver*. 12.

Verse 12. *Which is new Ierusalem*] It was a pride in *Monimus* to over-ween his *Pepusa* and *Tymium* (two pelting Parishes in *Phrygia*) and to call them *Hierusalem*, as if they had been the only Churches. And surely, it is nothing else but pride in the *Brownists* to avow that their Churches are nothing lesse then the new *Ierusalem* coming down from heaven: that the very crown, scepter and throne of Christs kingdome consists in them, &c.

Euseb. l. 5 c. 17.

My new name] *viz.* That which he received from his Father in his exaltation, *Ephes.* 1. 20. *Phil.* 2. 9.

Verse 14. *And unto the Angel*] *Archippus*, it may be: for he was a Pastour here, and began to cool long before this, *Col.* 4. 17.

See M. Bay's his diuine-life, p. 27.

These things saith the Amen] The God of *Amen*, as *Isaiah* calleth him, faithfull in performing his promises to the remnant that he reserved, in this lukewarm Church, among so carelesse a multitude. To these Christ became a beginning of the Crea-

tion of God: so the new birth is here called: as being of no lesse fame and wonder then the making of the world.

Verse 15. *That thou art neither cold*] Such are our civil Justiciaries, politike professors, neuter-passive Christians: a fair day mends them not, and a foul day pairs them not, peremptory never to be more precise; resolved to keep on the warm side of the hedge, to sleep in a whole skin, suffer nothing, do nothing that may interfere with their hopes, or prejudice their preferments.

I would thou wert] Better be a zealous Papist, then a lukewarm Protestant. A zealous Papist (saith one) dare tell us to our heads, that our religion is error, our selves heretikes, our end destruction: that one heaven cannot hold us hereafter, one Church now: that our damnation is so clearly set down in our own bibles, that there needs no more to assure us thereof, then to open our eyes and read it: that if we be not damned, he will be damned for us, &c. This is better then forlorn wretchednesse in right religion, and that detestable indifferency above-specified.

Verse 16. *I will spue thee out*] I will please my self in thy just punishment. *Ah* (saith God as one ridding his stomach) *I will ease me of mine adversaries, I will avenge me of mine enemies*, Isa. 1. 24. Now the basest places are good enough to cast up our gorge in. The hypocrites punishment must needs be heavy.

Verse 17. *Because thou saiest*] *Si dixisti, factu est, periisti*, saith *Augustine*. He that thinks he knows any thing, knows nothing yet as he ought to know.

And knowest not] What ever thou deemest and dreamest of thy self, as setting up thy counter for a thousand pound, and working thy self into the fools paradise of a sublime dotage.

Verse 18. *I counsell thee*] Having first convinced thee, *vers.* 17. who before wert uncounsellable. The *Gibeonites* sent not for *Joshua* till besieged. The *Gileadites* sought not after *Jephthah* till distressed: nor will men hearken after Christ, till driven out of themselves.

To buy of me] *Buy the truth and sell is not*. Make a thorow sale of sin and all (with the wise Merchant) to purchase Christ the pearl of price, for whom *S. Paul* (that great trader both by sea and land, 2 *Cor.* 11. 23, 25, 26) counted all but dung and dog-meat, *Phil.* 3. 7, 8. *Diogenes* taxed the folly of the men of his times (may not we the men of ours?) *Quodres pretiosum mini-*

Complan. var.
to Bristow,
mot 36 Colter
ad Osiand.

2 Cor. 3. 2.

more eminent, vnderest, wiliffimas plurimo, that they undervalued the best things, but overvalued the worst.

Gold tried in the fire] Precious faith, 1 *Pet.* 1. 7.

White raiment] The righteousnesses of the Saints, that of justification, and the other of sanctification.

Eye-salve] That unction, 1 *Joh.* 2. 20. Light and sight, the saving knowledge of heavenly mysteries.

Verse 19. *As many as I love*] *q.d.* Think not that I hate you, because I thus chide you. He that escapes reprehension may suspect his adoption. God had one Son without *corruption*, but none without *correction*. We must look thorow the anger of his correction, to the sweetnesse of his loving countenance : as by a rain-bow we see the beautifull image of the Suns light, in the midst of a dark and waterish cloud. See more in my *Treatise* upon this verse, the second Edition.

And repent] So they did in likelihood : for *Eusebius* commends this Church, as greatly flourishing in his time.

Verse 20. *Behold I stand*] Christ stands, he doth not sit : now whiles a man is standing, he is going. Christ is but a while with men in the opportunities of grace : he will not alwaies wait their leisure. The Church sought him (when once gone) with many a heavy heart, *Cant.* 3.

And knock] By the hammer of my Word, and hand of my Spirit.

And he with me] Christ is no niggardly or beggarly guest. His reward is with him, he brings better commodities then *Abrahams* servant did, or the Queen of *Sheba*; gold, raiment, eye-salve, &c.

Verse 21. *Even as I also*] That is, Because I also overcame, by vertue of my victory, as for *vs.* See the like *John* 17. 2. *Luke* 4. 36. It is by Christ that we do *over-come*, *Rom.* 8. 37.

CHAP. IV.

Verse 1. *A door was opened in heaven*]

That is, Preparation was made for the manifestation of more heavenly mysteries.

Was as it were of a trumpet] To rouse and raise up his attention

tion. For it might save with him, as with a drowsie person, who though awaked, and set to work, is ready to sleep at it. Compare *Zach. 4. 1.*

Come up hither] Not by locall motion, but by mentall illumination.

I will shew thee] That thou maist shew the Church, that they have a most glorious and almighty deliverer.

Verse 2. I was in the spirit] See *Chap. 1. 10.*

And behold a throne] So *Isaiah* was prepared for his prophecy by such a sight, *Chap. 6. 1.* And *Ezekiel* (besides that stupendous vision, *chap. 1.*) heard behind him a voice of great talking, saying, *Blessed be the glory of the Lord from his place* *Chap. 2. 12.*

Sat on the throne] As Judge of heaven and earth, *Gen. 1. 8. 25.*

Verse 3. Like a Jasper and a Sardine] God is here resembled (saith one) by three precious stones, holding forth the three persons in Trinity. A Jasper having (as they say) a white circle round about it, representing the eternity of the Father. A Sardine-stone of a fleshy colour representing Jesus Christ, who took our flesh upon him. An Emerald being of a green colour, refreshing the eyes of them that look upon it, representing the Spirit, who is (as the rain-bow) a token of fair weather, and is a comfortable refresher, wheresoever he cometh.

Verse 4. And round about] The Saints are round about God, *Psal. 76. 11.* a people near unto him, *Psal. 148. 14.*

Four and twenty Elders] A full Senate, a lately Amphitheatre of the first-born, whose names are written in heaven, cloathed as Priests, crowned as Kings and Conquerours.

Verse 5. Lightnings and thunders] Is not destruction to the wicked? and a strange punishment to persecutours? Who ever hardened himself against Gods Church and prospered? Have these workers of iniquity no knowledge, who eat up Gods people as they eat bread, *Psal. 14. 4*? Surely, if they had but so much wit for themselves, as *Pilates* wife had in a dream they would take heed of having any thing to do with just men. If any man will hurt Gods Witnesse, fire proceedeth out of their mouth, and devoureth their enemies, *Revel. 11. 5.* It was therefore no ill counsel that a Martyr gave his persecutour, If thou wilt not spare us, yet spare thy self. It is a fearful thing to fall into the punishing hands of the living God.

Cottons 7 viall,
p. 5. out of
Brightm

Iob 31. 3.
Iob 5. 4.

The seven Spirits] See Chap. I. verse 4.

Verse 6. *A sea of glasse*] The Word, say some, the World, others.

Four beasts] Or living wights : Not Angels, but Ministers, *Zxx.* those earthly Angels : who are set forth, 1. Full of eyes for their perspicacity and vigilancy. 2. Furnished with six wings a-piece for their pernicity and promptitude to scoure about for the peoples benefit. 3. Qualified with all necessary endowments, for the discharge of their duties, being bold as lions, painfull as oxen, prudent as men, delighted in high flying, as Eagles.

Verse 8. *Full of eyes within*] To look to themselves also as well as to the flock, *Act. 20. 38.* lest whiles they preach to others, *Ec. 1 Cor. 9. 27.*

They rest not] Gr. *They have no rest*, and yet they have no unrest neither : the sweet content they take in their continual employment, is fitter to be believed then possible to be discoursed.

Holy, holy] This they double, treble and warble upon, nine times over.

In quibusdam exemplaribus.

Verse 9. *And when those beasts*] When the Preachers are performing their office, as Heralds of Gods praises.

Verse 10. *The four and twenty Elders*] The people yeeld their assent, and say *Amen* : the want whereof *S. Paul* accounts no small loss, *1 Cor. 14. 16.*

And cast their crowns] *Canutus* King of England set his crown upon the crucifix, and proclaimed, saying, *Let all the inhabitants of the World know, that there is no worrell man worthy the name of a King, but he to whose beck heaven, earth and sea, by his laws eternall are obedient.* When the great Turk cometh into his Temple, he lyes by all his state, and hath none to attend him all the while. *Solomons* mother set the crown upon his head (so doth the Church upon Christs head) in the day of his espousals, *Cant. 3. 11.*

Hen. Huntingtō

Verse 11. *Thou art Worthy*] If we would have our souls set as a pearl in that fair ring of heavenly courtiers, that compasse the lambs throne, let us praise God, as they do.

For thou hast created] Our service must not be rash but reasonable, *Rom. 12. 1.* such as whereof we can render a reason. God hates a blinde sacrifice, a *Samaritan* service, when men worship they know not what, nor why.

Joh. 4.

And were created] Gods power put forth in the creation and administration of the world is twice here mentioned; as that which can never be sufficiently admired and adored. See my Notes on *Genesis* 1.

CHAP. V.

Verse 1. *In the right hand*]

GR. *On, or, At the right hand*. There it lay ready, but none could make ought of it, till the Lamb took it not only at, but out of the Fathers right hand, and opened it, *ver. 7*.

A book written] This book of the *Revelation*, which till the Son of man had received of his heavenly Father to shew unto his servants, neither they nor he (as Sonne of man) knew (so much at least) of that day and hour of his second coming.

And on the back-side] As wanting room within.

Verse 2. *And I saw a strong Angel*] Angels are very desirous to know the mystery of Christ, *1 Pet. 1. 11*. and to profit daily in that knowledge, *Ephes. 3. 10*.

Verse 3. *Nor under the earth*] That is, In the sea, as *Exodus* 20. 4.

Neither to look thereon] Or, *therein*, because sealed up.

Verse 4. *And I wept*] Out of a deep desire of knowing the Contents of this book. And as our Saviour going toward his cross, turned again to the weeping women, and comforted them, so he soon satisfied the desire of this his dejected Disciple. Tears are effectually Oratours. *Luther* got much of his insight into Gods matters by this means. So did *Melancthon*, when he wept out those words, *Quos fugiamus habemus (Pontificios) quos sequamur non intelligimus*. It is said of Sir *Philip Sidney*, that when he met with any thing that he well understood not, he would break out into tears. --- *faciles motus mens generosa capis*. The Spouse, seeking him whom her soul loved, had eyes like the pools of *Heshbon* glazed with tears. And *Daniel* had greatest revelations after three weeks of heaviness, *Chap. 10. 2*.

Verse 5. *And one of the Elders*] A common Christian, points the Divine to the Arch-prophet, whom for present he thought not on. An eloquent *Apollo*s may be better informed by a Tent-maker, and a great *Apolle* be comforted by an ordinary *Roman*.

Behold,

Behold, the lion of the Tribe of Judah] So Moses sets forth our Saviour. Gen 49.9.
Isa. 11.1.

The root of David] So the Prophets. *They have Moses and the Prophets, saith Abraham. To the Law, and to the Testimony.* If any speak not according to this word, it is because there is no light in them, nor to be gotten for them. Luk 16.29.
Isa 8.20.

Hath prevailed] Gr. *Hath overcome*, or *surpassed*, sc. all creatures in worth, to do this great work. ΕΙΣΗΓΕΤΕ.

Vers 6. In the midst of the Throne] As a fit Mediatour betwixt God and men, even the man Christ Jesus, who gave a ransom, &c. 1 Tim. 2.5,6.

A Lamb as it had been slain] This form of speech is put (saith an Interpreter) to shew the continuall recent vertue of Christs death, eternally effectuell before God, as wherety once for all he hath purchased eternall redemption. Some think that he still retains in heaven the prints and scars of those wounds that he received on earth in his hands, feet and side. His glorified body (saith one) is that golden censer, which through the wounds that are in it, as thorow chinks or holes, fumeth forth alwaies a pleasant and sweet savour in the nostrils of his Father.

Having seven horns] Plenty of power. Antichrist hath but two horns, Chap. 13. 11.

And seven eyes] No want of wisdom, no need of a visible head to the Church, or any other Vicar generall to Christ, then the holy Ghost, called here, *The seven spirits of God sent forth into all the earth.*

Vers 7. And he came and took] As Mediatour he took it, as God he gave it. All things are delivered unto him of the Father : and no man knoweth the Father but the Son, and he to whom the Son revealeth him, Mat. 11. 27. See the Note there.

Vers 8. Fell down before the Lamb] As they had done before the throne, Chap 4. See Joh. 5. 23. Divine adoration is an honour due to the manhood of Christ also, as it is taken into union with the God-head.

Full of odours] Therefore sweet to God, because Christ pours unto them of his odours, Rev. 8. 3.

Which are the prayers of Saints] That is, their own prayers and praises recorded, vers. 9. And this is added as an Exposition, to let us know what is meant by odours. See the like; Joh. 2. 21. and 7. 39. Rev. 1. 20.

1 Cor. 4. 6.

Verse 9. *And they sung*] A generall joy in heaven and earth. Surely, it is a pleasant thing to see the light : how much more to see the light of the knowledge of God in the face of Jesus Christ? What a deal of triumph and exultation is here all the Church over upon the opening of this book, upon the receit of this Revelation? Should not this excite and kindle in our hearts a more earnest desire of understanding these mysteries? "Oh I could finde in my heart "to fall afresh upon the study of the Revelation, had I strength to "do it, said my Reverend old Master unto me, a little afore his death : Mr *John Ballam* I mean, Minister of the Word for many years at *Evesham*, where I heard him (in my childehood) preaching many a sweet Sermon upon the second and third Chapters of this Book.

A new song] For the new work of redemption, besides that old song, *Chap. 4.* for that of creation.

Out of every kindred] Let this be noted against the doctrine of universall Redemption, that's now again so violently cried up amongst us.

Verse 10. *And we shall reign on the earth*] Reign over our lusts, reign with and in Christ over all our enemies by a spirituall not secular scepter; and at last judge the world, 1 Cor. 6. 2.

Verse 11. *Round about the throne and the beasts*] That is, round about the beasts and the Elders. Angels encamp about the Saints, as ministring spirits, and are glad of the office, that there God manifested in the flesh may be seen of them : and the unvarious wisdom of God in mans redemption be displayed unto them.

1 Tim. 2. 16.
Ephes. 3. 6.

Verse 12. *With a loud voice*] Betokening their earnest affection; which also is here notably expressed by the many particulars they ascribe to Christ, as if they could never give enough to him. Now if Angels, who have nothing so much benefit by him, doe thus magnifie him; how much more should we? Our hearts should be enlarged, our mouths opened, and we not a little vexed at our own vile dulnesse in being no more affected with these indeleble ravishments.

Verse 13. *And every creature*] The whole creation groaneth under vanity, and rejoyceth, as it were, in the fore-thought of that liberty of the sons of God at the last day, whereof it shall partake, Rom. 8. 21. See the Note there.

Verse 14. *And the four beasts*] The Saints were the *Predecessors* in

in this blessed Quire, and now they are the *Succentors* also. They began the Song, and so conclude it, as having far greater benefit by Christ then all other creatures, and God expects a proportion, that our returns be somewhat answerable to our receipts.

CHAP. VI.

Verse 1. *One of the seals*]

THAT is, The first of the seals, as *Gen. 1. 4. Mar. 16. 2.* Under these seven seals fals *Rome* pagan (saith an Interpreter) as under the seven trumpets *Rome* Christian, under the seven vials *Rome* Antichristian. So all the judgements in the *Revelation* are still upon *Rome*. Hence Mr *Dent* calls his Exposition upon the *Revelation*, *The ruine of Rome*.

NI Cotton.

The noise of thunder] This first beast was like a Lion, Chap 4 7. whole roaring is as thunder.

Verse 2. *And behold a white horse*] The Apostles and Apostolike Preachers of the primitive times: white for their purity of doctrine, discipline and conversation. Horses for their nimble and swift spreading the Gospel, which ran thorow the world like a Sun-beam (as *Eusebius* hath it) and was carried abroad as on Eagles, or as on Angels wings. A horse hath his name in Hebrew from devouring the ground by his swiftnesse, and was therefore by the Heathens dedicated to the Sun; whole going forth is from the end of the heaven, and his circuit unto the ends of it, *Plal. 19. 6.* *Cranzius* tells us, that the *Saxon* Princes, before they became Christians, gave a black horse for their arms, but being once baptized, a white horse; with reference, haply, to this text.

A 9. l. v. 2. r. 1. n. i. l. 1. 2. b. 1. 2. c. 3.

Cianz in Sax.

He that sat on him] Christ, Chap. 19 11. *Psal. 45. 5.*

Had a bow] The doctrine of the Gospel, whereby the people fall under him, *Psal. 45. 4.*

Conquering and to conquer] *Britannorum inaccessa Romanis loca, Christo tamen patuerunt*, saith *Tertullian*. Christ came and conquered this kingdome: which the *Romans* with all their power could not do. *A Christo vinci, summa victoria est, vinci summa libertas*, saith another. There is no such conquest as to be conquered by Christ, no such liberty, as to be bound by him.

Adve (Iul c. 7

Verse 3. *Come and see*] *Johns* better attention is called for.

How

How dull and drouse are the best in perceiving and receiving heavenly mysteries ! A sea-coal fire, if not stirred up, will die of itself, so will our spark and spunk of light. Christ calls upon those that had come far to hear him, saying, *Let him that hath an ear hear*, Mat. 13. See *Zach. 4. 1.*

Verse 4. That was red] Portending troubles and tragedies, bloody wars and terrible persecutions. Those ten first were so cruel, that *S. Hierom* writes in one of his Epistles, that for every day in the year were murdered 5000, except the first day of *January*.

To him that sat thereon] Christ, *Mat. 10. 34. Zach. 1. 8.* He stands over his Church as the *Agonothetes*. So he did at *S. Stephens* martyrdom, *Act. 7.* he moderates and over-rules the enemies cruelty.

And that they should kill one another] viz. The persecutors should rise up and destroy one another, as the *Romans* did the *Jews*, and the *Jews* the *Romans* in divers provinces : And as the Emperours who got nothing (most of them) by their adoption or designation to the Empire, *Nisi ut citius interficerentur*, but to be cut off the sooner. All or most of the persecuting *Cæsars* died unnaturall deaths.

A great sword] That of the Gospel, *Ephes. 6. 17.* which takes away peace, by accident, *Mat. 24. 6.* Christ threatneth the contempt of the Gospel with wars and rumours of wars. Our late *Edgehill*-battle was fought in the vale of *Red-horse*; as if God had meant to say, *I have now sent you the red horse, to avenge the quarrel of the white.*

Verse 5. A black horse] Famine discolours and denigrates, *Lam. 4. 7, 8.* It accompanies war for most part, and in sieges is very extreme, as at *Samaria*, where an ass's head was worth four pounds: at *Rome*, where this proclamation was made in the market, *Pone pretium humana carni*: At *Scodra*, where horses were dainty meat, yea they were glad to eat dogs, cats, rats, &c. At *Antioch* in *Syria*, where many Christians (in the holy war, as they called it) were glad to eat the dead bodies of their late slain enemies.

Had a pair of balances] Gr. The beam of scales. To shew that bread should be delivered out by measure, as is threatned, *Ez-kiel 4. 6. Deut. 26.* and men should be stinted and pit-tanced.

Verse 6.

Tacit.

Turk Hist.
fol. 426.

Ibid. 18.

Supp

Verse 6. *In the midst*] The voice of the Lamb, Chap. 5. 6. Who appoints and orders all : he cuts us out our severall conditions, cautioning for the wine and oil, when other food faileth.

A measure of wheat] A quart, say some, a pottle others, an allowance for a day. Among the Greeks (saith *Snidas*) *Chenix dictum dabatur*. And that the *Israelites* in the wilderness (according to *Rabanus*) had each of them, three *Chenices* of Manna by the day, that was to be ascribed to the divine bounty, as *Junius* noteth.

Verse 7. See the Note on Verse 3.

Verse 8. *A pale horse*] Fit for pestilence, and pale death to ride on.

And hell followed] *sc.* To them that were killed with death, *Revel. 2. 23.* (See the Note there) that died in their sins, which is far worse then to die in a ditch.

Over the fourth part of the earth] That is, of the *Roman Empire*. This fell out in the daies of *Decius* : *Orosius* bearing witness, that the pestilence which then raged did extend no further, *Quam ad prosigandas ecclesias edicta Decij cecurrerunt*, that is, then the proclamations of *Decius* came for the overthrow of the Churches.

Verse 9. *Under the altar*] *i. e.* Under Christ, *Heb. 13. 10.* under his custody and safe-guard, Or, *Under the altar*, that is lying at the bottom of the altar, as beasts newly slain for sacrifice. See *Phil. 2. 17.* & *1 Tim. 4. 6.*

Which they had] *Gr.* Which they had, and would not be drawn by any terrors or tortures to part with. They may take away my life (said one) but not my faith, my head but not my crown.

Verse 10. *And they cried*] When God intends deliverance to his people, he poureth out upon them the *spirit of grace and supplication*, *Zach. 12. 9, 10.*

How long, O Lord] *Calvin* had this speech alwaies in his mouth ; breathing out his holy desires in the behalf of the afflicted Churches, with whose sufferings he was more affected, then with any thing that befell himself.

That dwell on the earth] In opposition to the inhabitants of heaven. As names written in heaven stand opposed to those that are written in the earth, *Luk. 10. 20.* *Jer. 17. 13.*

Verle 11. *And whiterobes*] Their innocency was cleared, and their persecutours convinced. God would speak for them in the hearts of their greatest enemies.

M Fo b.3.

Untill their fellow-servants also] We doubt not (saith a learned Interpreter here) but that the crowned Saints do in generall know the afflicted condition of the Church militant, and do with them deliverance: but our speciall necessities and occurrences of particular persons they cannot know. Brother *Bradford* (said Bishop *Ridley*, a little afore he was offered up) so long as I shall understand thou art in thy journey, by Gods grace I shall call upon our heavenly Father to set thee safely home: and then, good brother, speak you for the remnant that are to suffer for Christs sake, according to that thou then shalt know more clearly. But this is to be taken with a grain of salt.

At and Mon,
fol 1566.

That should be killed] Under *Licinius*, *Julian* the apostate, and the *Arrian* Emperours.

Verle 12. *There was a great earthquake*] Understand hereby thole horrible commotions and confusions that fell out in the *Roman* Empire upon those ten bloody persecutions, and the earnest supplications of the Saints, which can work wonders in heaven and earth. The death and destruction of the persecutours, was (as it was said of the death of *Arrius*) *Præcationis opus non morbi*, the effect of faithfull prayers calling for full and finall vengeance.

Socrat. l. 1. c. 15

The Sun became black] It is ordinary in Scripture to set forth horrible commotions of Common-wealths by such figurative expressions as these, *Jer.* 4. 23. &c. *Joel* 2. 10. &c. *Isa.* 13. 10.

Verle 13. *And the stars*] *Romes* dunghill Deities together with their *Chemarims*, or *Chimney-chaplains*, the Priests. Confer *Isa.* 34. 4. *Dan.* 8. 10. *Exod.* 12. 12. *Numb.* 33. 4.

Verle 14. *And every mountain*] See the Note on *Verse* 12. *Cinis quidam noxius è Vesuvio emissus, Romam venit (inquit Dio) ita ut incola putare caperunt omnia sursum deorsum ferri, solumq; in terram cadere, ac terram in cælum conscendere.* I myself saw, saith *Bellarmine*, a huge hill removed by an earthquake, and brought down to a Town, which was wholly covered by it, and as it were buried under it. Perhaps he meant *Pleurs* in *Rhesia*, which was overcover'd suddenly with a mountain, so that 1500 persons were buried there alive.

Verle 15. *And the Kings of the earth*] Who came in to help
thair

their gods against the Mighty, against *Constantine, Theodosius*, &c. that threw out their Priests, and pulled down their Temples. These Kings and Grandees were *Maximianus, Maximinus, Maxentius, Galerius, Licinius, Julianus*, &c. and their accomplices, who were routed, ruined and driven into holes and corners by the Christian Emperours: and afterwards so pursued by divine Justice, that they came to shameful ends. *Dioclesian* poisoned himself. *Maximian* hanged himself. *Maximinus* likewise and *Maxentius* became their own deaths-men. *Galerius* died of a loathsome disease. *Julian* had his death-wound from heaven, and died raving and blaspheming.

Euseb. hist. l. 9.
cap. 8. & 10.
& lib. 8. c. 27.
Iren. de vita
Const. l. cap.
5152.

Verse 16. *And said to the mountains*] Which yet was but a poor shelter: for mountains melt, and rocks rent at his presence.

Verse 17. *Who shall be able to stand*] They could not stand before their own mis-giving hearts, and soul-condemning consciences, how much less before God that was greater than their hearts? God sent his hornet, which drove out these *Canaanites*, Exod. 23. 28. *Fasti sunt à corde suo fugitivi*, as *Tertullian* hath it.

CHAP. VII.

Verse 1. *And after these things*]

THIS whole Chapter is purposely interlaced between the opening of the sixth and seventh seal, for the support of the poor suffering Saints, that they sinke not under their many pressures.

Four Angels] Ministers of indignation, whether good or evil angels, the Doctors are divided.

Holding the four winds] Those besomes of the air, as *Rupertus* calls them, and Scripture-embles of spirituall influence, *Joh. 3. 8. Cant. 4. ult. Ezek. 37. 9.*

Mundi scope.
Rupert.

Nor on any tree] The Philosopher compares men (the Scripture good men oft) to trees, which by benigne winds are filled with fruits.

Verse 2. *Another Angel*] Whether Christ or *Constantine* acted by Christ, it much matters not.

Having the seal] Wherof Christ is the great Lord-keeper.

With

Αἰθερῶν καὶ
καταράτης Κερί
ν. Herod.

With a loud voice] Out of his great care of his elect. As *Craesus* his dumb sonne burst out into loud speech to save his father.

To the four Angels] Who are at Christs beck and check.

Verse 3. *Hurt not*] Reprobates oft fare the better for those few righteous that are amongst them : they are therefore singularly foolish for seeking to rid them, and root them out, as the Heathen Emperours did.

In their fore-heads] Not in their hands only, as the vassals of Antichrist (*chap. 13. 16.*) who have free liberty to dissemble, deny their religion, do any thing, so the Catholike cause be thereby advanced. *My sonne, give me thy heart*, said *Gregory* the thirteenth to our English Papiſts, let who will have thy tongue and outward man.

Verse 4. *An hundred forty and four thousand*] A competent company. Not so many as the locusts, *chap. 13.* and yet more then most thought they had been.

Verse 5. *Twelve thousand*] Out of each Tribe so many : God enclines towards all the elect with an equall good-will : neither shall any one complain justly that others have been more regarded then he : as one well observeth here.

Verse 6. *Of the tribe of Nephthali*] Who is first reckoned among those by *Rachels*-side, because at *Capernaum* in this Tribe, Christ inhabited. Any relation to him ennobleth. *Bethlehem*, though it be the least, is yet not the least among the Princes of *Judah*, for that out of her came the Governour of *Israel*, *Mat. 2. 6.* with *Mic. 3. 6.*

Verse 7. *Of the tribe of Levi*] *Levi* is taken in, *Dan* cut out of the roll for his shamefull recidivation, and revolt from the true religion, *Judg. 18.* This, *Jacob* fore-saw and bewailed in that holy ejaculation on his death-bed, *Gen. 49. 18.* There is no reckoning made, or account given of this Tribe (as there is of the rest) *1 Chron. 7.* The fable of Antichrist to come of *Dan*, is so thin a devise, that *Bellarmines* could not but see thorow it, and disclaim it.

Verse 8. *Of Joseph*] That is of *Ephraim*, who, though *Josephs* younger son, yet had the first-birth-right.

Verse 9. *A great multitude*] All the faithfull from the Apostles to the end of the world. In all ages there were some that sought righteousness : Neither was it ever so hard with the Church

Lib 3. de Pont.
Ro. cap. 12.

as the Host at Nola (in the story) made it ; who when he was commanded by the Roman Centor to go and call the good men of the City to appear before him, went to the Church-yards, and there called at the graves of the dead. *O ye good men of Nola come away, for the Roman Censor calls for your appearance ;* for he knew not where to call for a good man alive. In the very midst of Popery there were many faithfull Witnesses, and more of such as (like those two hundred that went out of Jerusalem after Absalom) *went on in the simplicity of their hearts, and knew not any thing,* 2 Sam. 15. 11. Anton. di Guara.

Verse 10. *Salvation to our God*] Not to this, or that Popish Saint or Mediatour : of all whom these triumphers might say, as that Heathen once, *Contemno minutos istos Deos modo lovem (Iesum) propitium habeam,* I care not for all those small-gods, so I may have Jesus on my side.

Verse 11. *And all the Angels*] See the Note on Chap. 7. verse 11.

Verse 12. *Amen : Blessing and glory, &c.*] The Angels assent to what the Saints had said, and adde much more, according to their greater measure of knowledge and love to God : Write we after this fairer copy.

Verse 13. *And one of the Elders*] See the Note on Chap. 5. verse 5.

Verse 14 *Which came out of great tribulation*] It is but a delicacy that men dream of, to divide Christ and his crosse. The Bishop of London, when he had degraded Richard Bayfield Martyr kneeling upon the highest step of the Altar, he smote him so hard on the brest with his Crosier-staff, that he threw him down backward, and brake his head so that he twounded : And when he came to himself again, he thanked God that he was delivered from the malignant Church of Antichrist, and that he was come into the true Church of Christ militant, and I hope shall be anon with him in the Church triumphant, &c. Ag. and Mon.

And made them white] Other blood stains what is washed in it ; this blood of the spotlesse Lamb, whitens and purifies.

Verse 15. *Therefore are they*] Not for the whitenesse of their robes, but because they are washed in the meritorious blood of the Lamb.

Before the throne of God] A good man is like a good Angel,

EXAMINER.

Angel, alwaies standing before the face of God,

Shall dwell among them] Gr. *Shall pitch his tent*, or shall keep the feast of Tabernacles amongst them, or shall hover and cover over them; as the cloud did over *Israel* in the wilderness; so that under his shadow, they shall safely and sweetly repose themselves.

Verse 16. *They shall hunger no more*] They shall be as it were in heaven afore-hand, having, *Malorum ademptionem, bonorum adeptionem*, freedome from evil, and fruition of good, here in part, hereafter in all fulnesse.

Verse 17. *Shall feed them and lead them*] An allusion to *Psal.* 23. 2. where *David* seems to resemble powerfull and flourishing doctrine to green pastures, and the secret and sweet comforts of the Sacraments to the still waters.

And God shall wipe away] A metaphor from a nurse, which not only suckleth her dear childe crying for hunger, but also wipes off the tears.

CHAP. VIII.

Verse 1. *The seventh seal*]

THe businesse or parts whereof are the seven Trumpets, that sound a dreadfull alarm against the *Roman* Empire, ready now to be ruined for the innocent blood, and upon the instant suit of the Martyrs, *Chap. 6. 10.*

There was silence in heaven] That is in the Church on earth, often called, *The kingdom of heaven*. This half-hours silence was either for horreur and admiration, or for attent expectation, or (as some will have it) for religious awe and devotion: Christ the high-Priest being now about to offer incense (those prayers of the Martyrs, *Chap. 6. 10.*) there was in the Church (as used to be in the Temple at such times, *Luk. 1. 10.*) a deep silence. So among the *Romans*, the people in time of worship were enjoined *favere linguis*, to spare their tongues. And in the Greek Church one stood up and cried, *Σίγα ἡμῖν, ἀπὸ τῶν ἁγίων*, peace people, leave off your discourses.

Verse 2. *Which stood before God*] In a waiting posture, ready prest to do his pleasure.

Seven trumpets] To be sounded at seven severall times: to shew

the *v* that God suffereth not his whole wrath to arise at once against his creatures, but piece-meal and by degrees : proving, if peradventure they will repent and recover out of the snare of the devil, who are taken captive by him at his will.

Verse 3. *And another Angel*] An Angel after another manner ; not by nature, but by office. Christ the Angel of the Covenant. For I cannot be of his minde, who makes this Angel to be *Constantine*, the odours given him, to be the power of calling the Councel, the golden Altar, Christ in the midst of this holy Assembly ; the thick cloud of odours, the whole matter brought most happily to effect : which yet is a pious interpretation.

M Brightm.

Much incense] The merit of his own precious passion, Heb. 9.24. & 13.5.

Upon the golden Altar] viz. Himself, as Chap. 6.9.

Verse 4. *The smoke of the incense*] The Saints prayers perfumed with Christs odours, ascended, that is, were highly accepted in heaven, Aet. 10.4. Exod. 3.9. as well appeared by the answer they had here in the next verse. The Church is said, *To ascend out of the wilderness* (this world) *with pillars of smoke*, Cant. 3.6. *Elationibus fumi*, with raised affections, and with strong supplications, wherein how many sweet spices are burned together by the fire of faith, as humility, love, &c. All which would stinke worse in Gods nostrils then the onions and garlick of *Egypt*, did not Christ perfume and present them.

Verse 5. *And filled is with fire of the Altar*] Fire, in token of fierce indignation, and from the Altar ; for Christ came to send fire on the earth, Luk. 12. 49. Fire and sword, Mat. 10. 34. through mens singular corruption and obstinacy, in not stooping to the scepter of this Kingdome. Hence fire and brimstone, storme and tempest, *A fearful looking for of judgement and fiery indignation, which shall devour the adversaries*, Heb. 10. 27. From the same Altar Christ, prayers go up, vengeance comes down.

Verse 6. *Prepared themselves*] Having got sign, as it were, by that which Christ did in the former verse, they set too in order to sound their trumpets.

Verse 7. *Hail and fire mingled with blood*] Instead of the fire of love (saith one) mixed with the sweet rain of healthsome doctrine, and spirit of Christian lenity, the fire of contention, and

M Forbes.

M m

frosty

frosty hail-stones of destruction ruled all. Yea so far herein were the Bishops carried one against another, as it is monstrous what malice, falshood and cruelty they practised, especially in the times of *Constans*, *Constantius*, and *Valens* the *Arrian* Emperours.

And the third part of trees] Men of mark.

And all green grasse] Meaner men.

Were burnt up] Were tainted with errors and heresies, whereof this age was so fertile and full (that as *Hierom* speaketh) it was a witty thing to be a right believer.

Verse 8. *A great mountain*] Some notable heresiarch, possibly *Pelagius*, a Monk of *Bangor*, *Morgan* by name, that is, in the Welsh tongue, a sea-man. This *Morgan* travelling beyond sea to spread his heresie, called himself *Pelagius*, by a Greek word of the same signification; because it sounded better in the ears of forraign Nations. Hence *Augustine*, *Quid eo pelago* (saith he) *vult mergi Pelagius, unde per petram liberatus est Petrus?*

Verse 9. *And the third part*] Heresie as a gangrene spreads and kills, as the leprosie in the head, it renders a man utterly unclean, *Levit.* 13. 44. So cunning are some seducers, and so close in the conveyance of their collusion, that if possible the very elect may be deceived.

Verse 10. *There fell a great starre*] Falling stars were never but meteors. That grand apostate of *Rome* may well be meant by this blazing, burning comet. He was in falling by degrees from the time of *Constantine* till *Phocas*, who set him upon the chair of pestilence.

The third part of the rivers] i. e. Corrupted true doctrine, and perverted the Scriptures with his false glosses.

Verse 11. *Was called wormwood*] Because himself was in the gall of bitterness, and did imbitter others. See *Ier.* 23. 15. and *Deu.* 29. 18. with *Junius* his Note there.

Verse 12. *And the third part of the Sun*] The Prelates and Patriarchs.

And the third part of the Moon] The inferiour Church-Officers.

And the third part of the starres] The community of Christians. All began to be over-spread with grosse ignorance, not only of heavenly truths, but of humane sciences, which are here called

the night, in comparison of Gospel-light. *Gregory the great* (thought to be that Angel mentioned in the next verse) though better then any that succeeded him in the Papedom, calling himself the servant of Gods servants, and carrying himself modestly in the daies of *Mauricius* the Emperour; yet when *Mauricius* was slain by the traitour *Phocas*, how basely did he claw the traitour, and collogue with him: commending to his care the Church of *Rome*, and often minding him of *Peters* primacy, and of that speech of our Saviour, *Thou art Peter, &c.* for no other end, but that he might enlarge his jurisdiction over all Churches, by the favour of that parricide?

Verse 13. *And I beheld and heard an Angel*] Or, *an Eagle*, as some copies read it. See the Note on Verse 12. *Gregory the great* seems to be pointed at, who is said to be the worst of all the Popes that went before him, and the best of those that came after him. Hence he is here brought in flying betwixt heaven and earth. And that he cried with a loud voice: pointing at and painting out that to be Antichrist that should challenge to himself the title of *Univerſall Bishop*, and had an host of Priests ready to follow him, *Hic prope est, & in ſcribis*, said he, and he said right, for his immediate successour, *Boniface the third*, fulfilled the same that he had fore-told.

Apoc. 19.
A 173.

CHAP. IX.

Verse 1. *A ſtar fall from heaven*]

GR. That had fallen from heaven, viz. when the third Angel sounded, Chap. 8. 10. Then the Bishop of *Rome* began to fall, but here, in *Boniface the third* and his successours, *He is fallen*, he is fallen from his primitive integrity into the deepest gulf of impiety. The Jesuites (to blinde the matter) tell us, that by this starre is meant *Luther*, whom Satan sent out to disturbe the Church, and God sent them to withstand him. *Bugenhagen* also, a Dutch-Divine, when he first read *Luthers* book of the *Babylonish Captivity*, rashly pronounced him the most pestilent heretike that ever the Church was pesterd with. But a few daies after having thorowly read and weighed the contents of that book, he recanted and affirmed, that all the world was deceived, and *Luther* only was in the right: And so not only himself became a

see to note.

Sculter. Annal.

Lutheran, but many others also, perswaded by him.

Mr. Par. f. an.
1071.

The key of the bottomlesse pit] Whereinto he lets souls innumerable: so that in the daies of *Hildebrand* letters were set forth, as sent from hell, wherein the devil and his Angels give the Popish Clergy many thanks for sending them in so many souls as they never had in any age before.

All. and Mon.
fol 1117.

De reform eccl.

Verse 2. *And there arose a smoke*] Of hereticall opinions and flagitious practices. All the old heretikes fled and hid themselves in the Popish Clergy. Those dark corners also of the earth are full of the habitations of cruelty. Take heed (said the Lord *Andely* Chancellour of *England*) how you deal with Popish Priests: for (you may believe me) *some of them be knaves all.* *Petrus de Alia* so long since wrote, *Ad hunc statum venit Romana Ecclesia, ut non esset digna regni nisi per reprobos.* The Church of *Rome* hath for a long season been ruled by a rabble of reprobates.

Igna. Conclave

Verse 3. *Locusts upon the earth*] So the Monks, Friars, Jesu-ites, &c. are fitly called for their numerosity and voracity. The Jesuites have sometimes maintained 200000 schollars. The Duke of *Bavaria's* house is so pestered with them (saith one) that notwithstanding his great revenues, he is very poor, as spending all his estate upon those Popish flesh-sites. Thinke the same of other Princes and places where they are received.

As the scorpions of the earth] They are the worst soul-singers (saith an Interpreter) that ever the world had. *Pliny* testifieth of the Scorpion, that there is not one minute, wherein it doth not put forth a most venomous sting to do mischief. It creeps on crookedly, and so it strikes the more at unawares. Its sting is not much felt at first, but soon proves incurable.

Verse 4. *And it was commanded*] As *David* charged his Captains to handle the young man *Abisolom* gently: so and much more sollicitous is the Lord of his servants safety.

Luth contra
Anabapt.

The grasse of the earth, nor any green thing] I say that under the Papacy was true Christianity, saith *Luther*, yea the very kernell of Christianity.

Verse 5. *And so them it was given*] This is oft repeated in this book: to shew that though Antichrist and his adheries bandy and bend all their forces to destroy souls, yet they are bounded by God, and can do no more then is given them from above.

Five moneths] Locusts use to live no longer. See *Pliny l. i. i. cap. 29.* There are that interpret these five moneths of those 500. years, wherein the Pope stood in his full pride and power. For, *ab eo tempore quo per vos Papa Antichristus esse coepit* (saith *Bellarmino*) *non modò non crevit ejus imperium, sed semper magis ac magis decrevit.* Since you first began to call the Pope Antichrist, he hath lost a great part of his command and commodity.

De pap. Rom l. 3. c. 1.

Versè 6. Shall men seek death] Being brought, throw anguish of conscience, and fear of wrath, to that pitifull plight, that *Roger Bishop of Salisbury* was, in *King Stephens* time, through long and strait imprisonment. He was to hardly bestead (saith the *Historian*). *Ut vivere noluerit, mori nescierit*, that live he would not, die he could not. Popish pardons, pilgrimages, dirges, &c. would not quiet or cure distempered consciences, or shake out the envenomed arrows of the Almighty, that stuck fast in them. A broken leg is not eased by a silken stocking. *Nescio quomodo imbecillior est medicina, quàm morbus*, said *Tully* of his philosophicall consolations: so may these well say of their Popish paltry applications. The medicine is too weak for the malady. The Papists say, That the reformed Religion is a doctrine of desperation. This we are sure is true of theirs, as were easie to instance in *Stephen Gardiner*, *Dr Pendleton*, *Francis Spira*, *Guarlacus*, *Bomelius*, *Latomus*, *Crescentinus*, &c.

Hæret lateris leibalis arundo.

Abd. and Mon. 1904, 1907.

Versè 7. Like unto horses] Fed and fierce, to run and rush into the battle, as being driven by the devil. *Si videris persecutorem tuum nimis savientem, scito quia ab ascensore suo demone perurgetur.*

Ecclm.

Were as it Were crowns] Triple crowns, miters, head-tiars, shaven crowns: which last is a ceremony so bald, that some Priests in *France* are now ashamed of the mark, and few of them have it, that can handsomely avoid it.

Spec. Europ.

As the faces of men] But beware of men, *Mat. 10. 17.* See the Note there.

Versè 8. As the hair of Women] Insinuatve, and inductive to sinne.

As the teeth of lions] *Joel 1. 6.* Catching and carrying to their dens all they can come by, as *Tecclim* did out of *Germany*, as *Ottolent* by *Gregory 9.* did out of *England*, where he left not so

much money, as he either carried with him, or sent to Rome before him

Verse 9. *And they had breast-plates*] Their pretended donations, privileges and exemptions from the secular power; shaking their tippers at Kings, whom they have trampled on, and forced to go bare-foot on the hard stones, till they bled again. Thus dealt they by our Henry the second: yea they lashed him with rods upon the bare, and said, *Domine, noli minari: nos enim nullas minas timemus, qui de tali curia sumus qua consuevit imperare regibus & imperatoribus*. Sir, never threaten us: for we care not for your threats, as being of that Court that commands Kings and Emperours.

And the sound of their wings] They are loud and bold-spoken: make a great noise, raise a great dust, and thereby think to carry it. Herein they are like the heretike Nestorius, who is said to have been, *Homo indoctus, superbus, contemptor Patrum, sed audax & magna loquentia*, a proud Ass, but bold above measure, and of a loud language, whereby he so far prevailed for a time, that he seduced good Theodosius, and procured a writ for the banishment of Cyril that godly Orthodox Divine.

Verse 10. *And they had tails*] This may be well meant of their Surrogates, Officials, Chancellours, Registers, Apparitours, the sag end of their execrable train. See Isa. 9. 15.

Verse 11. *And they had a King over them*] Being herein wiser then those other locusts, Proe 30 27.

The Angel of the bottomlesse pit] That apostate star, ver. 1. the devils lieutenant Generall, the Western Antichrist the Pope, not excluding the Turk that Antichrist of the East, that comes next to be spoken of. And indeed they may well go together: for they both set up another law then that of Christ, they kill the contrary part, they give liberty to the flesh, they will not have their religions to be disputed, &c.

Is Abaddon] A destroyer. I know not (saith learned *Jannius*) whether the holy Ghost in this name hath not some respect to the etymology or notation of *Hildebrand*, which signifies, *Fidei incendium*, the fire-brand of the faith.

Verse 12. *Two woes more hereafter*] In respect of order: for in respect of time, the woes of the fifth and sixth trumpet are together, and do run parallel.

Verse 13. *From the four horns*] To shew, saith one, Christ his sufficiency

Iac Revins de
Mir. pontif. pag.
149.

Zinck-Miscel.
epist. dedic.

Annot. ad loc.

sufficiency of power to raise up instruments of his justice, according as by the sins of men he is provoked.

Verse 14. *Loose the four Angels*] That is, those four potent peoples, the *Arabians*, the *Saracens*, the *Tartars*, and the *Turks*, that they may march out against Christendome, to murder and massacre the third part of men. These are called Angels, because sent of God to revenge the quarrell of his Covenant.

Verse 15. *And the four Angels were loosed*] As fierce and fell creatures out of a cave, now set upon spoil and rapine. They have a Proverb in the Eastern parts, *Where the great Turk once setteth his foot, there never grows grasse again* : He blasts and desolates all.

For an hour and a day] At any time whensoever God shall command them out, and bid them fall on : they are at an hours warning in arms at an instant. Mr *Brightman* gathereth from this text, that the Turkish Empire shall determine about the year, 1696.

The third part of men] *Mahomet* the first was in his time the death of 800000 men. *Selymus* the second, in revenge of his losse received at the battle of *Lepanto*, would have put to death all the Christians in his dominions, who were in number infinite, &c.

Turk Hist.
fol. 434.
Ibid. 885.

Verse 16. *Two hundred thousand thousand*] Not so many at any one time, but in severall ages and battles. Howbeit the Turk goes usually into the field 200000 strong : many times he hath more, as in that famous battle fought by *Bajazet* against *Tamerlane*, where he had well-nigh a thousand thousand. Of his common souldiers, called *Asaps* (which for the most part are miserable Christians) he makes no great reckoning or other use, then to blunt the swords of his enemies, or to abate their first fury : thereby to give the easier victory to his Janizaries, and better souldiers, which are all horse for most part.

Turk. hist. 317.

Verse 17. *Brest-plates of fire, &c.*] Muskets, harquebuzes, pistols, and other fire-fires ; but especially those great-guns, and murdering-pieces, so much used by the Turks, those mighty Ordnance they brought before *Constantinople*, the *Rhodes* and other places, nothing inferiour to those two, that were cast by *Alphonfus Duke of Ferrara*, the one whereof he called the *Earthquake*, the other *Grandiabelo*, or the great devil.

Chalcondylas.
Peasbars val-
ley of vanity.

Turk hist. 1113

Verse 18. *The third part of men killed*] Not only of Christians, but also of their own: most of their poor being forced with victuals and other necessities to follow their great armies in their long expeditions: of whom scarce one of ten do ever return home again, but there perish by the way: if not by the enemies sword, yet by the wants, intemperatenesse of the air, or immoderate pains-taking.

By the brimstone] By the gun-powder, or by their sulphured bowstrings, which they discharge as out of their mouths, whereunto they draw or lay them.

Plin

Turk hist.

Verse 19. *In their mouth and in their tails*] Like the Serpent *Amphisbana* that hath a head (to do hurt) at both ends. Perhaps the Turks perfidy is here pointed at: they keep leagues no longer, then standeth with their own profit.

1 Cor. 10. 10.

Verse 20. *That they should not worship devils*] As all idolaters do. The devil is *εἰδωλον*, saith *Synesius*, glad to be worshipped in an idol, as he was by *Israel* in a calf.

Matthiol. in Di.
of covid.

Verse 21. *Neither repented*] Being stupified, as those *Asses* in *Hesperiis*, that feed upon hemlock. They that make them are like unto them. See *Isa.* 44. 17.

CHAP. X.

Verse 1. *Come down from heaven*]

NOr from the bottomlesse pit, as Antichrist that opposite to Christs unction and function.

Clothed with a cloud] Not yet so clearly to be seen and enjoyed by his, as when he shall come in the clouds.

A rain-bow upon his head] The effect of the Sun shining against a cloud, and is, *Nuncius fœderis & serenitatis*, the Angel of Gods Covenant, and of fair weather.

His feet as pillars of fire] His meanest members stand out the hottest persecutions.

Ma. 8. 1.

Deua. 30. 11.

Verse 2. *A little book open*] The Bible translated and explained. It is called *a great roul*, written with the pen of a man, that is, clearly, that the simplest of men may conceive it. But it is little in comparison of the volumes of School-Doctours and Popish-Decretals, wherewith the world was pestered, when the Bible lay locked up and obfcured. We may well say of it as *S. Bartholomew*

Solomon (quoted by *Dionysius*) said of Divinity, *ἡ περὶ τὴν ἑλπίδα* *ἡσυχία*, that in sundry respects it is both a little and a great Book.

He set his right-foot upon the sea] As Lord of sea and land, maugre all heretikes and Antichrists, that sought to throw him out of possession. Neither the beast that ariseth out of the sea, nor the other that ariseth out of the earth shall be able to do it. Chap. 13.

Verse 3. As when a lion roareth] *Gr. Loweth like an Oxe, μωρῶτα. mugis torrugit.* See here an oxe in a lion, mildenesse mixt with fiercenesse. *Satis est prostrasse leoni.* This lion preys not upon the prostrate. *Non mihi placet vindicta sed victoria,* said *Casár.* So may Christ say, I seek not revenge but victory.

Seven thunders uttered their voices] As the eccho of Chrills loud voice. No sooner had he spoken, but *great was the company of preachers*, sons of thunder, who should speak powerfully, prophesie and cry down superstitious worships and hereticall doctrines before peoples, Nations, tongues and Kings, *vers. 11.* of this Chapter. This was fulfilled in *Wicliffe, Husse, Luther, Lambert,* and other heroicall Reformers. *Conter Amos 3. 7, 8.* Psal. 68. 11.

Verse 4. Had uttered their voices] Not audible only, but articulate : so as that *John* heard and was much affected. *Nescio quid divinum in ascultatione est :* there is no small efficacy in a lively voice to work upon the heart. *In Demosthene aliquid deest* Distin. *Demosthenis, quando legitur non auditur.* Val. Max.

Seal up these things] *viz.* Till the time appointed. See *Dan. 8. 26.* and *12. 9.* Or, for that the things were the secrets of Gods kingdom, *Math. 13.* not fit or possible to be revealed, *2 Cor. 12. 4.*

Verse 5. Lifted up his hand] And so swore tolemnly, *Gen. 14. 22.* *Numb. 14. 30.* *Ezek. 20. 5.* Because it seemed improbable (if not impossible) that ever *Babylon* should down, *Rome* be ruined. But all the judgements in the *Revelation* (those of the seven seals, seven trumpets and seven vials) are still upon *Rome* Pagan, Christian, and Antichristian. We may therefore conclude with that Emperour of Germany, *Frederike 2.*

Roma diu titubans, varijs erroribus acta

Cerruet & mundi desinet esse caput.

Rome tottering long, shall once be shattered,
And of the world shall cease to be the head.

Verse 6. That there should be time no longer] *i.e.* The Beasts time

time shall be no longer, but till the daies of the seventh trumpet, which were shortly then approaching. Or there shall be now no longer delay and protraction of time.

Verse 7. *The mystery of God*] The conversion of the Jews called a mystery, *Rom. 11. 25.* the bringing in of the Gentiles fullness, *Ephes. 3. 3, 4, 6.* the kingdom of the Saints of the most high, *Dan. 7. 18.* then when all the kingdoms of the world shall become the kingdoms of our Lord Jesus Christ, *Chap. 11. 15.*

Verse 8. *In the hand of the Angel which standeth*] This description of Christ is here purposely repeated, that we may learn to trust in his power, and flee to his wisdom, as *Agur* did, *Pro. 30. 1, 2.* for the understanding of divine mysteries.

Verse 9. *Give me the little book*] Let Preachers ply the throne of grace, if ever they will preach to purpose. *Bene crasse, est bene studuisse*, said *Luther*. Three things make a Preacher, Reading, Prayer and Temptation. He that will understand Gods riddles must plough with his heifer the Spirit, which is not given, but to them that ask it.

Alfred. Chron.

430

Ibid 167.

Vide Patrum in Gen. proleg.

And eat it up] By reading and meditation : Ministers must be devout and digest the holy Scriptures, that as good Scribes they may draw out new and old for the use of the Church upon all occasions. *Jacobus de Voragine* was so called, *Quod esset veluti vorago biblicorum*, because he had as it were devoured the Bible. So *Petrus Comestor* for the same reason. *Joannes Gatius a Sicilian*, was so well versed in the Scriptures, and so great a Divine, that he once said, *Si libri sacri perirent, se per Dei gratiam restitutum*, That if the Bible were lost out of the world, he could restore it. Some thinke that *Exra* did so after the Babylonish captivity : but I cannot think so.

Verse 10. *Sweet as honey*] The word is so to the spirituall palate ; whereas to the carnall it relisheth no better then the white of an egg, or a dry chip. *Luther* said, He would not live in Paradise without the word : *At cum verbo etiam in inferno facile est vivere*, but with the word he could live even in hell it self. See *Pf. 19. 10.* & *119. 103. Jer. 15. 16.*

Tom. 4. per la.

My belly was bitter] By reason of the trials and tribulations that usually follow upon the faithfull preaching of the Word. Opposition is *Evangelij genius*, saith *Calvin*. And, *Pradicare est nihil aliud quam derivare in se furorem mundi*, saith *Luther*. To preach is to get the ill will of the world.

Verse 11. *Thou must prophecy*] For all the sorrow, thou and thy successours must set close to the Lords work, for the regaining of those peoples, nations, &c. whom Antichrist hath enslaved.

CHAP. XI.

Verse 1. *A reed*]

THAT is, The word of God, that little book that he had newly eaten. This is the only rule of faith and discipline, whereby all in the Church must be made and meted.

Like unto a rod] Or, *Scepter*. The word is that rod of Christs strength, whereby he rules in the midst of his enemies, *Psal. 110. 2*. It is that right Scepter, *Psal. 45. 6*. which he swaies, and whereby he soveraigns. The *Proverbs of Solomon* are called in Hebrew *Mishle*, or Master-sentences. And the Scriptures bear the title of *Chieftains*, *Prov. 8. 6*. and of *Lords of collections*, as some render *Ecc. 12. 11*.

PROV. 1. 1.
A Mishal do
minari.

Measure the temple of God] The Church that had been so woefully wasted and oppressed by Antichrist, that it stood in need of new-measuring and repairing.

That Worship therein] *In the temple*, as being all spirituall Priests, and *in the altar*; as placing all their confidence in Christs death alone.

Verse 2. *But the court*] The Antichristian rout, cast out as reprobate silver, as refuse stufte, not worth the measuring.

Given unto the Gentiles] Antichrist and his adherents. *Pagans* are no better then *Pagans*. *Are ye not children of the Ethiopians unto me, O children of Israel, saith the Lord, Amos 9. 7*.

The holy City] The true Church. See *Daniel 7. 21*. *Ephes. 2. 19*.

Forty and two months] This number is one and the same with the 1260. daies. The allusion is unto *Dan. 7. 25*.

Verse 3. *And I will give unto my two, &c.*] *sc.* Power to purge the Church, and to stand for the truth, all the while it was trodden under foot, *Videsis Catalogum Testium veritatis ab Illyrico editum*. *Zwinglius* recordeth, that *Luther* and he (both at
one

one time, the one not knowing, nor hearing of the other) began to write against the Popes indulgences. And of *Luther* and *Melancthon* he writes thus,

*Divise his op'ra, sed mens fuit unica, pavis
Ore Lutherus oves, flore Melancthon apes.*

Unto my two Witnesses] The whole succession of faithfull Preachers, under the tyranny and rage of Antichrist. These are said to be *Two*, that is, *Few*: or *Two*, that is enow, *Deut. 17. 6.* Or, *Two*, in reference to those noble *Two's*, *Moses* and *Aaron*, *Elijah* and *Elisha*, *Zerubbabel* and *Jehoshuah*, in allusion to whom these *Witnesses* are here described.

Clothed in sackcloth] As calling men to repentance: or as bewailing their blindness: or as wanting better clothing.

Verse 4. These are the two Olive-trees] See *Zach. 4. 3. 11. 14.* In this book of the *Revelation* the holy Ghost borrows all the elegancies and flowers in the story of the old Testament, thereby to set out the story of the new in succeeding ages.

Verse 5. Fire proceedeth out of their mouths] So that a man were better anger all the witches in the world, then Gods faithfull *Witnesses*: for they have ever vengeance in a readinesse for the disobedient, *2 Cor. 10. 6.* God inflicting what they either denounce or desire of him, against their adversaries.

Verse 6. That it rain not] That the influence of divine grace be with-held from those, that despise the Gospel: so that they become as those mountains of *Gilboah*, *2 Sam. 1. 21.* or that accursed earth, *Heb. 6. 8.*

Verse 7. And when they shall have finished] Like as Christ, That faithfull and true *Witnesse* (as he is called, *Revel. 3. 14.*) when he had preached much about the same time as here, was slain by a *Roman* Governour, raised with an earthquake, and received up into heaven in a cloud: so these. And, *Art thou not glad to fare as Phocion?* said he to one that was to suffer with him.

Shall overcome them] By arms, not by arguments.

And kill them] This killing whether it be already past, or yet to come, 'tis hard to say. But if to come, some think it shall be but a civil death, that is, of them as *Witnesses* only, not a naturall death as men: And so the same persons shall rise again, and enjoy the fruit of their former labours, and ascend into a greater glory.

οὐκ ἀγαπᾷ τοὺς υἱοὺς
τῆς ἐκκλησίας
ἀπολαύειν
Plur.

M Tho Goodm:

Verſe 8. *And their dead bodies*] This ſhews it cannot be meant of a naturali death : for how ſhould their bodies lie dead (in that ſenſe) for three years and an half ; or (ſay it were) for a ſhorter time.

Of the great City] *Rome*, of whose greatneſſe *Lippinus* and *Sampleton* have written. See Chap 17. 18. & 18. 2. 6. Hence ſhe is called the *great Whore*, and *great Babylon* not without reference unto the old *Babylon* : which was ſo great a City, that when it was taken by *Cyrus*, ſome part of it knew not what condition they were in, till three daies after.

Verſe 9. *Three daies and a half*] *i. e.* For a ſhort time, till out of their aſhes others ſhould ariſe to ſtrickle for Chriſt. The Pope never reſted, but had one or other faithfull Witneſſe to oppoſe him ; either to his face (as *Joannes Sarisburienſis*, *Qui preſens preſentem Pontificem redarguit* : and *Mancinellus*, who reprov'd *Alexander* the ſixth in a Sermon at *Rome*, and had therefore his hands cut off, and his tongue cut out, whereof he died.) Or elſe in ſome more remote part of his dominion, as *Savonarola* (whom *Guicciardin* and *Aſirandula* highly commend :) *Petrarch* who writeth thus, *Babylon altera, nempe propinquior atq; recentior adhuc ſtat, ciſ idem caſura, ſi eſſetis viri* : *Babylon* would ſoon down, would you but play the men. Beſides a cloud of other Witneſſes, that might here be called in.

Not ſuffer their dead bodies] So fulfilling that, *Pſ. 79. 2.* Some they would not ſuffer to be buried : others they digged up again after buriall, as (beſides many of our Martyrs) they unburied and burned the bones of *Hermannus Ferrarienſis* after they had ſainted him : becauſe he was ſaid to have followed the doctrine of the *Waldenſes*, thoſe ancient Proteſtants. Cardinal *Poole* had a purpoſe, if he had lived, to have taken up *K. Henry* the eighths body, and to have burned it. 'Twas generally obſerved, that as *Wincheſter* and *Bonner* did alwaies thirſt after the bloud of the living, ſo was Cardinal *Pooles* lightening (for the moſt part) kindled againſt the dead : and he reſerved this charge only to himſelf.

Verſe 10. *Shall rejoyce over them*] As they did at the Council of *Conſtance*, when they had burnt *John Huſſe* and *Hierome* of *Prague*. So, upon the news of the Biſhops burnt at *Oxford*, *Gardner* came out rejoycing to the Duke of *Norfolk*. Now, ſaid he, let us be merry and go to dinner. But it was the laſt he did eat,

Herod. 1. 1.
Arist. Polit. 3.

1st Rev. 14. 5.

Terrent. ut.
fort. dial. 1. 18.

1st Rev. 9. 15.

A. 1. and Mon.
fol. 1. 05.

Ibid. 14. 39.

Ibid. 16. 22.
In terris manducant quod a.
pud inferos dig-
gerunt
Ibid. 19. 47.

and

Thuan.

and he went to hell to digest it too. So upon the news of the French Massacre, a Jubilee was proclaimed at Rome: the Cardinall of Lorraine gave a thousand crowns to the messenger. The Pope caused the Massacre to be painted in his Palace: thole of Ireland he will surely pourtray in his Chappel or Oratory.

At and Mon.
fol. 157.

Ibid. 475.

These two Prophets tormented them] As *Elias* did *Ahab*, *Jeremy* and *Ahab*, their flagitious countrey-men; and as the *Martyrs* here did their persecutors. Dr *Fuller* came to *William Wolfesey* his prisoner, and said, Thou dost much trouble my conscience; wherefore I pray thee depart and rule thy tongue, so that I hear no more complaint of thee, and come to Church when thou wilt, &c. The end of carnall joy is sorrow (saith Mr *Bradford*, Martyr in a certain letter.) Now let the whoremonger joy with the drunkard, swearer, covetous, malicious, blinde buzzard St *John*. For the Masse will not bite them, nor make them to blush, as preaching will. Now may they do what they will; come devils to the Church, and go devils home: for no man must finde fault; and they are glad of this. Now have they their hearts desire, as the *Sodomites* had, when *Lot* was gone, &c.

Tu me gladio
defende a Papæ
injuris, & ego
te verbis ac
scriptis defendā.

Verse 11. *And they stood upon their feet*] That is, they let themselves stoutly and vigorously to fight against Antichrist. As *William Ockam*, who being excommunicated by the Pope for writing some things against him, fled to *Ludovicus* the Emperour, who was likewise excommunicated, and said unto him, Defend thou me with arms: and I will defend thee with arguments. The Bishops also of those times that sided with the Emperour, though they were none of the best, yet they resolved and avowed never to yeeld to the Pope, *Sed si excommunicatus veniret excommunicatus abiret, cum aliter se habeat antiquorum canonum autoritas.*

Verse 12. *To heaven in a cloud*] As Christ did. See the Note on Verse 7.

And their enemies beheld] Not without rage and regret to see how they were crossed, and the truth more and more propagated. *Trucidabantur & multiplicabantur*, saith one. The Church as the Lilly is increated by its own juice: *Totum mundum sanguine & oratione convertit*, saith *Luther*. She converts all the world by her sufferings and supplications.

Verse 13. *A great earthquake*] Since the Reformation, what

stirs

fiets and broils have there been all over Christendome: Gods sword hath ridden circuit, *Ezek. 14. 17.* and is not yet sheathed, nor can it, *Jer. 47. 6, 7.* as being still in commission.

And the tenth part, &c.] *Ruit alto à culmine Roma.* Lewis the twelfth, King of France, threatned that he would destroy Rome, and coined money with an inscription to that purpose. *George Fransperg* (a Generall under *Charles Bourbon.*) that sacked the City of Rome, caused a halter to be carried near his colours, saying, that with that he would hang the Pope: encouraging his souldiers (who were most of them *Lutherans*) with the great opportunity they had to get spoils. But the sins of that City are not yet full.

Se perditurum Babylonem, cum tunc has infestissimos muros, miratus est.
Rivet.
Hist. of the Council of Trent 43.

Gave glory to the God of heaven] Confessed their sins, as *Achan*, and changed their mindes, as those *Mal. 1. 18.* It is said of the *Burgundians*, that being afflicted and oppressed by the *Hunnes*, they applied themselves to Christ the God of the Christians, whom, after a long debate, they concluded to be the Almighty God.

Alfred. Chron.
3:5.

Verse 14. The second woe is past] Visionally past, not eventually.

The third woe] Woe to the wicked, but joy to the Saints. At once the Sun rites upon *Zoar*, and the fire falls down upon *Sodom.* *Abraham* stands upon the hill, and sees the Cities burning.

Verse 15. Great voices in heaven] i. e. Great joy and triumph in the Church militant.

Are become the kingdoms] They have renounced Popery, given up their names to the Gospel, and received the Reformation.

For ever and ever] Not for a thousand years only, as the Millenaries hold.

Verse 16. And the four and twenty Elders] See the Note on Chap. 4. 9.

Verse 16. Because thou hast taken] Thou hast slain and subdued those thine enemies, that sent messengers after thee, saying, *We will now have this man to rule over us.*

Verse 18. Were angry] *Sed vana sine viribus ira:* the wrath of these men turned to the glory of God.

That they should be judged] According to their praier, and thy promise, *Chap. 6. 10, 11.*

And

And shouldst destroy them] God usually retaliates and proportions jealousy to jealousy, provocation to provocation, *Deut.* 32. 31. frowardnes to frowardnes, *Psal.* 18. 26. contrariety to contrariety, *Lev.* 26. 18, 21. destruction to destruction, as here. He paies them home in their own coyn.

Verse 19. *And the temple of God*] Abundance of light shall be diffused in the Church: and heavenly mysteries more clearly revealed, and more commonly understood.

Iosh. 6. 16.

And there were lightnings] Utter destruction to the wicked, as there was to *Iericho*, at the sound of the seventh Trumpet.

CHAP. XII.

Verse 1. *And there appeared*]

THIS and the two next following Chapters are an Exposition of the former vision.

A great wonder] As shadowing out and shewing great wonders.

In heaven] That is, in the Church, or (according to some) in the visible heaven, where Sunne, Moon and Starres are.

A Woman] *Alma mater Ecclesia*. The Church is called a woman, for her 1. Weaknesse. 2. Fruit'ulnes. 3. Lovingnes, 2 *Sam.* 1. 26.

Clothed with the Sun] With Christs own comelines, *Eze.* 16. 14. She is also conspicuous, *Mat.* 5. 14. and scorched with persecution, *Cant.* 1. 6. All which notwithstanding, she is comely. *Uxor filges radijs mariti*, saith the Civilian.

And the Moon under his feet] She treads upon the worlds trash, bears patiently all changes and chances, and though the curs of the world bark at her, she shines still.

Enperagit cursus surda Diana suos.

A crown of twelve stars] A crown in token of victory.

And of twelve stars] Those white horses, *chap.* 6. 2. the twelve Apostles and their succ'ours, in and by whom mysticall Christ goeth forth conquering and to conquer.

*Bodin Theatr.
Nat. pag 350.*

Verse 2. *And she being with childe*] And so soon smelt out by the Bears of the world. *Urfa pragnantem mulierem non solum*

teri gravitate notam, sed eam etiam qua pridè conceperis, solam ex omni turba confectatur.

Cried, travelling] Being hard beset with cruell persecutours, she longs to be delivered of a Christian Emperour, that might put her out of her pain and misery.

Verse 3. A great red Dragon] A Dragon the devil is called for his sharp-sightednesse (the Dragon hath a very quick eye, and is said to sleep with open eyes) as also for his mischievounesse to man-kinde ; and lastly, for his serpentine subtilty, *Gen. 3.* The comfort is, That as the devil is a Lion, so is Christ, there's courage for courage. And as the devil is a serpent, so Christ compares himself to the brazen serpent : there's wilddome for wilddome. A great Dragon the devil is, as being *God of the world* ; and red all over with the blood of souls, which he hath swallowed down, as *S. Peter* hath it, *1 ep. 5. 8.*

Seven heads] To plot, and ten horns to push men into the pit of hell.

Seven crowns upon his heads] Pretensed authority for what he did against the Church. It passed in *France* in manner of a proverb, That the modern Council (of *Trent*) had more authority then that of the Apostles, because their own pleasure was a sufficient ground for the decrees, without admitting the holy Ghost. That Popish Council was carried with such infinite guile and craft, that the Papiests themselves will even smile in the triumphs of their own wits (when they hear it but mentioned) as at a master-stratagem.

Verse 4. And his tail drew] A monstrous tail for length and strength. One interprets it of his dog-like flattering tail, whence the proverb grew, *Cauda blandiri.* *Julian* the apostate drew many from the faith by flatteries and fair promises. *Luther* was offered a Cardinalship to be quiet. The Pope offered *Q. Elizabeth* to confirm the English Liturgy by his authority, granting also the use of the Sacraments under both kinds, so that she would joyne her self to the *Roman* Church. And how the Pope clawed our King, when he was in *Spain*, *an. 1623.* is better known, then that I need here to relate.

For to devour her childe] As that Dragon *Pharaoh* (so he is called, *Isa. 51. 9.*) sought to make away for the new-born babes of *Israel*, *Exod. 1.* Thus the Dragon *Maximinus* devoured *Alexander* the sonne of *Mamma* : and thus *Decius* devoured the

*Δεγαυ παρ
δίκων.
παρ τὸ δ' ἐγὼ
αὐτὸν στείλλω.*

*Hist. of the
Coun. of Trent
fo. 810.*

*Eraf. Chil.
α. 810. οὐκ ἔστιν.*

*B. Carbons
thanks, remem.
p. 12.
Iac. Revius de
vit. Pontif.*

the two *Philips*, because they seemed somewhat to favour the Christians. Thus *Philip* King of *Spain* suffered his eldest Sonne *Charles* to be murdered by the cruell inquisition, because he was any whit inclinable to the reformed Religion. *Constantine* the great had like to have lost his life for the like cause, but that God strangely preserved him for a better purpose.

Verse 5. *And she brought forth a man-child*] *Constantine*, the Christian Churches first and chief Champion.

Who was to rule all Nations] The whole Roman Empire, but especially to over-rule and subdue the Churches many and mighty enemies: as *Constantine* did most notably.

Caught up to God and to his throne] To rule in the Church next under God himself. And to this height of honour he was caught, when the Empire was cast upon him, not once thinking of it. *Bonni Dem Constantinum magnum tantis terrenis implevit maneribus, quantum optare nullus auderet*, saith *Augustine*.

Verse 6. *And the woman fled*] viz. After the battle mentioned in the next verse was fought and finished. See Verse 13. 14.

Where she hath a place] To wit, that Temple that was so exactly measured, Chap. 11. 1, 2. called here a *wildernesse*, as was that of *Judea*, Mat. 3. because but thinly inhabited. The elect are but a handfull to a housefull of Atheists and Papists. Or else, in allusion to the wilderness of *Arabia*; thorow which the *Israelites* fled from that *Drägon Pharaoh*.

That they should feed her there] Those two Prophets, Chap. 11. were appointed to feed these hidden ones, *Plalme* 83. 3. with the hidden *Mannab*, Revel. 2. Their time and hers agree.

Verse 7. *And there was warre*] viz. Whilest the woman was bringing forth: and after that her sonne was advanced to the Empire.

Michael and his Angels] *Constantine* and his Armies.

Against the Dragon] *Maximinus*, *Maxentius*, *Licinius*, and other tyrants, acted and agitated by the devil.

Verse 8. *And prevailed not*] They were so totally routed and ruined, that they could never rally or rage any more. *Incun- dum Christiano homini spectaculum est, quasi coram cornu certantem Christum cum Antichristo*, saith one, concerning

Antichrist

Luthers Reformation. It was a pleasant sight to see Christ and Antichrist striving for the better. For whatsoever the Pope with his Bulls, or the Emperour with his light-bolts did to hinder it, still the Gospel ran and was glorified: And as then, so ever since, maugre the malice of Rome and of hell. Their late utmost endeavours, and some successes for a season, were but as the last sproutings, or bitter-bites of dying beasts.

Verse 9. Was cast out] Full sore against his will, If the enemies had but as much power as malice, the Church should never rest. But they shall be utterly routed and outed: as at this day they are here to our great comfort.

That old serpent] When he was young, he out-witted our first parents, 2 Cor. 11. 3. then when their reason was not depraved. Now that he is old, and we but children, Eph. 4. 14. had we not need look to him, and not be ignorant of his wiles?

Which deceiveth the whole world] Having for that purpose his set and composed machinations, 2 Cor. 2. 11. his methods artificially moulded, Ephes. 6. 11. his depths, sleights, coggings of a die, &c.

Verse 10. And I heard a loud voice] Great joy was thorough the Churches of Christ, as great cause there was, when Constantine came to the Empire. That was very remarkable, that Constantine being now a Conquerour, should cause a table to be hanged up on high before the doors of his palace, wherein was painted a Dragon that lay thrust thorough with a dart under his own and his subjects feet.

Enscib. in vita
Constan.

For the accuser of our brethren] So the devil is called (saith one) in direct and full opposition to that speciall name and office of the holy Ghost. The comforter or pleader for us. The Russians are so malicious one towards another, that you shall have a man hide some of his own goods in the house of him whom he hateth; and then accuse him for the stealth of them: Just so deals the devil many times by Gods dearest servants.

περιμαρτυρῶς.

Which accused them] And upon some such articles too, as he is able to prove against them. Hence he is said to stand at Iehoshua's right-hand; at the upper hand, because his accusation was as true as vehement. But here's the comfort, Christ appears in heaven for his (as a Lawyer appears for his client) to non-suit all the devils accusations. The Spirit also (as an Advocate) makes request in our hearts to God for us, and helpeth us to make

Zach. 3. 1
Heb. 6.

ΠΡΟΧΑΙΡΙΣΤΗΣ.

Lib. 2. c. 20.

apologies for our selves, 1 Cor. 7. 11. But may not the Saints say to Satan (first drawing them to sin, and then accusing them) as he did to *Job*, 2 Sam. 18. 12, 13.

Verse 11. *By the blood of the lamb*] By his merit and spirit, Christs blood (as *Pliny* saith of *Polium*) is a preservative against serpents.

Afl. and Non.

And they loved not their lives] When one said to a certain Martyr, Take heed, tis an hard matter to burn: Indeed, said he, it is for him that hath his soul linked to his body, as a thiefs foot is in a pair of fetters. In the daies of that bloody persecutour *Dioclesian*, *Certatim gloriosa in certamina tuebatur* (saith *Sulpitius*) *multosq; avidius tum martyria gloriosis moribus quarebantur, quam nunc Episcopatus pravi ambitionibus appetuntur*, &c. Those ancient Christians shewed as glorious power in the faith of Martyrdome, as in the faith of miracles: the valour of the patients, and the savagenes of the persecutours striving together, till both, exceeding nature and belief, bred wonder and astonishment in beholders and readers.

Non majori unquam triumpho vicinus quam cum decem annorum stragilibus vinci non potuimus. *Sulpit.*

Verse 12. *Rejoyce ye heavens*] Ye that have your conversation in heaven, and shall shortly remove your tents thither.

Woe to the inhabitants of the earth] Earth-worms that load themselves with thick clay, and strive with the toads, who shall die with most earth in their mouths.

And of the sea] Seamen are, for most part, very profane and godlesse. See *Jude* 13. *1st*. 57. 30. Mr *Brightman* by these *inhabitants of the sea* understandeth the Clergy-men, as they call them, who set abroad grosse, troubled, brackish, and sowerish doctrine, which doth rather bring barrennes of godlines to their hearers, and doth gnaw their entrals, then quench their thirst, or yeeld any other good fruit.

For the devil is come down] Indeed he was cast down: but that the devil dissembles, and makes as if he came for his pleasure sake, and so makes the best of an ill matter.

Supra.

Having great wrath] Indignation, commotion of minde, perturbation of spirit, inflammation or heaving of the blood, by apprehension of an injury. Satans malevolence was a motive to his diligence. Naturall motion is more swift and violent toward the end of it.

Because he knoweth] By the signs of the last judgement, which cannot

cannot be far off, and by conjectures, wherein he hath a singular sagacity.

That he hath but a short time] He therefore makes all haste he can to out-work the children of light, in a quick dispatch of deeds of darknes.

Verse 13. *He persecuted the woman*] As the matter of his calamity. The devil infinitely hates Christ, and sins that sin against the holy Ghost every moment. His instruments also, carried with hellish malice, cease not to maligne and molest the Church, to their own utter ruine: for Christ must reign when all's done.

Verse 14. *Two wings of a great Eagle*] That is, sufficient means of safety and protection from perill, *Exod. 19. 4.* By this great Eagle, some mighty personage seems to be designed, *Exek. 17. 3, 7.* And this may very well be *Constantine*, whose peculiar surname was *Great*: but yet so (saith an Interpreter) as that the great honour and riches, wherewith, as with wings, he upon good intention endowed the Church, is an occasion to make her flee to the wilderness, all true and sincere Religion by degrees decaying in the visible Church.

M Forbes.

Verse 15. *Cast out of his mouth water*] Those barbarous Nations *Goths, Hunnes, Vandals, Lombards*, others, stirred up by the devil to over-run the Empire, and afflict the Church. Or else, it may mean those pestilent and poisonfull heresies, *Arrianisme*, and the rest, wherewith the Church was infested, according to that of *Solomon, The mouth of the wicked belcheth out evil things, Prov. 14. 28.*

Verse 16. *And the earth helped the woman*] That is, the multitude of Christians meeting in the generall Councils, those four first especially, held at *Nice* against *Arrius*, at *Constantinople* against *Macedonius* and *Ennomius*, at *Ephesus* against *Nestorius*, and at *Chalcedon* against *Eutychus*. These helped the Church exceedingly against inundations of heresies; and were therefore by *Gregory* the great received and embraced as the four *Gopls.*

And the earth opened her mouth] An allusion to *Num. 16. 22.* Look how the earth swallowed up those malecontents, so did God root out pernicious heresies with their authours and abettours, by the power of the Scripture, and the zeal of the orthodox Doctours, so that they suddenly vanished out of sight, after a marvellous manner.

Orat. pro C.
R. b. P. 97b.

Verse 17. Was wrought with the woman] Who yet had done him no wrong : but he and his are mad with malice (when their designs miscarry especially) and are ready to sue the Church, as he in Tully did another, *Quod totum telum corpore non receperat*, because he had not taken into his body the whole dagger, where-with he had stabbed him.

Aug.

To make war] That war which is mentioned, Chap. 13. 7. **Which keep the Commandments**] A just description of a godly Christian. *Boni catholici sunt qui & fidem integram sequuntur & bonos mores*. To be found in faith, and holy in life, this is the kernel of Christianity.

CHAP. XIII.

Verse 1. And I stood]

WHere I might best see the beast that came out of the sea. *I saw a beast*] The Church, flying into the wilderness from the Dragon, fals upon this Beast, which is nothing better then the Dragon under a better shape. *Sic aliud ex alio malum*. This beast is that Antichrist of Rome.

Rise up] Not all at once, but by degrees.

Out of the sea] Out of the bottomlesse pit, Chap. 11. 7. **2 Theff. 2. 9.**

Having seven heads] To plot.

And ten horns] To push. Craft and cruelty go alwaies together in the Churches enemies. The Asp never wanders alone; and those birds of prey go bet without their mates, *Isa. 34. 16.*

And upon his horns] The Kings that are the Popes vassals. See Rev. 17. 11. These are the props of his power.

The name of blasphemy] This is his true name : his pretended name is mystery.

Verse 2. Like unto a leopard] Which is the female among the panthers. the property wherof is, as *Pliny* telleth us, with her sweet smell to allure the beasts unto her, hiding her terrible head till she hath them within her reach, and then teareth them in pieces. Just so dealeth Rome with her unhappy profelytes. The Papacy is an alluring, tempting, bewitching Religion. No sin past, but the Pope can pardon it : none to come, but he can dispense with it, *Etiamsi per impossibile, matrem Dei quis vitiaisset*, said *Tecellus*.

As

As the feet of a Bear] Which stands firm on her hinder feet, and fights with her fore-feet : so doth the Papacy with its Canons, Decrees, traditions, &c.

As the mouth of a lion] Wide, ravenous, roaring, and insatiable.

And the Dragon gave him his power] This bargain was offered to Christ, *Mat. 4.* but he would none of it. The bramble in *Joahams* parable thought it a goodly thing to raige : So did not the vine and fig-tree.

Verse 3. *One of his heads as it were wounded*] Either by the invasion of the *Goths* ; or by that fatal schisme in the Church of *Rome*, anno 1378. when there sat three Popes at once, for fourty years together : or by the falling away of Protestants from the Popedom, from the daies of *Wicliffe*, *John Husse*, the *Waldenses*, *Luther*, to this present. *Bellarmine* bewails the businesse, that ever since we began to count and call the Pope Antichrist, his kingdom hath greatly decreased. And *Cotton* the Jesuite confesses, that the authority of the Pope is incomparably lesse then it was ; and that now the Christian Church is but a diminutive.

Lib 3 de Papa Rom. cap. 11.

And his deadly wound was healed] By that false Prophet, *ver. 11.* that is by the *Sorbonists*, Jesuites, Trent-fathers, and other Popish Chyrurgeons. The Jesuites give out, That the devil sent out *Luther*, and God raised up them to resist him : but great is the truth, and will prevail, when all falshood shall fall to the ground. It is but a palliate cure we here read of.

And all the world] *sc.* Of Roman-Catholikes.

Wondered] Or had wondered, till the beast was wounded.

Verse 4. *And they worshipped*] Admiration bred adoration. Idolatrous Papists are worshippers of the devil ; whom though in word they *despise*, yet in deed they *desire*.

Who is like unto the beast ?] *Papa potest omnia, qua Christus* *Cap. quarto.*

posset, saith *Hosienfs*. The Pope can do whatsoever Christ can doe : yea and more too, it should seem by these wise wonderers : for who is like unto the beast ? say they. *Papa est plus quam*

Deus, saith *Francis Zabarell*, The Pope is more then a God.

De Pap. Rom. lib. 4.

And why ? for of wrong he can make right, of vice vertue, of nothing something, saith *Bellarmino*. *Mosconius* cannot be content to derive *Papa* from *Papa* the Interjection of admiring, because he is *super mundi*, the worlds wonderment (that ye may

De majest. militans ecclesie l. 1 c. 1.

know him to be the beast here mentioned) but he must stile him King of Kings and Lord of Lords: having ruledome over all rationall creatures, *Dulciâ adorandus*, &c.

● Verse 5. *And there was given unto him*] As once was to *Antiochus* that little Antichrist, *Dan. 7. 25*. What cracks the Pope makes of his illimited power and prerogatives, who knows not? What blasphemies he belcheth out of the fable of Christ, of eating his pork, *Al despito di Dio*, in despite of God; of suffering himself to be stiled the lamb of God that taketh away the sins of the world, as Pope *Martin* the fourth did, of drinking an health to the devil, as another of them did, who hath not heard? *Baronius* at the year 964. reckoning up certain of the Popes, calleth them monsters, an abomination of desolation in Gods Temple, &c. *Cardinall Benno* saith of Pope *Hildebrand*, That he was a blasphemmer, a murderer, a whoremaster, a necromancer, an heretike, and all that's nought. The Church of *Rome* (saith another of their own Writers) hath deserved now for a long time no better of God, then to be ruled by reprobates. *Marcellinus* the second, Pope of *Rome*, said, That he could not see how any Pope could be saved.

Jac. Revius,
p. 175.

Fourty and two moneths] Here Mr *Brightman* calculates and pitches the ruine of Antichrist upon the year 1686. or thereabouts.

Verse 6. *In blasphemy against God*] As when Pope *Leo* the first, and (after him) *Nicolas* the third affirmed, that *Peter* their predecessour was taken into fellowship with the blessed Trinity, as one with them. See *vers. 5*.

And his tabernacle] Christs humanity (*Joh. 1. 14.* and *2. 19.*) this he blasphemeth, by transubstantiating a crust into Christ. Or, the Church of Christ, which he counteth and calleth the Synagogue of Satan.

And them that dwell in heaven] The glorified Saints, whom either he despiseth with obtruded honours, such as they acknowledge not: or else barks and rails at uncessantly as Arch-devils, detestable heretikes, common pests, &c. as *Luther*, *Melancthon*, *Calvin*, whose very name he hath commanded to be razed out of all books, wheresoever any man meets with it.

Ubiq. h. in ve
nitur nov. en
Calvini, de lea
tur. Ind. expur.

Verse 7. *To make warre With the Saints*] As he did with the *Albigenses*, publishing his *Croisades* against them, as if they had been *Saracens*, and destroying ten hundred thousand of them in

France

France only, if *Perionius* may be believed. Not to speak of the many thousands since slain in battle by the Popes Champions in *Germany, France, Ireland*, and now also in *England*: besides those many more that have died for Religion by the bloody inquisition, by the hands of the hang man, 3600 in the Low-countreys by the command of the Duke of *Alva*, 800 here in *Qu. Maries* daies, &c. The Beast hath even made himself drunk with the blood of the Saints.

And to overcome them] So it seemed, but so it was not. See *Revel. 12. 11*. The Saints never more prevail and triumph, then when it seems otherwise. Of them the enemies may say, as the *Persians* did once of the *Athenians* at the field of *Marathon*.

Εἰδότες, ὅτι οὐκ ἔμελλον, νικῶντες αὐτοὺς, ὁ πόλεμος.

Stolæus.

We fell them, yet they fall not, thrust them through;

They feel no mischief, but are well enough.

Over all kindreds and tongues] Here the holy Ghost points to the Popish Catholicisme. The Jesuites will still needly have the Roman Church to be the Catholike Church, though so many kindreds, tongues and Nations have utterly disclaimed it. Herein they are like that mad fellow *Thrasylaus* in *Horace*, who laid claim to all the ships that came into the harbour at *Athens*, though he had no right to the least boat there.

Verse 8. *Whose names are not written*] He then that lives and dies a Papist cannot be saved.

Slain from the foundation] *sc. 1.* In Gods purpose. *2.* In his promise. *3.* In the faith of his people. *4.* In the sacrifices. *5.* In the Martyrs: the first that ever died, died for Religion.

Verse 9. *If any man have an ear*] *q. d.* Let all that have souls to save, beware of this beast: for is it nothing to loose an immortall soul? To purchase an ever-living death? *Purus purius Papista non potest servari.* Confer *Revel. 19. 11*. Its confessed of all, that a learned English apostate Papist cannot be saved.

Verse 10. *He that leadeth into captivity*] *q. d.* Be of good cheer: Antichrist shall one day meet with his match, drink as he brewed, be paid in his own coin, filled with his own waies, have blood again to drink, for he is worthy. See *1sa. 33. 1.* and *2Thess. 1. 6.*

Here

Here is the patience] *q. d.* Here is matter for the triall, exercise and encrease of the Saints graces. Hard weather tries what health. The walnut tree is most fruitfull, when most beaten. Or, here is support for the Saints, and that which may well make them to hold out faith and patience.

Verse 11. *And I beheld another beast*] Another in shape, but the same in substance with the former. For here Christ appears not as an Emperour, but as an Impostour. That these two are both one, see *Rev. 17. 11. & 19. 20.*

Ioh. 8. 23.

Coming up out of the earth] Set up by earthly men and earthly means : of base beginning ; *Gigas quasi Injans Ego supernas, vos infernates estis*, saith our Saviour to the Jews. *I am from above, ye are from beneath* : ye are earth-sprung, as so many mushrooms.

And he had two horns] Two horns in his miter, two keys in his hand, two swords borne before him, a two-fold pretended power, secular and sacred, as King and Priest, in the Lambs stead, whose *Ape* he is.

Diodat.

Spake as a dragon] That is, saith one, he used an absolute command over consciences, raised himself through devillish pride and execrable boasting, *Rev. 18. 7.*

Farber;

Verse 12. *And he exerciseth*] The power of speaking blasphemies, of waging wars, of ruling over kindreds, tongues and Nations, &c. notwithstanding his wounded head, which is after a sort cured by the sedulity and subtilty of the Jesuites, and other the Popes emissaries. The first beast (saith an Interpreter) is the Kingdom of Rome under the Pontificality : the second beast is the Pontificality wonderfully quickning the wounded beast to that estate : both are one and the same except in consideration, as I have said.

Verse 13. *And he doth great wonders*] By his art of juggling : for true miracles he can do none, nor his master the Dragon to help him. Hence they are called lying wonders, *2 Thess. 2. 9, 10.* sorceries, *Rev. 18. 23.* and impostures here, *ver. 14.*

So that he maketh fire] As another *Elias*. This the Pope doth daily by his excommunications, casting fire-brands, as it were, from on high at those that slight him : and moreover he telleth us of some, that for with-standing his edicts, were thunder-struck to death.

Aventin.
Annal.

Verse 14. *That they should make an image*] An Emperour, saith

saith *Aretius*, an image of him at least, chosen indeed by the seven Electours of *Germany*, but confirmed by the Pope; who therefore is said to give life to the image of the beast, whereby he both speaketh and acteth, *ver. 15*. For if the Pope confirm not the new elect, he is no Emperour.

Verse 15. *Should be killed*] What slaughters *Charls* the fifth made at *Magdeburg* and elsewhere by the Popes appointment; and what bloody work hath been done in *Germany*, now for this eight and twenty years, or thereabouts by the now-Emperour and his Father, against the Protestant party, I need not here to relate.

Verse 16. *All both small and great*] Emperour and else. The Pope having by his nephew perswaded the King of *Bohemia Maximilian* (afterwards Emperour) to be a good Catholike, with many promises of honours and profits, intimating the succession of the Empire, which else he should hardly obtain, was answered by the King, that he thanked his Holiness, but that his souls health was more dear to him then all the things in the world. Which answer they said in *Rome* was a *Lutheran* form of speech, and signified an alienation from that Sea; and they began to discourse what would happen after the old Emperours death.

To receive a mark] The Popish Clergy say, that in their Ordination they receive an indeble character. They may chuse whether they will have it in their fore-heads (where it cannot be hid) or in their right hands, where they may either hide it, or shew it, as they think good. See the Note on *Revel. 7. 3*. The mark common to all the Popish rabble is, *S. Peters* Keys branching out it self in every Antichristian doctrine and idolatrous practice. I can never sufficiently admire (saith one) the speech of blessed *Luther*, who though he was very earnest to have the Communion administered in both kinds, contrary to the Doctrine and custome of *Rome*, yet he professeth, *If the Pope, as Pope, commanded him to receive in both kinds, he would but receive in one kinde*. Its a generall rule among the best, that what the Pope commands, as Pope, though it be good or indifferent, as to pray, reade, lift up an eye, hand, to wear black or white, &c. it is a receiving of the mark of the Beast, &c.

Verse 17. *Might buy or sell*] As at *Rome*, oaths, laws, vows are soluble, and all things else are saleable.

Hist of the
Coun. of Trent
418.

M. Heyricks
Serm. p. 108.

*Non omnia
venilia.*

Vendit

Vendit Alexander cruces, altaria, Christum :

Vendere jure potest, emerat ille prius.

The Pope sells crosses, altars, Christ, and all :

Well he may sell, for he bought them at the stall.

Also its well known, that the Pope hatly forbids trade and traf-
fique with all whom he hath excommunicated, as he did with the
Athigenses in the Lateran Council : And as he did with one *Tooly*
in *Qu. Maries* daies ; who being hanged for felony, and defying
the Pope, was (after his death) suspended and excommunicated,
that no man should eat or drink, buy or sell with him, bid him good
morrow, &c.

Or the name of the beast] To be called a *Roman-Catholike*,
which is better esteemed among Papists then the name of a *Chri-*
stian. It is notoriously known (saith *D^r Fulk*) that the most
honourable name of Christian is in *Italy*, and at *Rome* a name of
reproach ; and usually abused to signifie a fool or a dolt.

Or the number of his name] That keep somewhat more aloof,
and yet privily comply with Papists, and drive the same designe
with them ; though more slyly and covertly, and to themselves
perhaps unperceivedly. What's the reason the Pope will not dis-
pente in *Spain* or *Italy*, if a Papist marry a Protestant, yet here he
will : but because such Protestants receive the number of his name,
and will soon be drawn to him ?

Verse 18. *Here is wisdom*] That is, Work for wisdom : as
ver. 10. Here is the patience and faith of Saints.

It is the number of a man] Such as a man, by search, may
finde out, if he have his wits about him, as we say. Others sente
it thus : the whole number of the Beast, whatsoever is numbred to
belong unto him, is but the number of a man ; humane inventions
and will-wisdom. Men will have it so, and this is the summe of
all Popish Religion.

Six hundred threescore and six] Amongst the many con-
jectures, that of *κατὶν*, seems to me most probable, as most an-
cient and authentike. The year of *Romes* ruine is by some held to
be 1606. Tis plain, saith one, Satan shall be tied up 1000 years :
666 is the number of the beast, Antichrist shall so long reign : these
two together make the just number.

Bernardus ass-
erat Antichr-
stum futurum
meridianum de-
monem : quia a
meridie erit, &
ibi fidebit. In
Cant. ser. 33.

M. Cotton.

CHAP. XIII.

Verse 1. A Lamb]

In opposition to that counterfeit lamb, Chap. 13. 12. A lion he can shew himself at pleasure.

Stood] Ready prest for action, as at the stoning of Stephen, or he stood centinel for such as he here reserved to himself under the reign and rage of Antichrist.

An hundred forty and four thousand] The same that were sealed, Chap. 7. all the holy Martyrs, confessors, believers.

Having his Fathers name] His father and their father, his God and their God: this was written on their fore-heads, as *Holines to the Lord* was upon the high Priests. Exod. 28. 38.

Verse 2. As the voice of many waters] The Word of God (called here a voice from heaven hath (saith an Expositour) three degrees of operation in the hearts of men. 1. It works wondering (as the sound of many waters) and acknowledging of a strange force, and more then humane power, *Mar. 1. 12, 23. Luk. 4. 32. Job. 7. 46.* 2. It works not only wonder but fear, as thunder doth: thus it wrought in *Felix*, and may do in any reprobate. 3. It works in the elect, peace and joy: it makes musick in the soul, far sweeter then that of harpers, *1 Pet. 1. 8.* M. Forbes.

Verse 3. A new song] See the Note on Chap. 5. 9.

But the hundred, &c.] To whom alone it was given to understand the mysteries of Gods kingdome. Others could not skill of it.

From the fasher] i. e. From the Antichristian rout and rabble. These dunghill-cocks meddle not with that jewel, the joy of faith, but speak evil of that they know not.

Verse 4. Which were not defiled with women] Which have not moiled themselves with fornication corporall or spirituall, as those *Israelites*, Numb. 24. by *Balaams* counsell; and as Papists at this day, seduced by those effeminate locusts, Chap. 9. 3. As for their shavelings that plead this text to prove marriage a defilement, let them hear the Apostle, *Heb. 12. 4.* and another almost as ancient: *Siquis coinquinationem vocet commixtionem legitimam, Ignatius, habet inhabitatorem draconem Apostatam.* If any call lawfull marriage a defilement, that man hath a devil dwelling in him.

These

These are they which follow the Lamb] As the sea-mans needle doth the North-pole : or as the hop, in its growing, winding about the pole, follows the course of the Sun from East to West, and can by no means be drawn to the contrary : chafing rather to break then yeeld.

These were redeemed] For royall use. See *Vers. 3.*

Being the first fruits] Separated and sanctified unto him from the rest of the world.

Vers. 5. And in their mouth] Children they are that will not lie. *Isa. 63. 8.* neither is a deceitfull tongue found in their mouth, *Zeph. 3. 13.* They will rather die then lie. The officers of *Merindoll* answered the Bishop that moved them to abjure, that they marvelled much that he would go about to perswade them to lie to God and the world : affirming that they punished their children very sharply, when they took them with a lie, even as if they had committed a robbery ; for the devil is a liar, &c.

*Act. and Mon.
fol. 86.*

For they are without fault] 1. By *Imputation.* 2. By *Excoation.*

Vers. 6. And I saw another Angel] This is held to be *John Wicliffe*, who wrote more then two hundred volumes against the Pope ; and was a means of much good to many. The Lady *Anne*, wife to King *Richard* the second, sister to *Wenceslaus* King of *Bohemia*, by living here was made acquainted with the Gospel : whence also many *Bohemians* coming hither, convey'd *Wicliffes* books into *Bohemia*, whereby a good foundation was laid for the following Reformation.

In the midst of heaven] Not in *fastigio cali*, in the height of heaven, as some render it ; but alow rather, and as it were in the mid-heaven, because of the imperfection of his doctrine, when it was first divulged.

Having the everlasting Gospel] The ancient truth, no new Doctrine. A Gentleman being asked by a Papist, Where was your Religion before *Luther* ? answered, In the Bible, where yours never was.

Vers. 7. Fear God] Let one fear drive out another (as one fire doth another) the fear of God, the fear of your fellow-creatures, who draw you to idolatry. For this it is, that the second Commandment is the first with punishment.

Give glory to him] By confessing your sins, and amending

ing your waics. See *Iosb* 7. 19. *Ier*. 13. 16.

For the hour of his judgement is come] The judgement that he will exercise upon Idolaters, and their mawmets, as once in *Egypt*. See *Iob*. 12. 31. *Act*. 17. 30, 31. *Act*. 14. 15.

And the fountains of waters] *Quantum miraculi sit in admiranda illa fluminum perennitate, nemo, credo, philosophorum satis explicare hactenus potuit, saith one.* Busbale.

Verse 8. *And there followed another Angel*] *Martin Luther* with his book *de captivitate Babylonia*, which when *Bugenhagenius* first read, he rashly censured for the most pestilent book that ever was written : But upon better deliberation, he retracted his former sentence, and became a means to convert many others

Of the wine of the Wrath] Of the intoxicating enraging wine, that sets men a madding after her :

Nam Venu in vinis, ignis in igne furit.

There is a story of *Walter Mapes*, sometimes Arch-deacon of *Oxford*, who relating the Popes grosse simony, concludes his Narration thus, *Sit tamen Domina materq; nostra Roma baculus in aqua fractus : & absit credere qua vidimus.* Rome had ravished this man out of his wits.

Verse 9. *And the third Angel*] Understand by this third Angel, all the Reformers and Preachers of the Gospel after *Luther*, to the end of the world.

If any man Worship] See *Mr Perkins* his Treatise. *A Papiſt cannot go beyond a reprobate.*

And receive his mark] He saith not this of those that have the name or the number of the Beast. For we doubt not but many were carried away by him, as those 200 were by *Abſolom* in the simplicity of their hearts, 2 *Sam*. 15. 11. knowing nothing of his treason.

Verse 10. *Of the wine of the Wrath of God*] Wine for wine. God delights to retaliate and proportion : as he that said, *Fumos vendidit, fumo percat.*

Without mixture] viz. Of mercy, with which God usually moderateth the cup of believers afflictions. See *Iam*. 2. 13. They only sip of the top of Gods cup, *Illud tantum quod suavius est & limpidius* : Reprobates drink the dregs.

In the presence of the holy Angels] Who shall be not spectators only, but executioners also, as once at *Sodome*.

In

In the presence of the Lamb] Notwithstanding their *Agum Dei's*, and other superstitious trumperies.

Verse 11. *And the smoke of their torment*] *Utinam de gehenna ubiq; differeretur*, saith *Chrysostome*. Would to God men would evry where think and talk more of hell, and of that eternity of extremity that they shall never else be able to avoid or to abide. Surely one good means to escape hell, is to take a turn or two in hell, by our daily meditations.

Verse 12. *Here is the patience*] See Chap. 13. 10. The beast, being thus declared and declaimed against, will rage above measure: hold out therefore faith and patience.

Verse 13. *A voice from heaven*] That voice of Christ, *Joh. 5. 24. & 8. 51.*

Write, Blessed are the dead] Though by the Pope accursed and pronounced damned heretikes.

Which die in the Lord] Especially, if for the Lord: which is (saith father *Latimer*) the greatest promotion in the world, such as is not granted to any Angel in heaven.

From henceforth] As well as heretofore in those primitive persecutions.

Rest from their labours] The sleep of these labourers, oh how sweet is it ! *Quale sopor fessis in gramine---* they get the goal, they enter the haven,

Italiam sicq; lato clamore salutant.

And their works follow them] They die not with them, as *Hortensius* his Orations did. *Mors privare potest opibus, non operibus.*

Verse 14. *A sharp sickle*] An instrument to cut down corn, *Deut. 16. 9.* and the bunches and branches of the grapes, *Isa. 18. 5.* It betokens sharp and sudden vengeance. What more beautifull to behold then the field afore harvest, then the vineyard afore the vintage, &c ? This is spoken for the consolation of the persecuted people of God.

Verse 15. *Thrust in thy sickle*] This is not a command, but a request of the faithfull, which is soon fulfilled. It is like that of the Church, *Psal. 103. 13.* *Arise, O Lord, and have mercy upon Sion : for the time to favour her, yea the set time is come.*

Verse 16. *And he that sat on the cloud*] That is Christ, who soon condescendeth to the suits of his servants. *Iste vir potuit quod voluit,*

voluit, said one concerning *Luther*. The death of *Arrius* was, *Præcationis opus, non morbi*, the fruit of prayer, rather than the effect of his disease, saith another. He was brought to confusion by the prayers of *Alexander*, the good Bishop of *Constantinople*.

Verse 17. *And another Angel*] The community of faithfull Christians that combine against Antichrist, to pull him out of his throne, and cut his comb.

Verse 18. *And another Angel*] A type of true Pastours, saith *M. Forbes*. an Interpreter: by whose plain and powerfull preaching the other are informed and stirred up to consecrate their hands to the Lord. Such an Angel was *Zuinglius*, who died in battle: such was *Beza* in that battle that was fought in *campis Druidensibus*: Such were the *Angrognian* Ministers, and such were sundry of our late Army preachers, *M. Marshall*, *M. Ash*, my dear brother *M. Tho. Jackson* now of *Glocester*, &c.

Which had power over fire] Not *Christum & evangelium flammæum prædicans*, as a Popish varlet slandered *Beza* at the fore-mentioned fight, but as pacifying the fire of contention amongst brethren, and setting them all together against the common enemy.

Thrust in thy sharp sickle] Fall on, quit you like men, be valiant for the Lord of Hosts: *Cursed is he that doth the Lords work negligently, Cursed is he that withholdeth his sword from blood*. Thus the faithfull Ministers strengthened the hands and hearts of the souldiers to battle, and made them stick close to their colours and Commanders.

Are fully ripe] Ripe for vengeance, as the *Amorites* were, when they had filled the land from one end to another with their uncleanness, *Exa 9. 11*. About the year of grace, 1414. *Theodoricus Urias* an *Augustinian* in *Germany*, complained, That the Church of *Rome* was then become, *Ex aurea argenteam, ex argentea ferream, ex ferrea terream, superesse ut in ferum abires*; *Jac. Rev. p. 229* of gold silver, of silver iron, of iron earth, which would shortly turn to muck.

Verse 19. *And the Angel thrust in*] Down go the Antichristians immediately, by the power and prowess of the Christian armies, thus edged and encaged by their Preachers. This we have seen fulfilled in our late wars to our great comfort, at *Edge-hill* and *Nazeby-fight* especially.

Into the great wine-press] *Lacus iste locus cadis.* This wine-press is called *Armageddon*, chap. 16. 16.

Verse 20. *And the wine-press was troden*] viz. By Christ the King, with his heavenly horse-men, Chap. 19. 13, 14.

Without the City] i. e. Without the Church, hap'y in *Juda*, whither the Pope being driven from *Rome*, shall flie and sit, till Christ shall unroot him with the brightnesse of his coming, 2 *Thess.* 2. 8.

*Flac. 189.
Act. and Mon.*

Even unto the horse-bridles] To confute the pride and cruelty of those bloody Papists that threatned to ride their horkes up to the saddle-skirts in the bloud of the *Lutherans*: so *Farnesius*, *Minersus*, *Felix* of *Wartenburg*, *S^t Charles Ellerker*, *Charles* the ninth of *France*, that cruell Queen, who when she saw some of her Protestant Subjects lying dead, and stripped upon the earth, cried out, *The goodliest Tapistry that ever she beheld.* These and the like shall be one day glutted with bloud, which they have so barbarously thirsted after. *Satiato sanguine. quem siccisti*, &c. as she said of *Cyrus*.

Infin. l. 1.

CHAP. XV.

Verse 1. *And I saw another signe*]

Distinct from the former, and describing the utter overthrow of Antichrist in this, and the following Chapters.

Great and marvellous] A just wonder it was indeed, the miracle that we in these last times are to look for, that the Kingdome of Antichrist should be so easily and suddenly over-turned by the preaching of the Gospel, as once the wals of *Jericho* were by the blowing of Rams-horns.

Seven Angels] i. e. Certain Citizens of the Reformed Churches.

Having the seven last plagues] Being the severall parts of the seventh Trumpet, and said to be the last that shall in this life be inflicted: though far worse follow in hell, whereof all these are but typicall. Here the leaves only (as it were) fall upon reprobates, but hereafter the whole trees.

Verse 2. *Asis were a sea of glasse*] The word of God mingled with the vertue of the holy Ghost, say some. The world full of affliction, say others.

Having

Having the harps of God] Hearts full of heaven.

Verse 3. *And they sing*] There cannot but be musick in the temple of the holy Ghost.

The song of Moses] As being delivered out of spirituall Egypt.

And the song of the Lamb] That mentioned, Chap. 14. 3. and the same in effect with that of Saint Paul, 1 Timothy 1. 15, 17.

Verse 4. *Who shall not fear thee*] q. d. How mad are the enemies, how fortib is the world that fear not thee, who art the proper object of fear? *Psalm 76. 11.* The Greeks call him Θεός, quasi Deus, fear: the Chaldees Desbilah for the same reason: and Jacob stiled him, *The fear of his father Isaac.*

For thou only art holy] Before it had been said of his Holinesse, *Who is like unto the beast?* Now, *Who shall not fear thee, o Lord, for thou only art holy?*

For all Nations shall come] As being deeply affected with thine heaviest plagues upon Antichrist; they shall better bethink themselves, *They shall return and discern betwixt the righteous and the wicked,* Mal. 3. ult.

Are made manifest] i. e. Are begun to be, and more and more shall be, if our sins hinder not.

Verse 5. *The temple of the tabernacle*] These words are all one with thole, chap. 11. 19. to the consideration whereof we are here recalled, after so long an interruption.

Verse 6. *Clothed in pure*] Habited as holy Priests.

With golden girdles] Here an Interpreter gives this note, That *M. Bernard,* they which are leud and vicious, though never so wise, politike, rich and valiant, shall not be Gods instruments to plague Antichrist and his kingdom. This their priestly apparel sheweth also, how that these Angels come forth in the Churches cause, and for her sake without any other by and sinister respect.

Verse 7. *And one of the four beasts*] The faithfull Pastours by their divine discourses of the pure worship of God, the intolerable tyranny of Antichrist, &c. stirre up the spirits of Gods servants to set themselves against that man of sinne, and to execute upon him the judgement written. *This honour have all his Saints,* Psalm 149. ult.

Seven golden vials] Vessels of large content, but narrow mouths: they pour out slowly, but drench deeply, and

distill effectually the wrath of God.

Full of the Wrath of God] Filled out of the cup of his wrath, mentioned in the former Chapter.

Verse 8. *And the Temple was filled*] This shews that God graciously approves and miraculously protects the reformed Churches. See *Exod.* 40. 34, 35. *1 King.* 8. 10. So he did the *Hussites* in *Bohemia*. All *Germany* was up in arms against them. *Atque jam de Hussitis videbatur. Verum Germani, nondum viso hoste, Panico terrore percussi, diffugerunt*, saith the Historian. And when things seemed to be in a desperate condition, the *Germani* smitten with a panick terrour, fled all away before they had looked the enemy in the face. How wonderfully is *Geneva* preserved in the midst of many mighty enemies? What should I speak of *Rochel* relieved, and *Leiden* rescued both from heaven? We of this Nation have lately seen as much of Gods glory and power in our Temple, as ever did any.

Till the seven plagues] No Antichristian could understand the end of the present plagues, till beaten into a better minde. *Vexatio dat intellectum.*

CHAP. XVI.

Verse 1. *Go your waies*]

A Proof of the divine calling of the Ministers of the Gospel.

Pour out the vials] See the Note on *Chap.* 15. 7.

Upon the earth] Upon Antichrist and his adherents, *Roma facta est ex aurea ferrea, ex ferrea terrea*, said one of her own favourites.

Verse 2. *And the first went*] They went not all at once. Note the patience of God, waiting mens return unto him.

Verse 2. *Upon the earth*] Antichrists foot-stool, his branded slaves.

A noisome and grievous sore] The French disease, say some; the devils disease, say others, viz. Spite and envy at the Reformation wrought in *Bohemia*, *Germany*, *England*, &c. upon the discovery of the Papists hypocrisie and filthines.

Verse 3. *Upon the sea*] The Popish Council (called a *Sea*, from the concourse thereunto from all parts) that of *Trent* especially.

cially, with their deadly decrees, making the traditions of the Church the rule of faith, &c.

Died in the sea] As the fishes of *Jordan* do as soon as they fall into the *Mare mortuum* : and as the fishes in the river *Nilus* did, when the waters thereof were turned into blood.

Verse 4. *Upon the rivers, &c.*] The persecutors and impostors ; the Jesuites especially, who have lately added twelve new Articles (by the authority of Pope *Pius* 4.) raised out of the Council of *Trent*, and added to the *Nicen* Creed, to be received with others, as the true Catholike faith ; to be believed by as many as shall be saved. And those that receive them not, are not suffered to live amongst them. This is worse then the six Articles in *Henry* the eighths time, that whip with six cords, as they cald it.

Verse 5. *The angel of the Waters*] The same that poured forth his vial upon the waters, *vers. 4*

Thou art righteous] Gods judgements are sometimes secret, alwaies just, and so to be acknowledged. We shall one day see the reason of all, and say as *zeku* did, *2 King. 9* 36.

Verse 6. *For they have shed*] As *Minerius* that monster, the cruell Duke of *Alva*, bloody *Bonner*, the *Guises*, and other of the Popes Champions.

Thou hast given them blood to drink] As *Tomyris* dealt by *Cyrus*, the *Parthians* by *Crassus*, the *Romans* by those *Jews* that cried out, *His blood be upon us*, &c. as our laws do by the Priests and Jesuites, and those that receive them, proceeding against such as are traitours to the State. The putting out of the French Kings eyes, who promised before with his eyes to see one of Gods true servants burned : The death of *Charles* the 9. of *France*, author of the *Parisian* massacre, by exceeding bleeding at sundry parts of his body, who seeth not to be the just hand of God upon them ? This *Charles* beholding the bloody bodies of the butchered Protestants, in that execrable massacre, and feeding his eye upon that wofull spectacle, breathed out this bloody speech, *Quam bonus est odor hostis mortui* ! How sweet is the smell of a slain enemy ? And shortly after breathed out his accursed soul, *Inter horribilium blasphemiarum diras*, saith the Historian, *tantum sanguinis vim projiciens*, &c. after that *Beza* had fore-warned him (but in vain) by that verse,

See these 2;
Artic in the
epist pr fix. co
B Jewels
works.

Justin. l. 1.
Nat. Max.
Ad. and Mon.
Camden.
See the Mirrour
or Looking-
gasse both for
Saints and sin-
ners, set forth
by my most lov-
ing and high-
ly honoured
friend M. San-
Clark, Pastour
and Preacher
of the Word at
Bennet-Fink,
London 3 unto
whom not only
I give thanks
for his help in
this publication,
but also all the
Churches, th
shall get good
thereby.

Tu vero Herodes sanguinolente time.

So *Julian*, *Attilas*, *Felix of Wartenburg*, *Henry 3. of France*, stabbed in the same chamber wherein he, then being Duke of *Anion*, had contrived the French Massacre. So let thine enemies perish, O Lord.

Talia quisq; luat, qualia quisq; facit!

Verse 7. *And I heard another*] That in the mouth of two witnesses this truth might be established. Let God be justified, and every mouth stopped.

Out of the altar] Under which lie the souls of those that were slain for the testimony of Jesus, Chap. 6.

Verse 8. *Upon the Sun*] The Popes supremacy, say some; the Scriptures, say others; by the light whereof they are laid open to the world (dancing naked in a net, and yet not seeing their own nakedness, as Mr *Philpot* Martyr told *Chadsey*) and by the dist whereof, God smites the earth, Isa. 11. 4. that is, the consciences of these Popelings, g'ued to the earth. He even hews them by his prophets, and slaies them by the words of his mouth.

Verse 9. *And men were scorched*] Or parched, scalded, roasted : This is by accident in regard of the Scriptures : for the Lord speaketh peace to his people ; and his word is good to those that are good, Mic. 2. 7. But as *Origen* saith of devils, so may we say of Papists ; there is no greater torment to them, then the Word of God. *In hoc eorum omnis flamma est, in hoc uruntur incendio.* Hence they burn up Bibles, *tangquam doctrinam peregrinam*, as strange doctrine : Hence they censure *S. Paul* as favouring of heresie, and could finde in their hearts to purge his Epistles. *Eckius* is not afraid to say, That Christ did never command his Disciples to write, but to preach only. *Bellarmino* saith, the Bible is no more then *commonitorium*, a kinde of store-houle for advice. *Hossius* saith, That the Popes interpretation, though it seem never so repugnant to the Scripture, is neverthelesse the very Word of God. The Council of *Basil* answered the *Hussites* (requiring Scripture-proofs for such doctrines as were thrust upon them) that the Scriptures were not of the being of the Church, but of the well-being only : that traditions were the touchstone of doctrine, and foundation of faith.

And blasphemed the name of God] The truth of God contained in the Scriptures. What a devil made thee to meddle with the Scripture ? said *Stephen Gardiner* to *Marbeck*. They tell us of divers,

Act. and Mon.
fo. 16, 7.

H. f. 6. 5.

Orig. in Num.
Homil. 27.

Spec. Europ.
Enchir loc. com.
cap. 6. c. 6.

Enchir loc. com.
cap. 6. c. 6.

Enchir loc. com.
cap. 6. c. 6.

Infirmum Dei
v. 1. d. 1.

Act. and Mon.

divers, that have been possest by that means : and assure us, that our condemnation is so expressly set down in our own Bibles, and is so clear to all the world, that nothing more needs hereto, then that we know to read, and to have our eyes in our heads, at the opening thereof.

Alex. Cook.

Verse 10. *Upon the seat of the Beast*] This City of *Rome*, which was never yet besieged (since it became the seat of Antichrist) but it was taken, and shall be again shortly to purpose.

And his kingdom was full of darknesse] It appeared to be so (as motives appear in the Sun-shine) by the clear light of truth shining upon it. A *Scottish mist* is here already fallen upon a piece of his Kingdom : and what further service God hath for their and our armies to do against the Pope in *Ireland*, or elsewhere, we expect and pray. God grant us good agreement among our selves, and then much may be done abroad.

ΕΝΟΤΑΤΗΤΗ

And they gnawed their tongues] Being as mad with malice, as *Boniface* the 8. was of discontent ; who being suddenly taken prisoner at his fathers house by *Sarah Columbus* his mortall enemy, and brought to *Rome*, laid up in the Castle of *S. Angelo*, within 35. daies after, most miserably died in his madness, renting himself with his teeth, and devouring his own fingers.

Turl. b. ff. 126.

Verse 11. *And blasphemed the God of heaven*] As they did in 88, when the Spaniards gave out, *That Christ was turned Lutheran* : And as *Faux* the Gunpowder-traitour did, when he told those that took him, that not God, but the devil had brought to light and to naught that desperate design. *Thus they set their mouths against heaven, and their tongue walketh thorow the earth* : as if *Augustus Caesar* were dealing with some god *Nephtune* : or the three sons, trying their archery at their fathers heart, to see who can shoot nighest. What an execrable blasphemy is that of *John Hunt* a Roman Catholike in his humble appeal to King *James* in the sixth Chapter of that Pamphlet? *The God of the Protestants is the most uncivil and evil-mannered God of all those who have born the names of gods upon the earth : yea worse then Pan god of the clowns, which can endure no ceremonies, nor good manners at all.*

Lonicer. theat. bistor.

See D. *Sheld.*
mark of the
Beast.

And repented not] This leopard (*Chap. 13. 2.*) can never change his spots : because they are not in the skin, but in the flesh and bones ; in the sinews and most inward parts. Tigers rage and

tear themselves at the sound of a drum, and at the smell of sweet spices : so doe these savage Papiſts, when called to repent.

Verse 12. *Upon the great river Euphrates*] i. e. Upon whatsoever yet hindereth the destruction of spirituall *Babylon*, and the coming in of the Jews ; as the Turkish Empire, &c.

That the way of the Kings] Christians, say some, who are Kings in righteouſneſſe, and come from the Eaſt, or from Chriſt, *That day ſpring from on high*, Luk. 1. 78. Others underſtand this Text of the Jews, who are moſt of them in the Eaſt, diſperſed thorow *Turkie*, *Tartary* (the ten Tribes eſpecially) and *China*. *Junius* ſaith, That which is called the land of *Sinim*, Iſa. 49. 12. may probably be meant of *China* : which, if it be the meaning, there may be many of the Jews, whoſe converſion we daily expect and pray for. See Iſa. 11. 15, 16. Zach. 10. 10, 11.

Verse 13. *Three unclean ſpirits*] Spirituall fathers, as the Papiſts call their Jeſuites, who ſeek to ſubject all to the Pope, and the Pope to themſelves ; being *ultimus diaboli crepitus*, as one ſpeaketh, the laſt attempt of a daring devil. Theſe are the Popes Janizaries, bloud-hounds, vultures, whoſe neſt (as *Ariſtotle* ſaith) cannot be found ; yet they will leave all games to follow an Army, becauſe they delight to feed on carrion.

Like frogs] For their filthineſſe, impudency, loquacity, with their continuall brekekekex coax coax.

Come out of the mouth] That is, By the counſell and command, by vertue of that vow of *Miſſion*, whereby the Jeſuites are bound to the Pope, to go whither he ſhall ſend them, about whatsoever attempt he ſhall enjoin them. Yea, if their Governours command them a voyage to *China* or *Pern*, without diſpute or delay they preſently ſet forward. Hence haply they are called ſpirits.

Verse 14. *The ſpirits of devils*] Or breathing devils.

Working miracles] Lying wonders, 2 Theſſ. 2. 9.

Unto the Kings of the earth] The Popes Nuncio's, Legats a latere, and other emiſſaries ſtir up the ſpirits of Princes to embroil the world with wars, for the upholding of his tottering greatneſſe : but all in vain. The greateſt impoſtors have ever been the greateſt Courtiers. The *Arrians* in their age, and of them the Jeſuites learned it.

And

Tartars, of *Tartar*, a remnant or reſidue

Ariſt de nat. animalium.

Ariſtoph.

And of the whole world] Papists shall call in the help of foreign Princes out of *Asia, Africa, America*, to suppress the hereticks, as they call them. But with evil successe : for they shall associate themselves only to be *broken in pieces*, Ita. 8. 9. *Exorientur, sed exurentur*, Rev. 19. 18. The mountain of the Lord shall belisted up above all mountains. These auxiliaries shall speed no better then those subsidiary *Syrians*, 2 Sam. 10. 18, 19.

Verse 15. *I come as a thief*] Who gives no warning. See the Note on *Mat. 24. 44.*

Blessed is he that watcheth] The prophecy is here interrupted (as *Gen. 49. 18.*) to fore-warn and fore-arm the Saints, *Luke 12. 37, 38, 43.* they are three times said to be *blessed that watch.*

Verse 16. *And he gathered*] God hath an over-ruling hand in that which the frogs of *Rome* do at the Courts of Kings, and ordereth the disorders of the world to his own glory.

Called in the Hebrew Armageddon] That is, They shall receive a famous foil, such as *Sisera* did at the waters of *Megiddo*, *Judg. 5. 19.*

Verse 17. *Saying, It is done*] What is done? The mystery of iniquity is abolished, and the mystery of God is fulfilled. So *Cicero* when he had slain those of *Catilines* conspiracy, he came to the people, and said, *vixerunt*, they were alive, but now the world is well rid of them.

Verse 18. *And there were voices*] A description of the last judgement, when heaven and earth shall conspire together for the punishment of the wicked. See *Mat. 24. 2 Pet. 3. and 2 Thess. 1. 8.*

Verse 19. *And the great City*] The whole Antichristian State.

Divided into three parts] By the earth quake disjuncted and dissipated.

And the cities of the Nations] That came to aid Antichrist.

And great Babylon] *Augustine*, and other Ancients do call *Rome* the Western *Babylon*: and do so compare them, as that *Abraham* was born in the flourish of the first *Babylon*, Christ of the second.

The cup of the wine] That wherein God delights, as a man would do to drink a cup of generous wine.

Verse 20.

Verse 20. *Fled away*] Either swallowed up by the water, or consumed by the fire.

Verse 21. *A great hail*] Bigger then that which brained the Kings of *Canaan*. *Josh. 10.* perhaps this shall be fulfilled according to the letter. Howtoever, the elements shall melt like scalding lead upon Antichristians and other Atheists: and they shall answer for all, with flames about their ears.

CHAP. XVII.

Verse 1. *And there came*]

THis and the following Chapters are set for explanation of the dark and difficult passages in the former in the three last vials especially.

One of the seven] Probably the seventh.

ἐλάλησε αὐτῇ

And talked with me] Familiarly, as the *Samaritess* with her country-men, *Joh. 4 42.* or as the Master with his scholar.

Horat.

I will shew unto thee] Thou shalt not only be an ear, but an eye-witnes. *Segnius irritant animum demissa per aures; Quàm quæ sunt oculis commissa fide libus.*

The judgement] The damnation of her: the destruction is reserved to the next Chapter.

Salust.

Of the great Whore] The whore of *Babylon*, more infamous and notorious, then any *Thais*, *Lais*, *Phryne*, *Messalina*, *Orestilla* (*cujus præter formam nihil unquam bonum laudavit*) or Pope *Joane*, of whom *Funccius* the Chronologer speaketh thus, *Ego Funccius non dubito quin divinitus ita sit permissum ut famina fieret Pontifex, et eadem meretrix, &c.* I doubt not but that God therefore permitted a notorious harlot to be advanced to the Popedome (and this about the very time when the Popes were most busie in subjecting the Kings of the earth, and making them their vassals) that he might point out to men this whore here mentioned, with whom the Kings of the earth committed fornication.

Fanc. com. in
Chronol

Verse 2. *With whom the Kings*] As submitting their scepters to his keys; and becoming his feudataries.

And the inhabitants of the earth] So that she is not a noble whore only, but a common stramper: prostituting her self to the meanest for their money, as in the pardon-office.

Have

Have been made drunk] Hence it is so difficult to convert Idolaters : ther's no dealing with a man that is drunk. *Whoredome and wine take away the heart*, Hol. 4.

Of her fornication] Both spirituall and corporall. *Sixtus Quintus lupanar utriusq; Veneris Roma condidit* (saith Agrippa) & *decessit tabidus voluptate*.

Verse 3. Into the wildernesse] Whether the true Church fled, *Chap. 12.* of which they must be (saith one) that can learn to know the Romish Church to be a Whore, condemned of God.

I saw a woman] See the Note on *Verse 1.*

She upon] Not going a-foot, as Christ and the Apostles did; but magnificently mounted, as the Pope is ever, either upon a stately palfrey (Emperours holding his stirrop) or upon mens shoulders. *England* was once called *the Popes asse*, for bearing his intolerable exactions.

Upon a scarlet coloured beast] The proper colour of the Court of *Rome*: and it well serves to set forth their pomp and their hypocrisie. *Innocent* the fourth gave a red hat to his Cardinals, to shew them (as he said) that they should be ready to shed their blood for the truth. But that Painter was nearer the point, who being blamed by a Cardinal for colouring the vitages of *Peter* and *Paul* too red, tartly replied, that he painted them to, as blushing at the stateliness and sinfulness of his successours.

Full of names of blasphemy] His head only before was busked with the blasphemy, *Chap. 13. 1.* now his whole body. Thus evil men and seducers grow worse and worse, *deceiving and being deceived*, 2 Tim. 3. 13.

Verse 4. In purple and scarlet] Clothing for Kings and Nobles, over whom this whore domineers much more then the concubines did over the Kings of *Persia*.

And decked with gold] Gr. *Gilded with gold*, to note her hypocrisie and outsideness, gold without, copper within. The Pope styles himself the servant of Gods servants, but yet stamps in his coin, *That Nation and Countrey that will not serve thee shall be rooted out*. At the absolution of King *John* of *England*, 8000 marks of silver were presently delivered to *Pandolfus* the Popes Legate, who trampled it under his feet, as contemning that base matter, but yet received it, and sent away to *Rome*.

And precious stones and pearls] Besides the rich stones that are

Heidfeld

1st. Re. 18.

Uncoedie
1000000 ann.
orum expendit.
1st. Rev 261
1611.

are in the Popes tripple crown, of inestimable price and value, he carries in his pantoffle (which he holds out to be kissed) the picture of the crosse, set in pearls and precious stones, *Ut plenius sanctibus crucem Christi divideat*, saith one. Pope *Sixtus quintus* was wont to give to *Tiresia* his harlot, pantoffles covered with pearls. He spent two hundred and threescore thousand crowns upon a Conduir, which he built for his pleasure: and yet he brought in fifty hundred thousand crowns into the new treasury built by himself in the Castle of *S. Angelo*. At the coronation of Pope *Leo X*, a thousand thousand crowns are said to have been spent in one day. Pope *Paul* the second was wont to sleep all day, and spend whole nights in weighing monies, and beholding jewels and precious pictures.

A golden cup full of abominations] Gold, if it be right, they say, discovers and expels poison. Put poison into a cup of gold, and it will hittle and send up certain circles like rain-bows. Hereby is signified (saith an authour) that God threatneth judgement and fire to those that pour poison into divine doctrine, as the Pope doth with his mad mixtures.

D. James of the
court of Script.
Preface.

Verse 5. *Mystery*] This word *Mystery* is in the Popes mitre, saith *Brocard the Venetian*, and many more who have been at *Rome*, and professe to have seen it. The whole Antichristian state is a *Mystery of iniquity*, 2 *Thess.* 2. 7. and is much conversant about mysteries, Sacraments, Ceremonies, pompous rites, &c. murders, treasons, thefts, &c. they easily dispense with, but none of their Ceremonies. Let God, say they, see to the breach of his own Law: we will look to ours.

The mother of harlots] The Church of *Rome* to this day delights to be stiled *holy-mother-Church*. Holy she is in the sense that the *Hebrews* call *harlots*. And such a mother, as bastards have for their mother, by whose name they are called: the Father is seldome mentioned by them.

Verse 6. *Drunken with the blond, &c.*] Bishop *Bonner* delivered *Richard Woodman* with four more, requiring of them to be but honest men, members of the Church Catholike, and to speak good of him. And no doubt (saith *Woodman*) he was worthy to be praised, because he had been so faithfull an aid in the devil his masters businesse: for he had burned good Mr *Philpot* the same morning. In whose blond his heart was so drunk, as I suppose, he could not tell what he did, as it appeared to us both before and after.

after. For but two daies before, he promised us we should be condemned that same day, that we were delivered: yea, and the morrow after, he sought for some of us again, yea and that earnestly. He waxed dry after his great drunkenesse: wherefore he is like to have blood to drink in hell, as he is worthy, if he repent not, &c. It is wilddom (said a certain unknown good woman in a letter to *Bonner*) It is wilddom for me and all other simple sheep of the Lord, to keep us out of your butcherly stall, as long as we can: especially seeing you have such store already, that you are not able to drink all their blood, least you should break your belly, and therefore let them lie still, and die for hunger, &c. Thus I kept the bandogs at staves end (said *Sherterden* the Martyr) not as thinking to escape them, but that I would see the foxes leap above ground for my blood, if they can reach it.

All and Man.
fol 1800.

Ibid. 1672.

Ibid. 1521.

I wondered with great admiration] All things are portentous in the Popedome: What monsters were Pope *John 12* and *Hildebrand*, as *Luitprandus* describes the one, and Cardinall *Benno* the other, both of their own side? *Tertius classis continet Papas vel potius natus*, saith *Alstedius*. After the thousandth year of Christ, there was no where lesse piety, then in those that dwelt nearest to Rome, as *Machiavel* observeth.

Lib. 6. de reb.
gest in Europ.
In vita Hildeb.

Verse 7. *Wherefore didst thou marvel?*] *Nil admirari prope res est una, Numici.* We wonder at things out of ignorance of the causes of them. *Hinc admiratio peperit philosophiam.*

Alsted. Chron.
Disput de rep.
l. 1 cap. 12.

Verse 8. *Was, and is not*] Was, before the time of this Revelation in the Roman government, which was afterward usurped by the Pope. A thing that the first Bishops of Rome dreamt not of. And yet *Tertullian* taxeth the rising ambition of the Popes in his time thus: I hear, saith he, that there is an edict set forth, and that very peremptory, in these tearms, *Pontifex scilicet maximus Episcopus Episcoporum dicit.* Thus saith the high-Priest, the Bishop of Bishops, &c. *Odi fastum illius Ecclesie*, I hate the pride of that Church of Rome, saith *Basil.*

Lib. de pulcritia.

Baron Annal.
Tom. 4.

Go into perdition] Go, not run: by degrees, not all at once. He now takes long strides toward the bottomlesse pit; which is but a little afore him, and even gapes for him. There stands a cold sweat on all his limbs already.

Shall wonder] Admiration bred superstition; and illumination draws men off it. *Julius Palmer* Martyr, was a most obstinate Papist all King *Edwards* daies: and yet afterwards, in

Q. Maries

All. and Men.
1755, 1756.

Q. Maries time, suffered most cruell death at the Papists hands at Newbury, for the most ready and zealous profession of the truth. His words to one Bullingham walking in Pauls after his conversion were these: Oh that God had revealed these matters unto me in time past! I would have bequeathed this Romish Religion, or rather irreligion to the devil of hell, from whence it came. Believe them not, Bullingham; I will rather have those knees pared off, then I will kneel to yonder Jackanapes (meaning the rood.)

And yet is] In regard of that imperiall power then extant, which the Pope should afterwards take to himself.

Verse 9. Here is the minde] *q. d.* Here is work for wise men to busie their brains *codicibus.*
about. *Sapientia est vel* *cordibus.*

is 722109.

Seven mountains] The Jesuites cannot deny but that *Rome* is here pointed at, as being set upon seven hils. So the ancient *Rome* was, whereof the present *Rome* is but a carcase, as retaining nothing of the old but her ruines, and the cause of them her sinnes.

Verse 10. And there are seven Kings] That is, kindes of government.

Five are fallen] Kings, Consuls, Dictatours, Decemvirs, Tribunes.

One is] *i. e.* The Heathen Emperours.

And the other is not yet come] *scil.* The Christian Emperours.

A short space] *scil.* At *Rome*: for *Constantine* soon translated the seat of the Empire to *Bizantium*, calling it *Constantinople*; and left *Rome* to be the Popes nest. The Emperour *Constantus*, nephew to *Heraclius*, and after him, *Otho* had some thoughts to set up again at *Rome*, but could not: that so the kingdom of the Church fore-told by *Daniel*, might there be seated, saith *Ganebrard*, if he had said the kingdom of Antichrist fore-told here by *John* the D. *vinē*, he had hit it.

Verse 11. He is the eighth] *viz.* The Pontificality.

And is of the seven] *i. e.* Shall exercise that monarchicall power, that was before in the seven heads.

Verse 12. Are ten kings] Of ten severall Kingdoms, *Naples*, *Spain*, *Portugall*, *France*, *Polony*, *Bohemia*, *Hungary*, *Denmark*, *Sweden*, and this of *England*, which as it was the first

Zonaras
Ecdrenus.
Joh de colum.
na in mari hist.

Geneb. Chron.

of the ten that submitted to the Popes yoke, so was it the first that shook it off again, in *Hen. 8.* time.

Verse 13. *These have one minde*] This is the unity, or rather conspiracy of the Church of *Rome*. The Spouse only is but one, Cant. 6 9. Other societies are but as the clay in the toes of *Nebuchadnezzars* image: they may cleave together, but not incorporate one into another.

Verse 14 *The Lamb shall overcome them*] 1. With a spirituall victory, by a sweet subjection; at least by a conviction of their consciences. 2. With an externall victory, as the imperialists in *Germany*, the *Papists* here.

Verse 15. *Are peoples*] Fitly called waters for their instability and impetuosity.

Verse 16. *These shall hate*] As base fellows use to hate their harlots, when they finde them false.

And shall make her desolate] Shall deny to defend her.

And naked] By denying her maintenance, and laying her open to the world by their Remonstrances. King *Henry 8.* and the French King, some half a year before their death, were at a point to have utterly rooted the Bishop of *Rome* out of their realms, and to exhort the Emperour to do the same, or else to break off from him. The Realm of *France* was ready (upon the Popes refusal to re-bleſſe *K. Henry 4.* upon conversion to them) to with-draw utterly from the obedience of his Sea, and to erect a new Patriarch over all the French Church. The then Archbishop of *Burges* was ready to accept it: and but that the Pope, in fear thereof, did hasten his benediction, it had been effected, to his utter disgrace and decay.

AB and Mon.

Spec. Europ.

And shall eat her flesh] Be so bitterly bent against her that they could finde in their hearts to tear her with their teeth. See *Job 19. 22.*

And burn her with fire] For an old bawd. It is reported that in *Meroe*, the Priests of *Jupiter* had so bewitched the people with their superstition, that they would sometimes lend to the king of *Ethiopia* for his head: which was never denied them, till it came to King *Erganes*; who upon so insolent a demand, slew them all, and took away their Priesthood. Why is not the same now done to the Bridge-maker of *Rome*?

*Alex ab Alex.
andro.*

Verse 17. *For God hath put*] As he sent *Nebuchadnezzar* against *Tyre*, *Alexander* against *Asia*, and *Attilas* against *Rome*, who,

who surnamed himself the *worlds scourge*, so he will one day send these Kings against *Rome*. It had been burnt when *Charles the 5.* took it, but that the soldiers were kept in by a kinde of violence. Gods time was not yet come for that purpose.

Verse 18. *Is that great City*] *Rome*, that *radix omnium malorum*. This is confessed by *Bellarmine*, *Ribera*, *Alcasar* and other Jesuites. The *Rhemists* are so straited that they know not which way to turn them, or how to deny so clear a truth, which yet they are not willing to acknowledge. The wit of heretikes will better serve them to devise a thousand shifts to elude the truth, then their pride will suffer them once to yeeld and acknowledge it.

CHAP. XVIII.

Verse 1. *I saw another Angel*]

SOME excellent and worthy man (saith Mr *Brightman*) such an one as should come suddenly before he be looked for, as those things do that slip down from heaven.

ἔξωτος.

Having great power] Or authority : as having in hand a great busines, viz. the denouncing of *Romes* utter ruine.

And the earth was lighted] He delivered himself clearly and exprely : so as that all men may well understand his meaning. *Ribera* the Jesuite gives this note upon this text, that the judgement of *Romes* desolation shall be (not kept secret, but) made manifest to all men,

Herodot. l. 2.
Arist. Polit. l. 3.

Verse 2. *And he cried mightily*] So to awaken *Babylon*, that slept no lesse securely, then that old *Babylon*, whose King *Shesack* was feasting and carousing in the bowls of the Sanctuary, when the City was taken the same night. The people also did so little fear it, that it was three daies after the City was taken by *Cyrus*, ere some of them heard, what was befallen them.

Is fallen, is fallen] *Certo, citò, penitus*. Or, with a double fall. They have fallen culpably, and shall fall penally. This was also long since fore-told by *Sibylla* in the eighth book of her Oracles,

Καὶ οὐ δειγνύσθ' ἔσθ' ἰσχυρῶς, καὶ ἀνιδέσθ' ἀπείρως.

Tota eris in cineres quasi nunquam Roma fuisses.

Rome

Rome (during the Roman felicity) was never taken but by the Gauls: but since it became Pontificall, it hath been made a prey to all barbarous Nations, and never besieged by any that took it not. There yet stands, near at hand, a second *Babylon* (saith *Petrarch*) cito itidem casura, si essetis viri. This would soon be down, if you would but stand up as men.

De rom ur.
fort dial. 118.

The habitation of devils] Which, by a sweet providence of God, for the good of man-kinde, are banished (as likewise fierce and wilde beaſts are) to deserts and dispeopled places. See *Mat.* 12. 43. (It is an allusion to *Iſa.* 13. 20. & 14. 23. *Ier.* 50. 39) yet not so, but that, by divine permission, they haunt and peltier the greatest throngs of people, yea the holiest assemblies. Some take the words in another sense thus: It is become an habitation of devils, that is, of idols; and this hath wrought her ruine. In the year 610. *Boniface* 4. instituted the feast of *All-Saints*, after that he had begg'd of the Emperour the *Pantheon* of *Rome*, which he consecrated to the honour of *All-Saints*, and set up the Virgin *Mary* in the place of *Cybele* the mother of the gods.

M r. s.

Alfred. Chron.
p. 346.

Verse 3. For all Nations] All Roman-Cacolics.

The merchants of the earth] The Popish Emissaries that buckſter the Word, and make merchandise of mens souls, 2 *Pet.* 2. 3. after they have taken them prisoners, and made prizes of them, 2 *Tim.* 3. 6.

εὐαγγελιστῶν.

αἱ χυμαλωτίζον
τις.

Through the abundance of her delicacies] Or, of her insolencies. *Proph* pudor! hac res est toto notissima cælo, saith *Petrarch* two hundred year since, speaking of the luxury and insolency of the Court of *Rome*.

σπύγες.

Verse 4. Another voice] This was Christs voice, whether mediate or immediate, it appears not. See *Ier.* 51. 45.

My people] A people Christ had, and still hath, where Antichrist most prevaiſeth. There are thought to be no lesse then 20000 Protestants in Civil it self, a chief City of *Spain*. Even in *Italy* there are full 4000 professed Protestants: but their paucity and obſcurity (saith mine Authour) shall enſeſe them in a cipher.

S Edm. Sands.

Partakers of hir sins] *Eſto procul Româ qui cupis eſſe pius.*

Roma vale, vidi, satis est vidiſſe, &c.

Adam Damlip Martyr had been a great Papiſt, and chaplain to *Fisher*, Bishop of *Rocheſter*: after whose death he travelled to *Rome*, where he thought to have found all godlineſſe and ſincere religion.

religion. In the end he found there, as he said, such blaspheming of God, contempt of true religion, loosenesse of life and abundance of all abominations, that he abhorred any longer there to abide: although he was greatly requested by Cardinall *Pool* there to continue, and to read three lectures a week in his house: for the which he offered him great entertainment. The like is recorded of Mr *Rough* Martyr, that being before *Bonner*, he affirmed, that he had been twice at *Rome*, and there had seen plainly with his eyes, that the Pope was the very Antichrist: for there he saw him carried on mens shoulders, and the false named Sacrament borne before him; yet was there more reverence given to him, then to that which they counted their God. Mr *Ascham* (schoolmaster to *Q. Elizabeth*) was wont to thank God that he was but nine daies in *Italy*, wherein he saw in that one City of *Venice* more liberty to sinne then in *London* he ever heard of in nine years.

As. and Mon.
fol. 1118.

Ibid. 1843.

M. Fullers Holy Stat. to. 1. 35.

Plin 18 c. 28.

ἐξήλατο τὸ βα-
λανεύς.
Lib. 4. c. 14.

Amb de Nab.
Jezebel, c. 11.

ἡ καὶ ὁ θάνατος.

ἐκαστὸν θῆνος

And that ye receive not of her plagues] *Musculi ruinis imminetibus pramigrant, & aranei cum telis primi cadunt*, saith *Pliny*. Mice will haile out of an house that is ready to drop on their heads, and spiders with their webs will fall before the house. *faleth*. *Cerinthus* the heretike coming into the Bath where *S. Iohn* was washing, the Apostle sprang or leapt out of the bath, saith *Eusebius*: as fearing, lest being found in his company, he should partake of his plagues. It is dangerous conversing with wicked men, 1. For infection of sin. 2. For infliction of punishment. *Ambrose* closing up the story of *Ahab* and *Iezabels* tearfull end, nicely saith thus: *Fuge ergo, dives, huiusmodi exitum: sed fugies huiusmodi exitum, si fugeris huiusmodi flagitium*. Fly therefore, O rich man, such an end as *Ahab* had, by shunning such evils as *Ahab* did.

Verse 3. For her sins have reached] *Gr. Have followed thick or been thrwacked one upon another, thick and threesfold*, as they say: there hath been a concatenation or a continued series of them. Others reade, Her sins are glewed and fouldered together: or they cleave and are glewed to heaven. *Matthew Paris* speaking of the Court of *Rome* saith, *Huius fator usq; ad nubes fumum terribissimum exhalabat*. Her filthinesse hath sent up a most noisome stench to the very clouds of heaven, as *Sodoms* did: therefore shall *Babel* (the glory of kingdoms) be as the destruction of God in *Sodom* and *Gomorrhah*, *Ila. 13. 19.*

Verse 6. *Double unto her double*] This is spoken to the good Kings that shall sack *Rome*, that they do the Lords work thoroughly : not sparing *Agag*, as *Saul* did, to the losse of his kingdom, nor dismissing *Benhadad*, as *Ahab* did to the losse of his own life.

Verse 7. *She hath glorified her self*] As mother of Churches, Queen of Nations. *Stenchus* (one of her Parasites) saith, That Kings have but the use and administration of their Kingdoms, the right and property belongs to her. Pope *Boniface* wrote thus to *Philip* the Fair, King of France, *Voluntus te scire te in temporalibus & spiritualibus nobis subiacere, &c. Contra sentientes pro infans habemus*. We would ye should know, that ye are to be subject unto us both in temporals and spirituals : and that none that are in their right mindes can be otherwise minded. The King thus answered him again ; *Sciat tua maxima fatuitas, &c.* I would your singular Foolishnesse should know, that I acknowledge no such subjection, &c. It was tartly and trimly replied by one *Leonard* to *Rustandus* the Popes Legat, claiming all the Churches here in England to be the Popes, *Omnes Ecclesias Papa esse, snitione non frutione, defensione non dissipatione*, That if the Pope had such right to all Churches, it was to defend them, not to devour them.

Alfred Chron.
359.395.

Jac Rev. de vit.
Pontif p 178.

Verse 8. *Therefore shall her plagues*] Security ushereth in destruction. God shall shoot at such with an arrow suddenly, and fetch them off, as he did the rich fool, *Luk. 12.*

Come in one day] To confute their fond conceit of an eternall Empire. See the like *Isa. 48. 9.* When the warres began in *Germany*, anno 1619. it was reported, that a great brasie Image of the Apostle *Peter* (that had, *Tu es Petrus, &c.* Thou art *Peter*, and upon this Rock will I build my Church, engraven about it) standing in *Saint Peters Church* at *Rome*, there was a great and massie stone fell down upon it, and so shattered it to pieces, that not a letter of that sentence was left legible, save these words, *Edificabo Ecclesiam meam*, I will build my Church. This was ominous to that tottering title of *Rome*, and might have taught the Popelings, That God is about to build his Church upon the ruines of their worm-eaten title. The Lord thereby seem-

Ezek. 7. 6.

ed to say the same unto them, that once he did to Israel by Ezekiel, *An end is come, the end is come, it watcheth for this, behold it is come. Sed furdis fabulam.* This hath been long and loud rung in their ears, but they will not be warned.

Death] That is, Warre, that deadly evil called an *evil*, κατ' ἀνθρώπου εἰς αὐτόν, *Isa. 45. 7. I make peace and create evil*, that is, Warre, a wofull evil that hews its way thorow a wood of men, in a minute of time, from the mouth of a murdering-piece, and causeth thousands to exhale their breath, without to much as *Lord have mercy upon us.*

m 99

And mourning] For the losse of dead friends.

And famine] The usuall concomitant of war, in sieges especially. See the Note on *Rev. 6. 5.*

For strong is the Lord] Full able to effect it, seem it to *Babels* brats never to improbable, or impossible,

xi 1208

Verse 9. Shall bewail her and lament] As with the voice of Doves, tabring upon their breasts, *Natam 2. 7.* The chief of these mourners shall be the *Spaniard* likely; who yet hath no such great cause, if he look well about him: for he is yearly excommunicated by the Pope, for detaining from him the Kingdome of *Sicily*, as *Baronius* witnesseth. It were to be wished that he would intimate his Predecessour *Charles* the fifth; who upon a displeasure conceived against Pope *Clement* the eighth, abolished the Popes authority thorowout all *Spain*, *Exemplo ab Hispanis ipsis posteritati relicto, posse Ecclesiasticam disciplinam citra nominis Pontificij auctoritatem conservari*, saith mine authour, i. e. The *Spaniards* themselves setting forth to the world, That the Church may be governed without the Popes authority.

Sculcet. *Annal.*
De ead. p. 2.

Αἰὲς πλευνούσας
ἀπὸ θανάτου
ἀπὸ θανάτου
ἀπὸ θανάτου
Athenasus 1. 13

Verse 10. Standing as farre off] Astearing their own safety, they will not venture themselves for an old withered harlot, that is now (*Lais*-like) ready to be extinct in the last act of her uncleanness.

For in one hour] God will make short work of it, when once he begins, *Rom. 9. 28.* This should be an encouragement to Christian Princes and States, to set upon the service. The Pirats war was *Incredibili celeritate & temporis brevitate confectum*, saith *Austin*, soon dispatcht: so shall this.

Aug. de civ. Dei

Verse 11.

Verse 11. *And the merchants of the earth*] The Popes Indulgencers, and other officers of his Exchequer. What huge sums of money did *Tecelius* and his companions rake together out of Germany? The Pope had yearly out of England above nine turcs of gold: *Polydor Virgil* was his Collectour of the Peter-pence here. *Otto* (one of the Popes *Muscipulatores*, Mice-catchers, as the story calls him) departing hence, left not so much money in the whole Kingdom, as he either carried with him, or sent to Rome before him. It was truly and trimly said by Pope *Innocent 4.* *Vere enim hortus deliciarum Papis fuit tum Anglia, & puteus inexhaustus.* England was then a gallant garden to the Pope, and a well-spring of wealth, that could not be drawn dry.

*Joh. Manl. loc.
com p. 49 a.*

For no man buyeth their merchandize] Men shall see further into their fopperies and knaveries, then to endure to be any longer gulled and cheated. *William* of *Malsbury* began to groan long since under the grievance. *Romani hodie* (saith he) *auro trutinant justitiam, pretio vendunt canonum regulam.* The Romans now-a-days sell justice, sacraments, masses, dispensations, benefices, all: *Mantuan* comes after and cries out,

---*vanalia nobis*

*Templa, sacerdotes, altaria, sacra, corona,
Ignis, thura, preces, cœlum est vanale, Deusq̃.*

Temples, Priests, altars, rites (I tell no tale)

Crowns, sacrifices, heaven and God are set to sale.

The Leaguers here for the liberty of the Kingdome in the daies of King *John*, drove *Martin* the Popes publican out of the Land; the King also cursed him grievously at parting, with *Diabolus te ad inferos ducat & perducatur.* But now much more then ever these merchants want Chapmen, as *Bellarmine* sadly complains. Their markets are well fallen, their *Euphrates* much dried up.

Jac. Revim.

*Lib. 3 de pont.
Rom. c. 21.*

Verse 12. *The merchandise of gold*] All this is taken out of *Ezekiel 27.* All countreys have catered and purveyed for the Pope, who hath had it either in money, or other commodity: but *money answered all things.*

Thyne-wood] A wilde kinde of Cedar, very sweet and sound: for it will not easily rot.

Verse 13. *And Cinnamon*] *Galen* writes that in his time cinnamon was very rare, and hard to be found, except in the store-

Lib. 1. Antido t.

houses of great Princes. And *Pliny* reports, That a pound of cinnamon was worth a 1000 *denary*, that is 150 crowns of our money.

And chariots] Or *Sedans*, as we call them.

AB. and Mon.
fol. 771.

And the souls of men] *Tecelius* the Popes pardonmonger, perswaded the people in *Germany*, that whosoever would give ten shillings, should at his pleasure deliver one soul out of the pairs of purgatory; and as soon as the money rang in the bason, that soul was set at liberty. But if it were one jot lesse then ten shillings, it would profit them nothing. This gainfull gullery *Luther* cried down with all his might, and so mairred the Market. This gave occasion to that saying of *Erasmus*, whom when the *Electour* of *Saxony* asked, Why *Luther* was so generally hated? He answered, for two faults especially; he hath been too-busie with the Popes crown, and the Monks pouches.

Scultet. Annal.
dec. 1.

Verse 14. And the fruits] Those first ripe fruits, *Mic. 7. 1.* greedily desired and bought up at any rate by the richer and daintier sort of people.

Λιπαρά καὶ λαμπρά.
ωρα.

Which were dainty and goodly] Gr. *Fat and fair liking*: pleasant to the eye as well as to the taste; confections, suckets, sweetmeats, second and third services.

Spec. Europ.

Verse 15. Which were made rich by her] By their fat benefices, Commendams, golden Prebendaries, some one yeelding ten or twenty thousand by the year. The Archbishoprick of *Toledo* is worth an hundred thousand pounds a year; which is a greater revenue then some Kings have had. What a vast estate had *Nolsey* gotten? So that rich and wretched Cardinal *Henry Beauford* Bishop of *Winchester*, and Chancellour of *England* in the reign of *Henry* the sixth, who asked, *Wherefore should I die being so rich?* &c.

AB. and Mon.

Verse 16. With gold and precious stones] All these avail not in the day of wrath. Neither need we envy wicked men their plenty: it is their portion, all they are like to have. The whole Turkish Empire is nothing else, saith *Luther*, *Nisi panis mica, quam dives pater familias projicit canibus*, a crust cast to the dogs, by God the great householder. I have no stronger argument (saith the same *Luther*) against the Popes kingdom, *Quam quod sine cruce regnat*, then this, that he suffereth nothing. Surely there's the more behinde: there will be bitterness in the end no doubt.

Verse 17. *So great riches is come to nought*] Gr. *Is deignuūn*, *gloriated*, or *become a Wildernesse*. Petrarch writeth that in the treasury of Pope John 22. were found by his heirs two hundred and fifty tuns of gold. And of Boniface 8. it is recorded, That he was able to shew more money then all the Kings in Christendome.

And every ship-master] i. e. Cardinall, Patriarch, Archbishop, though but titular and imaginary, without jurisdiction, as are the Patriarchs of *Constantinople*, *Antioch*, *Jerusalem* and *Alexandria*; which the Pope successively consecrates, ever since the holy Land and the Provinces about it were in the hands of Christian Princes, anno 1100. so loth is the Pope to lose the remembrance of any superiority or title, that he hath once compassed. *Spec. Europ.*

And all the company] The Cardinals and Arch-bishops train and retinue, those in office especially. What a pompous family kept *Wolfey*, consisting of one Earl, nine Barons, very many Knights and Esquires, and others to the number of four hundred. *Rex Platon, p. 16.*

And sailers] Bishops, Abbots, Priors, &c.

And as many as trade by sea] All the Clergy, the Jesuites especially, without whose lusty help (saith one) *S. Peters* fish-boat had stuck in the sand, and had rushed against the rocks long since. *M Brightman.*

Verse 18. *What City is like unto this*] q. d. Who would ever have thought we should ever have seen this dismall day of *Romes* destruction? It was wont to be said, *Roma claudibus animosior*, *Rome* is unconquerable. The Pope wrote once to the Turk that threatened him,

Niteris incassum Petri submergere navem:

Fluctuat, at nunquam mergitur illaratis.

Verse 19. *And they cast dust*] As men willing to be as far under ground, as now they were above ground. Having lost their livelihood, they had little joy of their lives.

All that had ships in the sea] All Church-men, i. e. All, for the most part: some of them have little enough. *Sanders* was starved, *Stapleton* was made professour of a petty University, scarce so good as one of our free-schools. On *Harding* his Holines bestowed a Prebend of *Gauze*, or (to speak more properly) a *Gauze* Prebend. *Allin* was commonly called the starveling Cardinal, &c. *D Feathly his Transplod.*

Verse 21. *Thou heaven*] *i. e.* The Church on earth.

And ye holy Apostles, &c.] *i. e.* Ye Pastours and Teachers : who as ye have been most shot at by her, so now you are specially called to triumph over her, *Psal.* 58. 11.

Verse 21. *And a mighty Angel*] For further assurance a sign is added, and an allusion made to *Jer.* 51. 63. And here it is easie to observe a notable gradation : an Angel, a strong Angel taketh a stone, and a great stone, even a millstone, which he letteth not barely fall, but casteth, and with impetuous force thrusteth into the bottome of the sea, whence it cannot be boyed up. Thus is set forth to the eye also the irreparable ruine of *Rome*.

Verse 22. *And the voice of Harpers, &c.*] Thine Organs and Sackbuts, thy chaunting and Church musick shall cease.

And the sound of a millstone] Anciently they used hand-mills, which did make a great noise in the Cities, as *Diodore* here noteth.

Verse 13. *And the light of a candle*] The candle of the wicked shall be put out : they that here love darknesse better then light, shall hereafter be thrust into *outer darknesse*, where they shall never see the light again, till they see all the world on a light fire.

For thy merchants were the great men] The Pope creates his Cardinals by these words, *Estote fratres nostri & Principes mundi*, Be ye brethren to us, and Princes of the world. They hold themselves Kings comperes.

Verse 14. *And in her was found*] *Rome* hath ever been the slaughter-house of the Saints, as *Jerusalem* was afore her, *Mat.* 23.

And of all that were slain] For she hath a hand in all the wars of *Europe* ; besides all the Christian blood shed by her instigation, in those holy wars, as they called them, for the recovery of the Land of *Canaan*.

CHAP. XIX.

Verse 1. *I heard a great voice*]

[N obedience to that exhortation, *Chap. 18. 20. Rejoyce over her, thou heaven, &c.*

Saying Allelujab] *i. e.* Praise the Lord. Was not he a wise man that gave this derivation of the word *Alatiissimū, le levatus est, lu lugebant Apostoli, jajam resurrexit? acutum sanē decompositum.* This word is in the old Testament first used, *Psalm. 104. 35.* where consuming of sinners is mentioned : as in the new Testament here, where the destruction of Antichrist is fore-told.

Unto the Lord] *Gr. is the Lords,* as *Psalm. 3. 8.* He is the true proprietary.

Verse 2. *Which did corrupt the earth*] I read of one, who journeying to *Rome*, as soon as he came within the City shut his eyes, and so kept them : as resolving to see nothing in that City (which he knew to be very corrupt, and a corrupter of others) but only the Church of *S. Peter*. See the Note on *Chap. 18. 4.*

Sphinx. Lib. 6. p. 753.

Verse 3. *And again they said Allelujab*] As unsatisfiable in performing to divine duty. Some think that the Hebrew word is retained to import, that after *Rome* is ruined, the Churches of the *Gentiles* shall by their uncessant praises provoke the *Jews* to joyn with them, and concelebrate the mercy : like as the Spoute, by praising her beloved, stirred up those dull daughters of *Jerusalem*, to seek him with her, *Cant. 5. 9, 10, &c.* with *Chap. 6. 1.*

And her smoke rose up] Like that of *Sodom* : Yet wretched *Romanists* will not be warned ; whose judgement therefore is here revealed after that of the firing of *Rome*.

Verse 4. *And the four and twenty Elders*] The former *Allelujab* was more private : every good heart being lifted up with joy and thankfulness, when first they hear the good news of Antichrists overthrow. Now this is the joint Allelujab of the publick Congregation, praising and magnifying God. This may be a further means to move the *Jews* to come in.

Verse 5. *And a voice came out*] This is the Lambs voice, his all-quickning voice, which shall rouse and raise the dead and doleful *Jews* ; powerfully pulling the vail from their hard hearts, which yet were somewhat moved and mollified by the former *Alleluja's*.

Alleluja's.

leluja's : so that now all the servants of God, small and great, *Iew* and *Gentile* shall praise him with one consent.

Verse 6. *And I heard as it were the voice*] See how morigerous the Saints are, and ready hearted to obey God. No sooner are they bidden to praise God, but they are at it, *dislocutus*. See the like *Psal.* 27 8.

Saying Alleluja] This was the *Hosanna Rabba*, as the *Iews* call it : the *Victoria Hallelujatica*, as the old *Brittans* called their victory over the *Saxons*. The story is this. Under the conduct of *Germanus* (here in *Brittain*) who came over from *France* to subdue the *Pelagian* heresie (which then prevailed amongst us) against a mighty Army of *Saxons* and *Picts*, the *Brittains* prevailed only by the three times pronouncing the word *Hallelujah*: which voice echoing and redoubling from the acclamation of his followers among the mountains, nigh to which the enemy had encamped, frightened them and wonne the conquest, upon which it was called *Victoria Hallelujatica*.

Raigneth] i.e. He now maketh it appear that he raigneth, which *Averroes* and some other of the worlds wilards doubted of, yea denied : because they saw bad men prosper, good men suffer.

Verse 7. *Hath made her self ready*] Being first made ready by the grace of Christ. *Certum est nos facere quod facimus : sed ille facit ut faciamus*. The bowles of the Candlestick had no oil, but that which dropped from the Olive-branches, *Zach.* 4.

Verse 8. *And to her was granted*] It is here clear (saith an Interpreter) that there shall be as great difference between the state of Gods Church now, and that which is to come after *Romes* ruine, as between the time of honourable persons only betrothed, and the high, joyfull and glorious day of their publick marrying ; and as between the time of a King coming on to his Kingdome, and his actuall and powerfull raigning, as King indeed.

That she should be arraigned] This also is given her, as well as her rich raiment : which she can no more put on by her self, then she can purchase it.

Clean and white] Or, *Pure and bright*. Pure, saith one, because imputed righteousness is pure indeed, and hath no spot in it ; but not *bright*, you can see no great matter in it : it maketh

Th. 11. 1. de
p. 1. 1. 1. de
word p. 3. 2.

Aug.

Bernard.

M. Cotton.

no great shew before men (as inherent righteousness doth, *Mat.* 5. 16.) but before God. A man may be very much defiled and subject to many scandals, and yet be clothed with the garment of imputed righteousness.

The righteousness of Saints] Gr. *Righteousnesses*, that two-fold righteousness *imputed* and *imparted*.

Verse 9. *Write*] To wit this ensuing sentence, for the use of posterity, worthy to be written in letters of gold.

Blessed are they that are called] So they have hearts to come at Christs call, and not shew themselves unworthy to taste of his Supper by framing excuse, as those recusant guests did, *Luke* 14.

These are the true sayings of God] q. d. This fore-going sentence is a faithfull saying, and worthy of all acceptation, *1 Tim.* 1. 15.

Verse 10. *And I fell at his feet*] So taken he was with the joyfull tidings of his Countrey-men (the Jews) conversion, that he fell down as *Abraham* did upon the good news of *Isaac's* birth, *Genesis* 17. 17. And it may be he took this Angel to be Christ, the Angel of the Covenant : But that was his error. *Triste mortalitatis privilegium est, licere aliquando Euphor. peccare.*

See thou doe it not] An elliptick and concise kinde of speech *Exa.* in the Greek, betokening haste and displeasure at that was done. Papists will needs despise the Angels with seeming courtesies and respects : And whereas the Council of *Laodicea*, saith, It becometh Christians, *ἄγγελοι μὴ προσκύνειν*, not to pray to Angels, *Cap. 35.* *Surius* and *Curanza* make the words to be, *Non oportet Christianos ad angulos congregationes facere* : and the title they make, *De iis qui angulos colunt*, in a clean contrary sense to the Councils intention.

Verse 11. *And I saw heaven opened*] i. e. He saw things done before his eyes, as it were : so do not we, but are left to conjectures. Here is shewed, saith one, the foil of the Beast, bearer up of the whore, and no question but now highly chafed with her fall. This is the last and noblest act of Christs riding, for the Dragon and his Vicars utter destruction. Thus he. Here is shewed, saith another Interpreter, in what state the Church shall be in, upon the ruine of *Rome*, even as a people standing in arms under their General Christ Jesus for a time, till the last battle.

be

be fought, and the enemies destroyed.

Behold, a white horse] Christ riding as an Emperour triumphing, and as a righteous Judge, *Psalm* 9. 8 & 96. 10, 13.

Verse 12. His eyes were as a flame of fire] A quick-sighted Judge, an intelligent warrior. *Counsel and strength are for the war*, 2 King. 18. 20.

And on his head were many crowns] Let the Tripple-crowned Pope look to himself: Christ out-crowns him by farre.

Jer. 23.

And he had a name written] His holy and reverend name *Jehovah*, importing his Godhead: for he is *Jehovah our righteousness*. And as thus, No man knows the Son but the Father, *Mat.* 11. 26. for as God he is incomprehensible, *Judg.* 13. 18. What is his name, or what is his sons name, if thou canst tell? *Prov.* 30 4. Who shall declare his generation? *Isa.* 53. 8.

Turk, biff.

Verse 13. Dipt in blood] In the blood of his enemies, as a victour returning from a huge slaughter. *Caesar* is said to have taken prisoner one million of men, and to have slain as many. *Mahomet* the first (Emperour of the Turks) to have been the death of 800000 men: *Scanderbeg* to have slain 800 Turks with his own hand. But our Conquerour shall out-do all these; when he shall tread them in his anger, and trample them in his fury; and their blood shall be sprinkled upon his garments, and he will stain all his raiment, *Isa.* 63. 3.

Idiotismus Romanus Patru.

The Word of God] *Joh.* 1. 1. & 5. 7. Hereby it appears, that this was *John* the Evangelist that wrote this book.

Verse 4. And the armies which were in heaven] The heavenly-minded *Hero's*, that fight his battles, are all in his livery, habited and habited as he, in whom they are more then Conquerours, because they are sure to conquer before they fight.

Verse 15. A sharp sword] The word, *Eph.* 6. 17. the rod wherewith he smiteth the earth, *Isa.* 11. 4. The breath of his mouth, whereby Antichrist shall be over-thrown, as by force of arms, so also of arguments.

The Nations] The *Paganish-Papagans*. See the book entitled *Paganopapismus*: wherein is proved that Papiſme is flat Paganisme, and that the Papiſts do reſemble the very Pagans in above ſeventy ſeverall things.

And he treadeth the wine-pretſe] At Armageddon, *Chap.* 16. 16.

Verse 16.

Verse 16. *And on his thigh*] Where his sword hangs, *Pfal.* 45.3. to shew that he will keep what he hath gained (*Vincere scis Annibal, victoria utine scis*, said one) Or, *on his thigh, quia filiabitur nomine ejus*, *Pfal.* 72.17. the name of Christ shall endure for ever, it shall be begotten, as one generation is begotten of another, there shall be a succession of Christs name : *He shall see his seed, he shall prolong his daies, and the pleasure of the Lord shall prosper in his hands*, *Ita.* 53.10. Confer *Gen.* 46.26.

*Non minore est
virtus quam
querere parta
sunt.*

Lord of Lords] This title the Pope usurps : but what said *Miconius* in a letter to *Calvin* upon the view of the Churches enemies? *Gaudeo quod Christus Dominus est : aliqui totus desperassem*, I am glad that Christ is Lord of Lords ; for else I should have been utterly out of hope.

Verse 17. *Standing in the Sun*] Where he might best be heard, as an Herald. And he well types out such, as by clear light of truth, shall make known the certain destruction of the enemies, before the battle he fought.

Unto the supper of the great God] They that would not come to the supper of the Lamb, shall be made a supper to the fowls of heaven.

Verse 18. *That ye may eat*] He alludes to *Ezek.* 39.4.17. *Gog* and *Magog* were a type of Antichrist. *Behold, I am against thee, o Gog, the chief Prince of Meshec and Tubal, saith the Lord*, *Ezek.* 38.3. where, if *Gog* be the great Turk, and *Meshec* *Capadocia*, where he first settled himself, Why should he be called *Prince of Tubal* also, that is, of *Spain, France and Italy*, as *Hierome* and *Josephus* interpret it (neither do *Bellarmino* and *Gretser* dissent ?) Is it not to shew, that after the fall of *Babylon*, the Antichristians shall call in the Turk and other Pagan Princes to invade and distress the Church, that they may all perish together, and feed the fowls with their dead carcasses ?

Verse 19. *And I saw the Beast*] The Churches enemies are even ambitious of destruction. Judgments need not go to finde them out ; they run to meet their bane.

Verse 20. *And the Beast was taken*] Taken suddenly, or as he was flying, and so thinking to escape. *Dio* maketh mention of a notable thief that did much mischief in *Italy* (afterwards the Popes seat) in the daies of *Severus*. This Emperour used all the means he could to catch him, but could not do it, *Quippe qui visus non videbatur, non inveniebatur inventus, deprehensus non capiebatur*,

*Emendat. proprie
dicitur de ijs
quis fugientes
arripimus. Bez.*

Dio. in Severo.

capiebatur, saith the Historian. But this subile Beast meeteth with his match and more : for he is caught and cast into the lake, &c. Christ is a conquerour so soon as ever he comes into the field, *Vexis, vidi, vici*. When the enemies are tumultuating, he comes upon them as out of an Engine, and hurls them headlong into hell.

And with him the false prophet] This is the same with the Beast : only the Pope is called the Beast in respect of his civil power, and the false prophet in respect of his spirituall. See the Note on Chap. 13 12.

These both were cast alive] Death shall not end their misery, but they shall suffer most exquisite torments. *Potentius potentius torquebuntur*.

Verse 21. *Slain with the sword*] Not so deeply damned, and yet so sin as to be made a prey to the infernall vultures ; and then the fattest carcase shall be the finest prey, the greatest sinners the worst sufferers.

CHAP. XX.

Verse 1. *And I saw an Angel*]

Constantine the great, the Churches male-childe, Chap. 12. *Having the key*] Not that key, Chap. 9. 1. but another.

A great chain] The succession of Christian Emperours.

Verse 2. *And he laid hold on the Dragon*] Chap. 12. 7, 9. He took him in a field-fight, and since then till now we have heard little of him, more then that he substituted the Beast, Chap. 13. whole destruction being declared, the prophecy returns to shew the judgment of the Dragon.

And bound him] From the open slaughtering of the Saints, as he had done by the Heathen Emperours : for from molesting and mitchieving of Gods people, otherwise he is not bound one hour, Job 1. 1 Pet. 5. 8. And how his vicegerent the Beast hath bestirred him, during the thousand years, who knows not ?

A thousand years] *Hos explicare fateor trepidè me aggredi*, saith *Pareus*. He begins the thousand at the destruction of the Temple, anno 73. and so it ends in Pope Hildebrand, who stepped into that chair of pestilence, anno 1073. Others begin it at the birth

of Christ, and end in *Silvester 2.* Others at Christ's passion, and end in *Benedict 9.* But they do best in my opinion, that begin at *Constantine.* and end in *Boniface the 8.* who is of his own said to have entered like a fox, reigned as a Lion, and died as a dog. He excommunicated the French King, and published this decree, That the Bishop of *Rome* ought to be judged of none, although he should carry innumerable souls with him to hell.

Verse 3. And cast him into the bottomlesse pit] That is, into the earth, *Chap. 12. 9, 12. Chap. 13. 11.* the earth is the bottomlesse pit, out of which the Beast was raised by the Dragon.

Deserve the Nations] The *Gentiles*, by defending Gentilisme, and hindering the course of the Gospel amongst them.

And after that he must be loſed] He must, because God hath so decreed it, for the glory of his own name in the defence of his people ; but destruction of his enemies. As also that the devil may shew his malice, which God can restrain at his pleasure. *Roger Holland Martyr, said to Bonner :* This I dare be bold in God to speak, which by his Spirit I am moved to say ; that God will shorten your hand of cruelty, that for a time you shall not molest his Church : And after this day in this place shall there not any be by him put to the fire and faggot. And it proved to : for none after that suffered in Smithfield, for the testimony of the Gospel. *A7, and Mon
ul. 852.*

Verse 4. And they ſat upon them] Resting from former persecutions, and reigning in righteousness even here upon earth.

And judgement was given unto them] That is, say some, the spirit or discerning between Christianity and Antichristianisme : Or the clearing of their innocency, and doing them right, say others. Or, they had their chairs, seats and consistories, wherein they did both preach the Word, and execute the Churches censure, as some sence it.

And I ſaw the ſouls] This makes against the Millenaries Souls reign not but in heaven : there are the spirits of just men made perfect, *Heb. 12.* True it is (as *Mr Cotton* well observeth) that there are many devises in the mindes of some, to think that Jesus Christ shall come from heaven again, and reign here with his Saints upon earth a thousand years. But they are, saith he, but the mistakes of some high expressions in Scripture, which describe the judgements poured out upon Gods enemies in making way to the Jews conversion, by the patern of the last judgement. Thus he. The souls *Cotton his pouring out of the
7. viols. p. 26.*

souls here mentioned are the same I conceive, that were seen under the Altar, *Revel. 6. 9.* and doe cry, *How long Lord?* There are not capable of a bodily resurrection, nor of an earthly raigne.

And they lived and raigned with Christ] They, that is, those that sat on the thrones (not they that were beheaded) *Lived and raigned*, as spirituall Kings (after the same manner, as they are Priests, *vers. 6.*) for else there should be more Kings then Subjects.

With Christ] It is not said *with Christ upon earth*, this is an addition to the text: or if the words did import a raining upon earth, yet this would not inferre an earthly raign for a thousand years in great worldly delights, begetting many children, eating and drinking, and enjoying all lawfull pleasures, as some dream now a daies. The conceit, I confesse is as ancient as *Cerinthus* the heretike, and *Papias* (scholar to *S. John*) a man much revered for opinion of his holiness, but yet *homo ingenij pertenuū*, faith *Eusebius*, not oppressed with wit. *Hierom* and *Augustine* explode it, as a Jewish fable, and declare it to be a great error, if not an heresie: to do all the *opere virtutes* at this day. The Patrons of Christs personall raign upon earth, are *M^r Archer* and *M^r Burroughes*, who tels us, That if the opinion of some concerning Christs coming to raign here in the world before the day of judgement be not a truth, he cannot make any thing of many places of Scripture, as this place for one. But if he cannot, yet others can. See an Answer to his and *M. Archers* chief Arguments in *M. Bayls* his *dissuasive from the errors of the times*, Chap. 21. p. 238.

Verse 5. But the rest of the dead] Dead in *Baal*-worship, as *Ephraim*, *Hos. 13. 1.* dead in sins, as *Sardis*, *Rev. 3. 1.*

Lived not again] By repentance from dead works: or they recovered not the life and immortality that is brought to light by the Gospel.

Untill the thousand years] Untill, being taught better by Gods faithfull witnesses, they abjured Popery.

This is the first resurrection] From Romish superstitions. *M. Fox* tels us, that by the reading of *Chancers* books, some were brought to the knowledge of the truth.

Verse 6. Blessed and happy is he] The holy only have part in this resurrection, and are therefore happy, or out of harms-way, as the word signifies.

Moses's choice,
p. 487.

All. and Mon.
fol 767.

10232101.

The second death hath no power] For they are brought from the jaws of death to the joyes of eternall life, where is mirth without mourning, riches without rust, &c.

But they shall be Priests] See the Note on Chap. 1.6.

They shall raige] The righteous are Kings, *Mat. 13. 17.* compared with *Luk. 10. 24.* *Many righteous* is the same with *Many Kings*. See the Note on *ver. 4.*

A thousand years] These thousand years begin (saith Master *Brightman*) where the former ended, that is in the year 1300. whereby continuance thereof is promised for a thousand years forward, among some of the Gentiles : and how long it shall raige afterwards among the Jews, he onely knows that knows all.

Verse 7. Satan shall be loosed] *i. e.* Suffered to rise up in open rage against the open professors of the truth : and to make havock of them, as he did of the *Waldenses, Hussites, Huguenots*, Professours in *Germany, Netherlands, Ireland, England, &c.* He hath laid about him lately to purpose. Besides those seas of Christian blood shed by the Turk, since the thousand years expired.

Verse 8. Gog and Magog] That is Pope and Turk, saith *Aretius*, the Pope a covert enemy to Christ, the Turk an overt, or open enemy, as *Gog and Magog* signifie. These are set forth by *Ezekiel*, as the last enemies of Gods people before *Shiloh* came : and presently after their utter overthrow, the state of the City and Temple, is notably described. So, after the Pope and Turk in that last great battle at *Armageddon* routed and foiled, the new *Jerusalem* is in the following Chapters excellently pourtraied and depainted : that being a speciall type of this.

Ezek. 38. & 39.

Verse 9. And they went up] As a flood, *Ez. k. 8. 9, 16.*

And compassed] As resolved that none should escape them, *Pf. 118. 11, 12. 2 King. 6. 14, 15. & 35. 1.*

The camp of the Saints] The Church militant.

And the beloved City] The new *Jerusalem*, *Cap. 21. 2.* *The dearly beloved of Gods soul*, *Jer. 12. 7.* or, *Gods dearly beloved soul*, as the Septuagint render it. For present, the Turk is the bridle that holds in the Pope with all his followers, from any universal proceeding against the Protestants : who herein are greatly advantaged above them, in that their opposites lie between them and the Turk : or in that their countreys coasting so much as they

*the Jewish the
in Jerusalem.*

Spec Europ.

do toward the North (as Denmark, Swethland, &c.) are out of his way, and no part of his present aim. *Italy* is the mark he shoots at. And when once he shall rise against the true Church, fire from heaven shall devour him.

Verse 10. *And the devil*] This Mr *Brightman* interprets of the Turk, called here the devil, because instigated and set awork by the devil. Albeit another learned Expositour is of opinion, that by the fall of the Beast and conversion of the Jews, the Turks and other States of the East shall be brought to imbrace the Gospel, being first taught thereto by some notable foil. What to think of this I know not : but cannot but like well of *Diodates* note upon the fourth verse of this Chapter ; that in all this prophecy it is better and more sure to expect and stay for the explication by the event, then to give it without any certain ground.

Basilides.

And shall be tormented] Gr. *Racked*: the devil and the damned have punishment without pity, misery without mercy, sorrow without succour, crying without comfort, mischief without measure, torments without end, and past imagination.

For ever and ever] This is as another hell in the midst of hell, and forceth them to cry, *Woe, Woe*, as if they should say, *Not ever, not ever, Lord*. Whereto conscience answereth as an eccho, *ever, ever* : Hence that dolefull *Woe and alas* for evermore.

Verse 11. *And I saw a great white throne*] A lively description of the last Judgement : to shew that henceforth, since the last great battle, the new *Jerusalem* should have no disturbance till Christ comes to judgement.

From whose face the earth, &c.] To shew either his terrible-
ness, or their renovation, 2 Pet. 3. 12. Rom. 8. 21.

Verse 12. *Small and great*] It is the common opinion, that men shall rise again in that tall and goodly stature of body wherein Adam was created : or at least in that vigour of age that a perfect man is at about 33. years old, each in their proper sex. And hereunto some think the Apokle alludeth, Ephes. 4. 13. But Mr. *Brightman* holds, that in the resurrection every one shall appear in that stature, in which he departed out of this life, and that the contrary opinion doth manifestly contradict this Scripture, *1 Pet. 3.*

And the books were opened] The books of conscience, saith *Origen*, of the Scriptures, saith *Augustine* : of both, say I : for according

ording to law written shall the Judge passe sentence, the conscience either accusing or excusing.

The book of life] That Gods elect may be seen and known, God neither needeth nor useth books to judge by : but this is spoken after the manner of men. *Mordecai* name was registered in the Chronicles of *Persia*. *Tamerlane* had alwaies by him a Catalogue of his best servants, and their good deserts, which he daily perused.

Turk. hist. 117.

Verse 13. *And the sea*] Those that perished in the waters, and those whose ashes were scattered upon the waters, as *John Huss*: whom after they had burnt, they beat his heart with their staves, and cast his ashes into the river. But there is a substance of the Saints bodies preserved, by a secret influence from Christ their head, and their dust is precious.

Verse 14. *And death and hell*] There shall be an utter end of all evils and enemies, nothing left to disquiet the Church. She shall see them afar off, as *Lazarus* did the rich man, and be able to say of them, as she did of her accusers, *Joh. 8. they are all gone.*

Verse 15. *And whosoever*] As those Priests were cashiered that could not prove their pedigree, *Ex. 2. 62, 63.*

CHAP. XXI.

Verse 1. *And I saw a new heaven*]

NEW for form and state, but the same as afore for matter and substance : as an old garment translated is called a new one : and as who so is in Christ is a *new creature.*

Passed away] *i. e.* Were purged from their vanity and defilements.

And there was no more sea] *i. e.* Trouble and tumult. The sea is of it self restless, and oft tossed with storms and tempests, *Isa. 57. 20.* As for the element of water it shall remain, probably, as earth, air, and fire doe. *Andreas* thinks there shall be no more sea.

Verse 2. *The holy City*] The Church in glory, saith *Diodate*. The Church wayfaring and warfaring, saith *Brightman*, whose interpretation of this text, *Nisiur conjecturâ optabili magis quam opinabili*, saith *Pareus*.

As a bride adorned, &c.] Bishop *Ridley*, the night before he suffered,

suffered, invited his hostesse, and the rest at Table, to his marriage : for, said he, to morrow I must be married. Some other Martyrs went as merrily to die, as ever they did to dine.

Verse 3. *And I heard a great voice*] To confirm the vision, lest it should be thought a delusion.

Behold the tabernacle] His speciall presence both of grace and glory is with his elect. See *Ezek. 37. 27, 28.*

He will dwell with them] He will indwell in them, *2 Cor. 6. 16.* See the Note there. The enjoyment of God is heaven it self, therefore God is called heaven, *I have sinned against heaven.*

Verse 4. *And God shall wipe away*] As mothers do their childrens tears. *Sorrow and sighing shall flee away.* *Baca* shall be turned into *Berachah*, sighing into singing, misery into majesty : as *Qu. Elizabeth* was exalted from a prisoner to a Princess ; and as our *Henry 4.* was crowned the very same day that, the year before, he had been banished the Realm.

No more death] For mortality shall be swallowed up of life.

Neither sorrow] Properly for losse of friends ; for we shall inseparably and everlastingly enjoy them. *We shall sit down with Abraham, Isaac and Jacob,* have communion with them, not only as godly men, but as such and such godly men. And if with them, why not with others whom we have known and loved in the body ?

Nor crying] *Qualis est in tragedijs,* saith *Aretius.*

Nor any more pain] Or, *Hard labour for a livelihood* to be gotten with the sweat either of brow or brain.

For the former things, &c.] The Latins call prosperous things, *Res secundas*, because they are to be had hereafter : they are not the first things.

Verse 5. *Write: for these words are faithfull*] Though few men will believe them : for if they did, what would they not doe or forgo to get heaven ? *Cleombrotus* reading *Plato's* book of the immortality of the soul, was so ravished with the conceits thereof, that he cast himself headlong into the sea. But how many reading this better book of heavens happinesse, are no whit wrought upon thereby, or in the least measure moved to affect those things above, that run parallel with the life of God and line of eternity ?

Verse 6.

Verse 6. *It is done*] As the punishment of the wicked, Chap. 16. 17. (See the Note there.) So the reward of the righteous is performed and accomplished.

I will give unto him] Whereas some good soul might say : I would it were once done. Have patience (saith God) I will shortly give unto him that is athirst to drink of that torrent of pleasure, that runs at my right hand, without any either let or loathing.

Clitoris quicumq; sitim de fonte levarit.

Ovid. Metam.

Vina fugit gaudetq; meris abstemius undis.

Of the Water of life, freely] But merit-mongers will not have it freely : therefore they shall go without it. *Cælum gratis non accipiam*, saith *Viega*.

Verse 7. *He that overcometh*] Gr. *He that is overcoming*, or not yeelding, though he hath not yet overcome. If he but doing at it, and do not yeeld up the bucklers.

ὁ νικῶν, quasi
non cecidit.

Shall inherit all things] *Tanquam heres ex asse*. All Gods servants are sons, and every son an heir.

Verse 8. *But the fearfull*] Cowardly recreants, white-livered milk-sops, that pull in their horns for every pile of grasse that toucheth them, that are afraid of every new step, saying as *Cæsar* at *Rubicon*, *Yet we may go back*: that follow Christ afar off, as *Peter* : that tremble after him, as the people did after *Saul*, 1 Sam. 13. 7. and the next news is, They were scattered from him, *vers. 11*. These lead the ring-dance of this rout of reprobates : and are so hated of Christ, that he will not employ them so farre, as to break a pitcher, or to bear a torch, *Judg. 7*.

And unbelieving] Therefore *fearfull*, because *unbelieving* : for faith fears no fray-bugs : but why do ye fear, ye *small-faiths* ? faith our Saviour.

Verse 9. *One of the seven Angels*] The same, likely, that Chap. 17. 1. had shewed him the damnation of the Whore. So studious and officious are the Angels to serve the Saints, *H:b. 1. 14*.

The Bride, the lambs Wife] *Uxor fulget radijs mariti*, saith the Civilian : so is it here.

Verse 10. *To a great and high mountain*] As *Moses* was carried up into mount *Nebo*, that from thence he might view the promised land. He that would contemplate heaven, must soar aloft,

flie an high pitch, &c. Take a turn with Christ in mount *Tabor*, and be transfigured.

Verse 11. *Having the glory of God*] Who putteth upon her his own comelines, *Ezek 16.* as *Rachel* was decked with *Isaac's* jewels.

Even like a Jasper] And so, like God himself, who is set out by a *Jasper*, *Chap. 4. 3.*

Clear as Cryſtall] There is no such *jasper* in nature as is thus clear : but such an one must here be imagined. *Nec Christum, nec æolum patitur hyperbolon.*

Verse 12. *And had a wall*] Far better then that of *Babylon*. Indeed this celeſtiall *China* needs no wall to divide it from the *Tartars* : this is *Arabia Felix*, the people whereof live in security, and fear no enemy.

And had twelve gates] *Thebes* had an hundred gates, and was therefore called *ἑκατόμυλλος*, but nothing to well set, and to commodious for passengers, as this City with twelve gates.

Twelve Angels] As porters to let in, not as swordmen to keep out, as the Angel that stood Centinel at the porch of *Paradise*, *Gen. 3.*

Verse 13. *On the East three gates*] The Church is collected, and heaven filled from all quarters of the earth. Hence it is by one compared to the *Samaritans* Inne (*πυδοχείον*) because it receiveth and lodgeth all strangers that come. In the Synagogue there was not lodging for all : the *Ammonites* and the *Moaabites* were excluded the Congregation of *Israel*. But Christ was born in an Inne, to signifie that in his Kingdom all may be entertained. He is called the *second Adam* : the Greek letters of which name (as *Cyprian* noteth) do severally signifie all the quarters of the earth. His garments were divided into four parts, because cut of what coast or part soever we come (saith a Divine) Christ hath garments to cloath us, and room to receive us. There are that have observed that the name of God in all the chief languages consisteth of four letters (as *יהוה* *Qds*, *Deus*, *Dieu*, *Gott*, &c.) to intimate that he hath his people in all the four quarters of the earth, out of all countries, nations and languages.

Verse 24. *And the wall*] A wall the Church hath about it, and a well within it, *vers. 6.* *A garden enclosed is my sister, my spouse, a spring ſout up, a fountain sealed,* *Cant. 4. 12.* This wall of the Church hath twelve foundations, that is, Christ the only founda-

Αδύρονη.
Δ Νίος
Α Αρνι
Μυσσηλεια

tion, 1 Cor. 3. 11. first laid by the twelve Apostles : In whose names also the summe of Christian faith is made up in those twelve Articles of the Creed, *Discessuri ab invicem Apostoli normam predicationis in commune constituunt*, saith Cyprian. The Apostles being to be severed into severall Countries to preach the Gospel, agreed upon this as the summe and substance of their Sermons. It was called *Symbolum*, a sign or badge to distinguish Christians from unbelievers.

Cyp de symbol.
Apost 6.

Had twelve foundations] Foundation is taken either for Christ, 1 Cor. 3. 11. Mat. 16. 16. or for the doctrine of the Apostles teaching salvation only by Jesus Christ, as *Ephef. 2. 20.* and here. The Papiſts have lately added twelve new Articles, raised out of the Councel of *Trent*, to be believed by as many as shall be saved : as above hath been noted.

Verse 15. *Had a golden reed*] Not those twelve Trent-Articles, or any humane invention, but the word, as *Chap. 11. 1.* where-with is measured not the Temple only as there, but the City, gates and wall, as *Ezek. 4.*

Verse 16. *And the City lieth foursquare*] So was *Babylon* of old (as *Herodotus* describeth it) which yet was taken by *Cyrus*, *Alexander*, and sundry other enemies. Heaven also is taken, but by another kinde of violence, then by force of arms. The solid square whereby it is here set forth, commends it to us : 1. For stable and unshaken, *Immoti manet*, as it is said of *Venice*, which yet stands in the sea, and hath but one street that is not daily overflowed (the *Venetian* Motto is, *Nec fluere, nec flatu movetur*) 2. For such as looketh every way, to the four corners of the earth, as *Constantinople* did : which is therefore said to be a City fatally founded to command.

Herod 1. 7.

Heb. 12. 28.

Turk. hist 1153.

Twelve thousand furlongs] About 300. Dutch miles. *Nineveh* was nothing to this City for bignesse : no more is *Alcayr*, *Scanderoon* or *Cambalu*, which yet is said to be 28. miles in circuit, being the imperiall seat of the great *Cham* of *Tartary*. *Quinsay* in the same Kingdom, is said to be of all Cities in the world the greatest : in circuit a hundred miles about, as *Paulus Venetus* writeth, who himself dwelt therein about the year 1260. But our new *Jerusalem* is far larger : 12000 furlongs (according to some) make 1500 miles ; and yet he that shall imagine heaven no larger then so, shall be more worthy to be blamed, then the work-men were that built *Westminster-hall* ; which King *William* the second the founder, found great fault with,

Ibid. 75.

Das Chron.

for being built too little : saying, It was fitter for a Chamber, then for a Hall for a King of England : and therefore took a plot for one farre more spacious to be added unto it.

Verse 17. *An hundred twenty four Cubits*] A Cubit is six handfuls.

That is of the Angel] That appeared as a man, but bigger and higher then ordinary : Now because this holy City is thus measured, and that with the measure of a man. Some think it to be meant of the Church militant. But some other passages in this and the following Chapters cannot be otherwise taken according to the letter, then of the state of full perfection. They do best in my opinion, that take in both.

Verse 18. *Was of Jasper*] A stone of great worth and glory, the beauty whereof, saith one, it is easier to admire then to declare. It hath a variety of sweetnesse in it : such as none of the most cunning wits and sharpest eyes are able to distinguish. Heaven (we are sure) is such as eye hath not seen, ear hath not heard, &c. *Sermo non valet exprimere, experimento opus est.* Words are to weak to utter its happinesse : get to it once, and you will say so.

Chrysost.

Pure gold] A mettall that shineth in the fire, wasteth not in the use, rusteth not with long lying, rotteth not though cast into brine or vinegar (as *Pliny* noteth) to shew that this City is incorruptible, invincible.

Like unto clear glasse] Glistering gold, such as this world affords not.

ΑΓΕΡΕΣ ΤΗΣ
ΚΑΘΑΡΟΤΗΤΟΣ ΑΙΩΝΙ
ΤΗΣ ΣΑΛΑΝΤΟΥ.

Verse 19. *And the foundations*] The Apostles and their faithfull succellours, who were *puriorez calo*, saith *Chrysostome*, clearer then the sky, the very stars of the world, and flowers of the Churches, as *Basil* calleth them.

Verse 20. *The fift Sardonyx*] Search is here made thorow all the bowels of the earth for something of worth to shadow out the Saints happinesse : which if it could be fully known (as it cannot) it would be no strange thing or thank-worthy for the most horrible *Belial* to become presently the holiest Saint, or the worlds greatest minion the most mortified man. He that desires to know the nature and vertues of these precious stones may read *Epiphanius*, *Philo*, *Franciscus*, *Rurus*, and others *De gemmis*. *Josephus* also in the third book of his *Jewish Antiquities*. That was an odd conceit

conceit, and scarce worth relating, held by *Anaxagoras*, *Colum ex lapidibus constare*, & *aliquando collapsurum*, That heaven was made up of stones, and would one day fall upon mens heads. That other saying of his is much more memorable: when being asked, Wherefore he was born? He answered, *Ut calum contempler*, that I might busie my thoughts about heaven.

Verse 21. *And the twelve gates*] i. e. Gate-keepers, Preachers of the righteousness that is by faith.

Were twelve pearls] All which doe receive their lustre and worth from Christ that pearl of price, *Matth. 13.* like as the pearl by beating oft upon the Sun-beams, becometh radiant as the sun.

Was pure gold] Which no dirty dog may ever trample upon.

Verse 22. *No temple*] No need of externall worships and ordinances, for they are all taught of God: they see his face, and hear his voice. Now we see but in part, because we prophecy but in part, *1 Cor. 13.*

Verse 23. *And the City had no need*] He saith not there shall be no Sun or Moon, but there shall be no such need of them, as is now, for the Lamb shall outshine them; shine they never so gloriously, as they shall in that new heaven, *Isa. 30. 26.*

Verse 24. *And the Nations*] See *Isa. 60. 3.* and that he speaketh of the life to come, See *ver. 11, 18, 19, 21.*

Do bring their glory] Despite and cast away all for heaven. *Cannini* set his crown upon the crucifix: which, according to the course of those times, was held greatest devotion. *K. Edw. 6.* assured the Popish rebels of *Devonshire*, That he would rather lose his Crown, then not maintain the Cause of God he had taken in hand to defend. *Nazianzen* rejoiced that he had something of value, (*viz.* his *Athenian* learning) to part with for Christ, &c.

Verse 25. *For there shall be no night there*] And to no need to fear a sudden surprize by the enemy watching his opportunity. Their day above is a *nightlesse* day, as a Father calls it.

Verse 26. *And they*] i. e. The Kings, as *ver. 24.*

Verse 27. *And there shall in no wise*] Though the serpent could wind himself into paradise, yet no unclean person can come into this holy City. *Tertullian* called *Pompeys* theatre (which was the greatest ornament of old *Rome*) *arcem omnium turpitudinum*, the stie of all uncleannes. Heaven is none such.

CHAP. XXII.

Verse 1. *A pure river*]

NOr muddy as *Nilus*, but clear as *Callirhor*. The allusion seems to be to that earthly Paradise so well watered, *Gen. 2.* or else to *Ezek. 47.* This river is Christ, *Joh. 4. 14.* and so is that tree of life, *verse 2.* The second *Adam* is a quickening spirit.

Verse 2. In the midst of the street of it] *In medio foro ejus*, where all may easily come by it; not kept with a strong guard, as the apples of *Alcinous*, *Hesperides*, &c.

Twelve manner of fruits] Heavens happinesses are so many that they cannot be numbred, so great that they cannot be measured, so copious that they cannot be defined, so precious that they cannot be valued.

Every month] Like the Lemmon tree which ever and anon sendeth forth new Lemmons, as soon as the former are fallen down with ripenes.

And the leaves] No want of any thing either for food or physick. *Ita balbutit nobiscum Deus.*

Verse 3. And there shall be no more curse] No casting out by Excommunication: no cause of any such thing.

Of God and of the lamb] He and the Father are one, *Joh. 10. 30.* See the Note there.

Verse 4. And they shall see his face] How we shall see God, whether with our minds only, or with bodily eyes we shall behold his invisible Majesty in the glorious face of Jesus Christ, there can nothing be determined.

And his name shall be] As servants of old had their masters name branded in their fore-heads.

Verse 5. And there shall be no night] See the Note on *Chap. 21. 25.*

For the Lord God] He that is *Auripus*, *Light essential.*

And they shall reign] Reign together with Christ; a part of whose joy it is, that we shall be where he is, *Joh. 17. 20.* he will not be long without us.

Verse 6. And he said unto me] This is the conclusion of the whole prophecy: and it is very august and majesticall.

These

These sayings are faithfull and true] Thus (among other evidences of its divinity) the Scripture testifies of it self: and we know that its testimony is true.

The Lord God of the holy Prophets] Some copies have it, *The Lord God of the Spirits of the Prophets.* He is the *God of the spirits of all flesh*, but of the spirits of Prophets in a speciall manner: for those holy men spake no otherwise, then as they were acted or imbreathed by the holy Ghost, 2 *Pet.* 1. 21. See the Note there.

Sent his Angel] As *Chap.* 1. 1. The authority therefore of this book is unquestionable, what ever some have surmised from *Chap.* 20. 4. that it was the work of *Cerinthus*, or some other millenary.

Verse 7. Blessed is he that keepeth] In memory and manners, *Chap.* 1. Those were pronounced happy that read and hear, but to as they retain in minde, and practise the contents of this book.

Verse 8. Saw these things and heard them] So that there is no colour of cause why any one should doubt or distrust such a witness.

I fell down to worship] This is the second time. It is hard to say, how oft a Saint may fall into the same sin: howbeit they sin of incogitancy; put them in minde, and they mend all. They sin of passion, and passions last not long. There is no way of wickedness in them, they make not a trade of it. Ps. 139.

Verse 9. See thou do it not] See the Note on *Chap.* 19 10.

For I am thy fellow-servant] *Wicliffe* disallowed the invocation of Saints and Angels, whom he called servants, not gods. For the word *Knaue* which he used signified, in those daies a servant, not as it doth in our daies a wicked varlet, as his enemies maliciously interpret it: *Bellarmino* for one, a man utterly ignorant of the English tongue.

Verse 10. Seal not] Keep them not up for thine own proper use (as he did that wrote upon his writings, *tu eis ipse autem, things for myself*) but freely impart them, and in such sort as that others may conceive and improve them.

For the time is at hand] And every daies events shall explain the prophecy.

Verse 11. He that is unjust &c.] *q. d.* Let things be fore-told never to plainly, and fall out never to accordingly, yet wicked men will

Heb 4.14

will be uncouncellable, uncorrigible, *Ma. 26. 10. But if any man be ignorant, let him be ignorant, 1 Cor. 14 38.* He fals with open eyes, let him fall at his own peril : who so blinde as he that will not see? *Ephraim is joynd to idols, let him alone.* He hath made a match with mischief, he shall have his belly-full of it.

Let him be righteous still] Let him persevere and proceed.

Verse 12. *Behold, I come quickly*] Therefore quicken your pace, bestir your selves lustily : your time is short, your task is long, your wages unconceivable.

Verse 13. *I am Alpha and Omega*] And am therefore worthy to be believed in my predictions of future events, which I can easily bring about and effect, sith to me all things are present.

Verse 14. *That they may have right*] That they may be assured of their interest in Christ and his kingdome. *Plutarch* tels of *Endoxus*, that he would be willing to be burnt up by the Sunne presently, so he might be admitted to come so near it, as to learn the nature of it. What then should not we be content to doe or suffer for the enjoyment of Christ and heaven ?

Verse 15. *For without are dogs*] In outer darknes. The *stris* air will sooner brook a toad or snake to live therein, then heaven will brook a sinner.

And whosoever loveth] Though he make it not. Some will not coyn a false tale, that yet will spread it : these are equally guilty, and excluded Gods kingdome, *Pf. 52. 3.*

Verse 16. *Have sent mine Angel*] With wearines of flight, as *Dan. 9. 21.*

I am the root] That bear up *David* by my Deity : but am born of him, in regard of my humanity.

Verse 17. *And the spirit and the bride*] i.e. The bride sanctified and set a work by the spirit, *Rom. 8. 26.*

And let him that heareth say, Come] Abrupt sentences full of holy affection, q. d. Let him pray daily, *Thy kingdom come.*

Hec pietas ubi prisca | profana o tempora | mundi

Fax ! v: sfer | prope nox ! o mora | Christe veni.

And let him that is athirst come] q. d. If you think me long a coming, come to me in mine ordinances ; there I will stay you with apples, comfort you with flagons, *Cant. 2. 5.*

The Water of life freely] See the Note on Chap. 21. 6.

Verse 18.

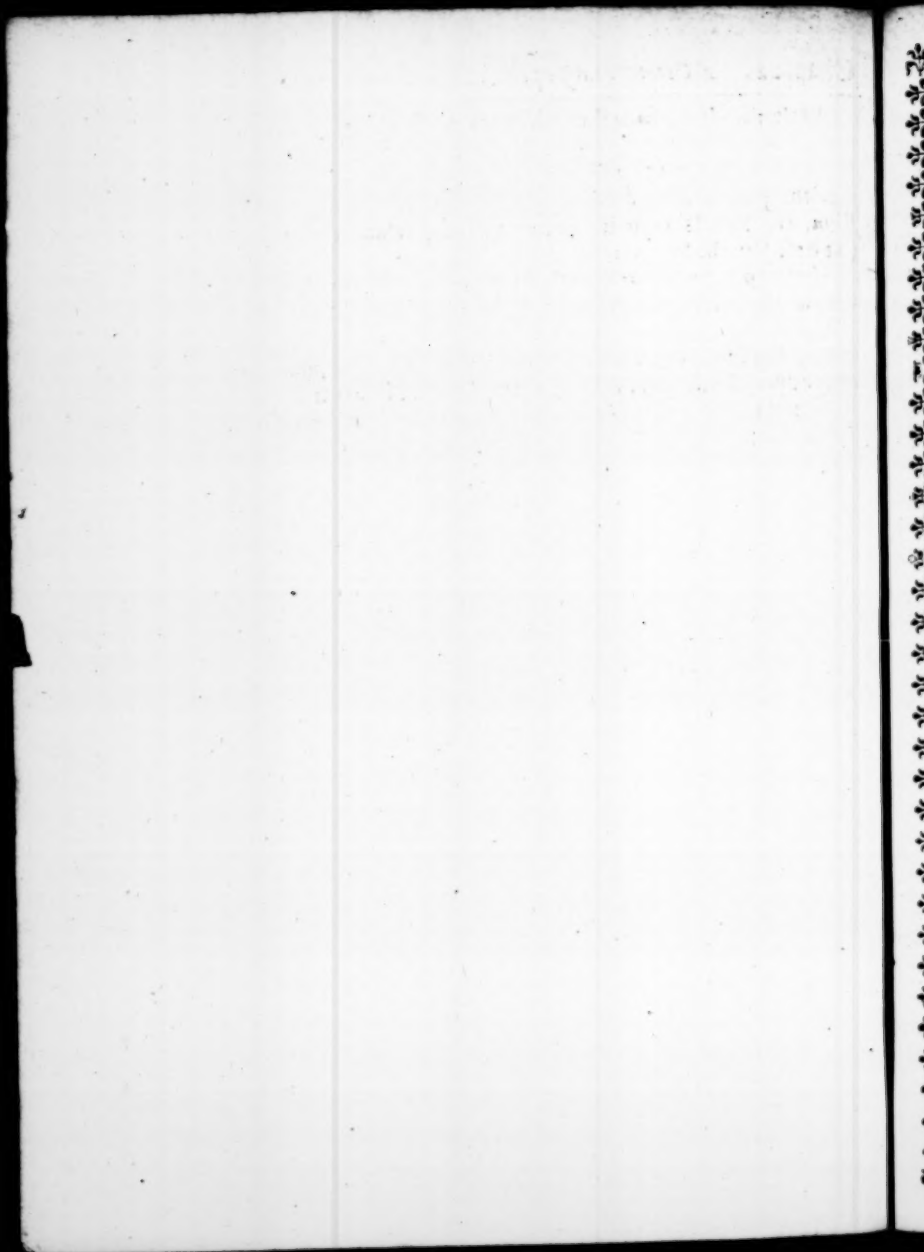
Verse 18. *If any man shall adde unto these things*] Either to this or to any of the fore-going books of Scripture, *Dent. 4. 2. Prov. 30. 6. Gal. 3. 15. 2 Tim. 3. 16, 17.* All which notwithstanding, the Jews have added their *Deuteroseis*, the Turks their *Alfira*, the Papists their unwritten verities, which they equalize (at least) to the Scriptures.

Verse 19. *And if any man shall take away*] Sith every word of God is pure, precious and profitable, *Prov. 30. 5. 2 Tim. 3. 16.*

Verse 20. *Even so : Come Lord Jesus*] This is the common and constant vote of all good people : and is therefore pinned as a badge upon their sleeve, *1 Thess. 1. 10.* See the Note there.

Verse 21. *The grace of our Lord*] An epistolary conclusion. The *Revelation* is rather to be counted an Epistle than a book. Read it as sent us from heaven, and ruminat what ye read.

Deo soli Gloria.



Mellificium Theologicum,
OR THE
MARROVV
O F
Many good Authours.

Painfully and carefully extracted and
distilled into a Decad of divine Discourses,
by way of Exercitation, Essay, or Common- place.

Wherein these ten Heads are largely handled :

<i>Abstinence.</i>	}	<i>Anger.</i>
<i>Admonition.</i>		<i>Apostacy.</i>
<i>Alms.</i>		<i>Arrogancy.</i>
<i>Ambition.</i>		<i>Arts.</i>
<i>Angels.</i>		<i>Atheisme.</i>

By *John Trapp* M.A. Pastour and Preacher of Gods Word
at *Weston upon Avon* in *Glocester-shire*.

Iste ad Nicœam,
Χρὼ τοῖς εἰρηδικαῖς, ἢ ζήτει βελτίω τέτρω.

L O N D O N,

Printed by *A. M.* for *John Bellamy* at the Signe of the
three golden Lions in *Cornhill*, M.DC.XLVII.



th
m
an
as
th
of
q
th
te
li
th
of
an
fu
ri



The Authour to the Reader.

WHen I first sent up some other of my Notes to the Presse, I had no intent at all to publish, for present, this imperfect piece. But being since admonished by a Reverend Divine (who had the perusall of those unpolished papers of mine) that I had here and there referred thee, Reader, for further satisfaction, to my Common-places not yet extant; and therefore by him and others encouraged to send them abroad, for an Essay, as they were, I have done so as thou seest : And shall either go on, or give over here, as I finde *my service accepted of the Saints*. Mean-while, might I but obtain *S^t Pauls request of thee; even for the Lord Iesus Christs sake, and for the love of the Spirit, to strive together with me in thy prayers to God for me, that I may be delivered from irrational and irreligious men, and that I may come unto thy heart with joy, by the will of God, and in the fulnesse of the blessing of the Gospel of Christ*; O how happy should I hold my self therein, and how readily should I repay thee thy prayers in the ensuing words, and say, *Now the God of peace be with thy spirit: Amen.*

Rom. 15. 31.

Rom. 15. 30, 31.
31, 32, 33.



To the learned and reverend Authour.

OF Decads ten you promise made,
 And here the Tithes alone is paid.
 To pay the Tithes commend I doe
 It to Laity, but not in You.
 Where are the Nine? What doth this mean?
 A promise fat, a payment lean?
 I erre. It to Tithes the Nine I see;
 Nine Muses; a full Century.
 The payment thus is very right,
 Though not in number, yet in weight.
 Yet I beseech you adde the rest.
 Of that that's choice the most is best.

T W O. D U G A R D, *Art. Mag. Cantab.*

T H E



THE MARROW

O F
Many good Authours.

Extracted and distilled into a Decad of
divine Discourses.

Abstinence.

PROV. 23.1,2,3.

*When thou sittest to eat with a Ruler, consider diligently what is
before thee :*

*And put a knife to thy throat, if thou be a man given to ap-
petite.*

Be not desirous of his dainties : for they are deceitfull meat.



King Solomon, having shewed in the last verse
of the former Chapter, that *diligence sets* 1 King. 11. 18.
a man in the presence of Kings, as it had
done *Jeroboam* in his presence, because he
found him dexterous and diligent, handy,
and meet for the work & he here directs
such, when so prefer'd, how to behave
themselves, if set at table especially : 1. To
consider where to feed, *vers. 1.* for a man is forced many times a-
midst the variety of meats, wherewith great mens tables usually
sweat, to eat doubtfully (as one speaketh) not well knowing

vers. 1.

verf. 2.

verf. 3.

This is *ἐξυγεία*
ἡμεῖς, Gal. 5. 23.
 from *ἐξυγεία*.

what piece to pitch upon, what dish to deal withall. 2. *To put a knife to their throat, or in their throat* (as *Aben-Ezra* renders it) rather than offend by inordinate appetite. 3. If yet they finde themselves over-desirous of those dainties, to bridle themselves in by main force, to lord it over their lusts, not coveting the cates of a king, but being content with gruell rather, as *Daniel* and his three fellows, for the keeping of a good conscience.

The often inculcating the duty imports: 1. A necessity, and that it must be done, or we are undone. 2. Difficulty, by reason of our strong inclination to intemperance; against which therefore keep we a strong guard, curbing and controuling the concupiscible faculty, about alimentary objects, restraining excess both in meats (which is Abstinence strictly taken) and in drinks, which properly is Sobriety, whereof hereafter in its place.

Abstinence orders a man in the use of meats, that it be neither unseasonable for the time, nor unreasonable for the measure.

1. As touching the time. It is a fault not to observe due hours of eating, *Eccle. 10. 16, 17.* to fare deliciously every day, *Luk. 16. 19.* To riot in the day time, *2 Pet. 2. 13.* To feast, when God calls to fasting, *Isa. 22. 12, 13.* which is therefore called a *day of restraint*, *Joel 2. 15.* because we should then restrain our selves from all meat, if possible, for a season; that nature may be chastised, yet not disabled for duty: Or at least from *bread of desires*, as *Daniel* that *man of desires*, *Dan. 9. 23.* He ate no pleasant bread, neither came flesh nor wine in his mouth, &c. for three whole weeks together, because it went ill with the poor people of God, *Mr Rogers* Martyr, in a hard time made a motion to forbear one meal a day. *Mr Wiseheart*, a *Scotch-Martyr*, forbore one meal in three, one day in four, for the most part, except something to comfort nature. God threatneth those that do not abstain in an evil time, *Amos 6. 4, 7.* And the *Romans* punished it in one that feasted and looked out at a window, with a garland on his head, in the second *Punick* war.

2. For the measure. 1. We may not neglect the body, defraud our *Genius*, macerate and uninspirit our selves overmuch, as those *Col. 2. 23.* as *Timothy*, living among the luxurious *Ephesians*, *1 Tim. 5. 23.* And as *Nicolas Shetterdens* wife the Martyr, whom he chides in a letter to her for her excessive fasting, though of a pious intention. *The mercifull man doth good to his own soul: but*

he

Doff.

Mat. 24. 8.

τρώγεις, eating, in the present tense, continually eating as brute beasts. *Hinc ingula à privativa particula vñ, & à diev*

Din. 10. 2, 3.

Ab. and Mon.

Ibid. 1155.

Falsius Argentarius ex auctoritate senatus in carcerem deductus, quod tempore bellis juncti ipse solus *Lesari* visus est *Plin. l. 6. 7*
 Ab. and Mon.
 Job. 15. 4.

he that is cruel, troubleth his own flesh, Prov. 11. 17. This latter clause Rabbi Levi expoundeth (and Mercer is of the same minde) to be meant of those that place the chief service of God in afflicting and pining their bodies, whereas *bodily exercise profiteth little.*

Merc in loc.

2. We may not pamper the body, *cater for the flesh*: preserve it we must, *make provision* for it we may not. Debtors we are, to see to it, not to live to it, Rom. 8. 12. We may not live to eat, but eat to live: lesse we must eat then nature desires, and yet so much as refresheth nature, and makes us fit for the service of God and man. *Take heed to your selves*, saith our Saviour to his Disciples (And who would have thought that they, who ordinarily fed upon barley-bread, and once had no better a Sundaies dinner, then a few ears of corn, rub'd betwixt their hands, should need any such *Take heed?*) *that your hearts be not over-charged with surfeiting, &c.* and so that day come upon you unawares. But the Gospel teacheth to live soberly, or, temperately, Tit. 2. 12. and reckons surfeiting among the deeds of darknes, Rom. 13. 13. the works of wickednes, Gal. 5. 21. Such as are manifest to be unworthy of us: 1. As men. 2. As Christian men.

Rom. 13. 13.

Luk. 21. 34.

Reas. 1. As men we should be abstinent; it being the excellency of a man above a beast; an act of reason subduing lust, of the superiour faculties, repressing the inferiour sensualities. And, as in the irascible faculty, it is the glory of a man to passe by an indignity; and he is a braver man that can conquer his passions, as Jacob did in the rape of *Dinah*, then that conquereth a City, as his sons did the City of *Shechem*: So in the concupiscible faculty, it is an high praise, *To abstain from fleshly lusts which fight against the soul*; to say nay to sensual appetite, and peremptorily to deny his carnall self, as David did in the water of the well of *Bethlehem*, and Alexander in his travels thorow the dry deserts of India. He was wont to say, That it was the basest thing in the world to play the Epicure; and had he held to that principle, he had been safe and happy. But when, as a naturall brute beast made to be taken and destroyed, in what he knoweth naturally, he began to corrupt himself (as both St. Peter and St. Jude have it) he necessarily perished in his own corruptions. So did the old world, those monstrous men of condition. They were *τρώγντες*, saith S. Matthew, Eating as brute beasts do (so the word signifies, for otherwise it is no fault to eat) when the flood over-whelmed them. Whether it were

Plato appetitū assimilat equo qui sit σχολιδος, συμπεφορη μένος, κατηρτυμένη βεγγυ-τρονίλος σωμασσωπασ, &c. In Phaed. 205.

1 Pet. 2. 12. ἀπειροσύνων, ἀλκιωτέων τὸ τεύχεον. Aquinas viii^o vocat maxime exprobrabile 2. 2 q. 142. art. 4. ex Aristot. Ethic 4. 3 c. 10. 2 Pet. 2. 12. Jude 10. Mat. 24 38. So Homer useth the word.

Gen 9 3.

Hexapla in loc.

*Deus homini
ita angustum
ventrem prece
liquis antecanti
bus dedit, &c.
Chrysoſt.
Nihil ſunt aſi
ria melioru ani
mi tatum u. ca
ſarum delicias
ſellantes. Ch. y.*

Job 15. 27.

Polyhiſt c 22.

*De omni dapnu
lautilia inſtru
enda Rex Plat.
p 42
mi di. 2. 2. 2. 2.
c. 2. 2. 2. 2.*

Reaſ. 2.

H. y. Geo p 85

*ſtante voiage
into Levant.*

lawfull for them before the flood to eat fleſh, the Doctours are di
vided, and I determine not. But after the flood God ſaid to *No
ah*, and his ſons, *Every moving thing that liveth ſhall be meat
for you.* But mark that it is added, *Even as the green herb have
I given you all things*, that is, ſoberly, and without curioſity, to
take ſuch things as are at hand, as *D. Willet* interprets it. Nature
alſo ſeemeth to teach the ſame thing in giving man ſo little a
mouth, with a narrower throat, a leſſer belly then other creatures,
as *Chryſoſtome* obſerveth; and in tying concupiſcence to the ſto
mack and belly (the loweſt place) as one would tie an horſe or
aſſe to the manger, as *Plato* hath it. A fit reſemblance and good
enough for ſuch beaſtly belly-gods, as glut themſelves with Gods
good creatures, which they devour, as if their throats were whirl
pools, and their panches bottomleſſe: crying out with the hor
leech, *Give, give*, ſtuffing themſelves like wooll-packs, and fat
ting themſelves like boars, till they be brawned; and have (as *E
liſhaz* ſpeaketh) *collops in their flanks*. And whereas they ſhould
be (ſuch they will needs fall below the ſtirrop of reaſon) they
ſhould be, I ſay, like Ants and Bees thoſe wiſeſt creatures, and a
bound rather *in pectore ubi eſt animus, quam in ventre ubi eſt
ſtercus*, in breaſt then belly; they reſemble rather the locuſts
which have but one gut, and the ſpider which is little elſe then
belly. Of the Aſſe-ſh *Ariſtotele* affirmeth, That of all other crea
tures he hath his heart in his belly. And of the Dolphin *Solinus* ob
tervech, That he hath his mouth almoſt in his very belly, and that he
only (of all fiſhes) moveth his tongue. Such are our greedy-gut Cor
morants; they wear their guts in their heads, and their brains in their
bellies: they have a tongue alſo to talk for, and of their belly-tribber,
as that *Roman Apicius*, that wrote ten books of direction, how to
ſet forth a feaſt with all manner of dainties. This was *laborioſum
loſſe of time*, as the Philoſopher calls it: or as another, this was
Magno conatu magnas vagas agere. Nature is content with a lit
tle, as not to be hungry, thirſty, cold, &c. ſaith *Galen*, grace with
leſſe. And that's the ſecond thing we were ſaying.

2. As Chriſtian men. Nothing more becometh us then Ab
ſtinence. A vertue that very Heathens adored in their *Socrates*,
Anachariſis, *Cyrus*, *Ceſar*, and others. The old *Gauls* were
very ſparing in their diet, and uſed to fine any one that out-grew
his girdle. The Turks at this day (ſaith one) reſuſe all dainties
for a piece of fat mutton. And when King *Ferdinands* Embaſſa
dours

dours (that brought a great present to *Solyman* the great Turk) were feasted by the *Bassaes*, their cheer was only rice and mutton; and that so plainly and sparingly dressed (saith the Historian) as if they had thereby noted our gourmandise and excess, who measure not our cheer by that which nature requireth, but that which greedy appetite desireth, as if therein consisted the greatest nobility. And the drink for the great *Bassaes* themselves, right easie to be had, was fair water out of the river *Dannubius*, &c. Wine is a prohibited ware amongst them (saith my former Author) which maketh some drink with scruple, others with danger. The baser sort, when taken drunk, are often bastinadoed on the bare feet. And I have seen some, after a fit of drunkenness, lie a whole night crying, and praying to *Mahomet* for intercession, that I could not sleep near them. So strong is conscience, even where the foundation is but imaginary. Now if these *Gentiles*, which have not the Law, doe by nature the things contained in the Law, and so shew the work of the Law written in their hearts, their conscience also bearing witness with or against them; Shall not the uncircumcision which is by nature, if it fulfill the Law, judge thee, who, by the letter and circumcision, dost transgresse the Law? Doth not that perfect Law of liberty, the Gospel, teach men to do something singular? to walk exactly? to exceed Scribes and Pharisees, how much more Turks and Heathens? to eat before the Lord? to eat to the glory of God? to feed with fear of being ensnared by the creature? Which who so do not, these are spots and blemishes, saith *S. Peter*, spots and rocks in your love-feasts, saith *S. Jude*. *Tertullian* speaking of those love-feasts, testifieth, That great care was taken therein that none should eat or drink more then was meet, but that the poor should have their portion. Some, I confesse, exceeded at *Corinth*, and are sharply taxed for it by *S. Paul*, 1 Cor. 11. 21. But, for the generall, they were modest and moderate: and are therefore said to be *virgins* (such as went not a whoring in their affections after the creature) and without blemish before the throne of God, Revel. 14. 4, 5. as those that did eat as in Gods presence. Deut. 32. 18. approving themselves to him even in their repasts and common conversation. *Philo* well observeth, that the ancient Jews used, after their sacrifices, to make their feasts; and in the temples, that the place and action might minde them of Abstinence and sobriety. Thus *Zeuthro*, took a burnt offering, and sacrifices for God; and *Aaron* came,

Turk. hist.
fol. 713.

Blunt ubi supra
105.

Rom 2. 14, 15.
17.

Jam. 1.
τὸ μέτρον.
Mat. 5. 47.
Eph. 5. 15.
M. 2. 5. 20.
1 Cor. 10.
2 Pet 2. 13.

Jude 23.
σμάδα.
Occumenius de
scorpiis accipit,
qui navigantes
remorantur.
Text advers.
Gent. c. 39.

Hence some
d rive μὴδὲν
οὐ μὴδὲν τὸ θε-
ον.
Exod. 18. 13.

Gaudentius
Cafaubonus.
Idem qui Gra-
cū dicitur ευ-
πεισις γυναι-
κός, Plauto D. Ha-
tor.
Baronius ex
Gaudemio.

PROV. 23. 17.

1 Cor. 6. 10.

Use 1.

Illam Iudeū,
hanc Ebnicū
olim elocasse,
nunc vero cleri-
cos & sacerdo-
tes, &c.
Cujus avaritiæ
dolus nos sufficit
orbis,
Luxuriæ cujus
meretrix non
sufficit omnis
Aſia and Mon.
fol. 1417.
Jac. Rev. vii.
pontif. p. 161.

Amo 2.

and all the Elders of Israel, to eat bread with Moses father in law before God. The Jews also had a sort of officers at their feasts called *Præfeti morum*, *ἐπιστάται* to see that none should eat or drink too much: called they were also *ὀφθαλμοί*, the eyes of the feast, and in the Gospel *Ἀρχαῖοι τῆς ἑσθίας*, Rulers of the feast, Joh. 2. 10. And these, they say, were to be Priests, that with their gravity and authority might overawe the company, and see that there were no disorder. Now a good man, like a good Angel, is ever looking on the face of God: being (as Solomon adviseth) in his fear the whole day throughout. God, he knows well, is *παραλαβὴς ὀφθαλμοῦ*, All-eyes: whether therefore he eats or drinks, or whatsoever else he does, he does it as in the sight of God. *Cave, spectat Cæso*, could never so keep in that Roman from surquedry and indelicacy, as the sense of Gods presence doth the faithfull Christian. He contents not himself with a naturall use of his food (as brut beasts, and brutish sensualists) but labours to tast the sweetnesse of God, in the sweetnesse of the creature. Besides, he looks upon his meats as a piece of Christs purchase, and sees them come swimming toward him in the dishes, as it were, in Christs blood. Himself also he considers, as bought with a price; and therefore resolves to glorifie God with his spirit, and with his body too, which are the Lords.

For Application. It is the saying of *Hugo Cardinalis*, that the devil hath two daughters, Covetousnesse, and luxury or riotousnesse: the former he married of old to the Jews, the later to the Gentiles. But now the Popish Priests and Romish Clergy have taken them both from their husbands, and use them as their own. We read of one jolly Pope *Julius*, that called for his Porke-flesh (forbidden him by his Physicians) *al despito di Dio*, in despite of God: and asked why, if God were so angry for an apple, he might not be as angry for his cold peacock which he missed at table, having commanded it to be set up for him against supper. Another of them (*Leo the tenth*) is said to have spent a thousand thousand crowns in one day, at his coronation. The merchants of the earth are said to have waxed rich thorow the abundance of *Romes* delicacies, *Revel. 18. 3*. And the Kings of the earth, that had lived deliciously with her, are brought in bewailing her, *ver. 9*. The merchants also mourn for that none now buy (as they were wont whiles *Babel* stood) their fine flower, and wheat, their beasts, sheep, and other viands. *The fruits that thy soul lusted after,*
say,

say they, are departed from thee (the Greeke word signifies Autumn-fruit, their second services, suckers, sweet-meats, and delicate confections, wherewith the Roman Clergy refresh themselves even in their pretended fasts) and all things which were dainty and goodly are departed from thee ; and thou shalt finde them no more at all, ver 14. Look how, when Sodome was sacked by Kedar-laomer and his company, it is expressly noted, That they took all their vittuals, and went their way, Gen. 14 11. So shall it be done to spirituall Sodome (to Rome is called, Revel. 11.8. and fitly.) Sodomes sins were pride, fulnesse of bread, and abundance of idlenesse. Not to speak of the first and last, who knows not that they (like the Cater-pillars of Egypt) do eat up the fat and best fruits of the land. For (saith he that made the Anatomy of the English Nunnery at Lisbon) what the purveyours of the Viceroy have forsaken in the market (as too dear) I have known the Cator of this house to buy at unreasonable rates, for their ghostly fathers table, and such of his chickens (the Nuns) as he most affected ; whole greatest, and indeed only care is to proveskilfull in the confection and dressing of such dainty cates, as may best please their wanton palates. And (as Nutritiva facultas est officina generativa, Gluttony is the gallery that incontineney walks thorow) the same Anatomist sets forth a great deal of their fleshly filthinesse. Elies sons had a wanton tooth, and this was an harbinger to other luxurious wantonnesse. *Reſte erit, cognate, &c.* saith Lewis the 11. of France, in a letter to our Edward the 4. Thus it shall be with you, Cousen : If you'll but come over to Paris, we'll pamper our flesh : and you shall delight your self in the choicest beauties of the City. After all which, I will bring you Cardinall *Burbon*, who (according to the power committed unto him by the Pope) shall soon abolve you from all your sins. The Papacy is an alluring, tempting, bewitching Religion. *St Walter Rawleigh* knew what he said, That were he to chule a Religion for licentious liberty, and lasciviousnes, he would chuse the Popish Religion. No sin past, but the Pope can pardon : No sin to come, but he can dispense with. No matter how long they have lived in any sin (though the sin against the holy Ghost) yet extream Unction at last will salve all. What marvell therefore, though Papiits call for their portion here with the Prodigall, *Eat and drink with the drunken*, and begin to beat their fillows, with that evil servant, *Matth. 24.49* ? Cry out with

Prob pudor! est res hec toto nobisissima cetero. Luge Petrarque epistolas qui ante ducentos annos ante pontificis luxuriam fastu quam Sybariticum acriter insectatus est.

The Robison his Anatomy, &c. p. 13.

Alibiho tibi Card. Borbon. is quicquid peccaris pro ea quam habet potestate, facile expiabit. Comenius l. 6.

Isa 56 ult.

1 Cor 9.

Adis non tunc
u. c. v. x. d. l. s. s.
t. h. v. e. v. o. v.
Multi in terris
manducant, quod
apud inferos di-
gitant.

Magnatum ga-
leis & rapis
sacrificiorum
veritatem.

Heyl Gerg. pag.
285

Ipsi interim cum
peregrinantia
uxore vel filia-
bus suavit in
mollibus & o-
lutabant. Cart.
hist. Christi in
Mar 23. 4.

with those Epicures in *Isaiah*, *Com: I will fetch wine, and we will fill our selves with strong drinke, and to morrow shall be as this day, and much more abundant? Let us eat and drink, for to morrow we shall die.* Chrysostome tells us of some such in his time, as would usually say, *Give me to day, and take thou to morrow.* But of these Atheists well spake S. *Austin*, *Many eat that here, that they must digest in hell.* Hell was long since laid by one to be paved with the shaven crowns of those hell-sprung locusts, *That have, as it were, crowns on their heads* (that is, *vertices rasos*, faith *Pareus*) and a King over them (other locusts have none, *Prov. 30 27.*) which is the Angel of the bottomlesse pit, whose name is *Abaddon* and *Apollyon*; or the Destroyer, *Revel. 9. 7, 10.* That son of perdition, to whom, though he draw thousands of souls to hell with him, none must dare to say, *What dost thou?* He hath thousands and ten thousands of these locusts ready prest for any service: therefore they are said to be *like unto horses prepared unto battle*, *Revel 9. 7.* Pampered they are in their cloisters, as war-horses in their stalls or stables, *Every one neighing after his neighbours wife*, *Jer. 5 8.* The husbands of barren women they send in pilgrimage to S. *Joyce* the Patronesse of fruitfulness, and lie with their wives in the mean while: Marry they may not, *Though they burn like an oven*, *Hos. 7. 7.* nor meddle with flesh on fasting-daies, though they make no bones of strange flesh any day. Are not these those *seducing spirits* S. *Paul* speaks of, that forbid to marry, and command to abstain from meats, *1 Tim. 4. 3?* They twit us with their much fasting, as once the *Pharisees* did our Saviours disciples: And shame not to say, that we count fasting but a morall temperance, a fasting from sin, a matter of policy. We could rejoyne and tell them, with more truth; that their fasts are meer *mock-fasts* and worke; whiles, 1. They abstain from certain meats only, not all; which is a *doctrine of devils*, *1 Tim. 4. 2, 3.* The people they tie to bread and water; the Priests fill themselves, the while with wine, sweet meats and suckers. 2. In setting certain fasting daies under pain of damnation, whether the times be better or worse. 3. In making them a service to God, and yet consecrating them to the Saints. 4. In ascribing merit thereto. 5. In making shamefull sale thereof. Their fasts also are often times prefaces and pretexes to their abominable villanies, as in the Gun-powder-treason: They proclaimed a fast, with wicked *Jezebel*, for the successe of the great crack and black-day, where n these

these Harpies thought to have made but a break-fast of us all. Now blessed be the Lord, who hath not given us as a prey to their teeth, Psal. 124.6. O that he would once at length put into the hearts of the Kings of the earth to hate the scarlet whore, and to eat her flesh, as it is prophecied, Rev. 17.16. to destroy those crows-nests, the Monasteries and religious houses (as they call them) that they build no more there, as our Henry the eight did, turning out those slow-bellies here (as Zisca also did in Bohemia) the Abbey-lubbers, I mean, that lived upon the spoil, having their souls meerly for salt to keep their bodies from putrifying. Their whole life was to eat and drink, and sleep, and sport, &c. as if they came into the world, as rats and mice, only to devour victuals, and to run squeaking up and down, as the Pharisees did to widows houses, which they devoured under a pretence of long prayers, Mat. 23.13. Such as these are the vermin of the world, the body-lice of man-kinde, the excrements of humane society, &c. are therefore worthy of utter execration and ejection.

Let every servant of God count it a foul shame to be a slave to his palat. Epicurus (saith Ennius) whiles he looked too much to his palat, lookt not at all to the heavenly palace. Howbeit, if *Ælian* may be credited, Epicurus was wont to say, That if he might have but a mortell of meat, and a mouth-full of water, he would hold himself as happy, as the happiest. A strange speech from him that placed the chief happinesse of a man in sensuall pleasures. But what ever his opinions were, his life was temperate, saith *Tully*. *Jacob* (a far better man) desired no more but food to eat and clothes to put on, Gen. 28.20. A little of the creature serves turn to carry us thorow our pilgrimage. If we have food and raiment, let us therewith be content, 1 Tim. 6.8. Wh. re note, saith a Greek Father, that he saith, having food, not sinefare, and raiment not ornament. Meat and drink are the riches of a Christian, saith Hierome. Bread and cheese with the Gospel is good chear, saith *Greenham*. It is but a little, that a godly man stands in need of, saith *Clemens Alexandrinus*. If you'll be content to please *Dionysius*, you need not eat green herbs (said the Parasite to the Philosopher). And if you'll be content (said the Philoso-

Sanderus illud regis Hen 8 Apophthegum mire exagitat, Corvorum minus esse penitentie disturbandos, necesse ad cohabitandum involent. *Sanderus* Argit 1. Diruendi sunt etiam ipsi cicconiarum nidi, ne redeant Zisca dictum apud Latas in Deut. fruges consumere nati.

Use 2. Cum palato quid sit optimum iudicet, cali palatum non suscepit. Epicurus dicebat se cum fore etiam paratum esse de jactitate contendere, si aquam haberet & offam. *Ælian*.

Epicurei mihi videntur metiri dicere, quam facere Cic de Finib. 1. 2.

τὸν ἐν τοῦτον, ἐξοπλιστὰς καὶ κομιστὰς Νεραν. Gibas & porus divitiarum Christianorum. Οὐρανὸς ὁ σῶμα & Ciem.

pher.

*Non teneborem illas a
finitagine, sed crassi-
orem & domesticum.
Horat. Oppositum panem
libis & placentia, l. 1.
ep. 10
Iste conservativum.*

*ut rugandibilia
Quicumq; appositus fue-
rit cibis. Bez.
Quotidie exiguu pa-
e & hanc contentum
esse. Melanch.
Nescio quid Satan id
curat, uti negare non
liceat, & tamen fecisse
noceat. Tom. 1. epist.
p. 625.*

pher to the Parasite) to feed upon green herbs, you need not please *Dionysius*. *Elisha* dined more comfortably with his coleworts (the coloquintida excepted) and *Elias* with his cake on the coals, and cruse of water, then all *Jezebels* prophets, with the murdering morsels they met with at her full Table. Our Saviour taught his disciples to pray for bread (down-right brown bread) not bisket or manchet : and daily bread, or (as the Syriack hath it) bread of necessity, as *Snidas*, such as wherewith we may subsist, as *Brentius*, such as may hold life and soul together. And the wanton *Israelites*, not content with their bread from heaven, but lusting after quails, had their wish, but a curse withall. Nor, but that it is lawfull to feast, to eat of the fat and drink of the sweet, and send portions to the poor, as they did *Neh. 8. 10*. God hath allowed us not only for necessity or conveniency, but for honest affluence and delight, as *Psal. 23. 5. Gen. 43. 34*. Our Saviour himself was at feasts (as at the marriage at *Cana in Galilee* : and surely if feasting ever be in season it is at the recovery of the lost rib :) the people also were allowed to feast thrice a year before the Lord, and at every such time to please their appetite, *Dent. 14. 16*. Thou shalt bestow thy money for whatsoever thy heart desireth, &c. Yet as the *Egyptians* carried about a deaths-head in their feasts to restrain their inordinate appetite : so it must be remembered, that the belly was the first sword that the devil drew against us, and doth it still, and that, if thou let out thine appetite, it may cut thy throat. Be not therefore desirous of dainties : for they are deceitfull meat. Eat such things as are set before you, as our Saviour bad his Disciples, *Luk. 10. 8*. be it but homely, so it be wholesome. *Luther* (as he was a small-meat-man, and a great faster, so) for many daies together, saith *Melancthon*, I have observed him to content himself with a little piece of bread and a herring. Being often invited to feasts, he came not, lest he should lose so much time : as himself complaineth in a certain Epistle : I lose a great deal of time through invitations : And I know not what *Satan* procures it, that I cannot say nay, and yet it repents me to have done it. Be not amongst wine-bibbers, amongst riotous eaters of flesh, or fleshmongers, as one rendereth it. For the drunkard and the glutton shall come to poverty, &c. *Pro. 23.*

20, 21. That's one motive to temperance.

1. Spend-thrifts entomb their ancestours in their bowels.

As they turn rents into ruffs, and lands into laces, hang their patrimonies at their ears, as *Seneca* saith; wear a pretty grove, an indifferent farm on their backs: to do they waste their substance with riotous living, as that Prodigall, *Luk.*

16. 13. *Inglavies & tempestas, barathrumq; macelli.* The Prodigall is called *Ανομιος* quasi *Ανοσιος*, saith *Clem. Alex.*

One that is *unsavable*, or one that is undone by himself, saith *Aristotle*: So was *Cleopatra*, *Heliogabalus*, *Pitellius*, and (to omit many others) *M. Livius*, who when he had wasted

a great estate in luxurious living, jested at his own folly, and said, *That he left nothing for his heir*, *Præter cælum & cæ-*

num, more than air and mire. Another, hearing that there were but 700 crowns left of a vast estate that he had left him, hanged himself. The belly is a troublesome client, saith

one, an evil beast, saith another; an ingenious Artist, saith a third. What birds toever flie, what fishes toever swim, what

beasts toever run about, are buried in our bellies (saith *Seneca*) what marvell then though we our selves are soon brought

to burial? And let that be a second Motive to moderate feeding.

2. Gluttony is the bane of the body. For many more perish by intemperance then by violence, by sur-

feting then by suffering. Epicures are as desperate as souldiers, and meat kills as many as the musket. It is holden for

certain, That in every two year there is such store of ill humours and excrements engendered in the best body, that a

vessel of an hundred ounces will scarce contain them. What shall we then think of those greedy gully-guts, that barrell

up Gods good creatures in their bellies, and mast themselves like hogs of *Epicures*-heard? How do they hasten their end,

and, as it were, dig their own graves with their teeth. *Plures pereunt crapulâ quam capulo, laucions quam lanceis,*

&c. The board kills more then the sword: for life is a lamp; and excess of meat doth shorten the one, as too much oil doth

extinguish the other. Let this warn our *irregulares gulares*, that make their gut a gulf, and fur their teeth with excessive

eating, hatefull to God, hurtfull to themselves. Let them take heed that they hug not themselves to death; and, by pour-

ing

Motive 1.

Singula auribus vincit aut terra dependunt patrimonia Sen. De quibus quidam Horatius

ὁ δὲ αὐτὸν ἀποκαλύπτει

*Phanialex, quæ cave-
hæus nequis carius ob-
servet res tantum ha-
buit qui parent, Scæ-
volam, Tiberonem,
Ruffum Macrobi,
Festor molestus clients.
Κακιστοὶ θυελὸν ἢ γαστρί.
Magister artu ingenij
largior Venter.
Sub id morimur quia
mentus vitivus, Sen.*

Motive 2.

The New-landers cure by *S. Will. Vaugh.*
P. 12.
*Περὶ τῆς ἐν Νινίᾳ ὑπὸ
regis & Αἰθιόπης Δι-
πολῆς.*

Galen. de sanit. tuend
l. 5 c. 12.

Cuffes d. Mar. of Ages,
p. 99.

New lan t. enc. 23.
ἐπιτομή ἡσυχίας καὶ
ἀσκήσεως: Hippoc.
Cand. Euzab. Preface.
Motive 3.

Gula vestituum lux-
urie.
Dio in vita Vitellij.
Vitell. trepidus, dein
temulentus. Tac.
Hinc τρυφή καὶ ἡσυχία
Epula sine fine petita.
Non ulla numina expa-
vesco celitum,
Sed victimas uni Deo-
rum maximo
Ventre offero, deos iq-
noro ceteros Cyclops
ap Eurip.

ing on too much oil, quite put forth the light of life. *Tennis mensa sanitatis mater*, saith *Chrysostom*. *Socrates* is said by sobriety to have had alwaies a strong body: *Gorgias* and *Galen* to have lived to an 120 years, by rising ever from the Table with an appetite. *Herodicus* a student in *Athens*, the most weak and sickly of any that then lived, by the testimony both of *Plato* and *Aristotle*: yet by temperance protracted his life to an incredible length. *Augustus* never drank but thrice at one meal, and lived near 80 years. And *Q. Elizabeth* of *England* did seldom eat but one sort of meat, rose ever with an appetite, and lived about 70 years. *K. Edward 6.* called her by no other name then *his sweet sister temperance*: she knew, That much meat, much malady.

Lastly, For the soul. Many a mans table is a snare to him: whiles fulnesse breeds forgetfulnesse, and that both of God and his works, *Isa. 5. 12.* and of men and their miseries, as in *Nabal* that *Pamphagus*, those *Cormorants Amos 6. 6.* and *Dives*. It breeds also wantonnesse, as in those *Israelites* that eat and drank and rose up to play: blockishnes and stupidity, as in the old world, *Baltasar*, *Vetehius*, others: drunkennes as in *Nabal*: cursing and swearing, as *Jeb* suspected by his children, at their feast. It emasculates the spirit, as we see in *Solomon*; whose luxury drew out his spirits, and dissolved him. It indisposeth men to those exercises that are to be performed by the minde, which is now taken up with the thought of *what shall we eat, what shall we drink, &c?* A full belly neither studies well, nor praies well. They serve not the Lord *Jesus Christ*, that serve their own bellies, *Rom. 16. 10.* How can they, when their kitchen is their shrine, their Cook their Priest, their Table their Altar, and their belly their god, *Phil. 3? &c.*

Admonition.

Admonition.

1 THESS. 5. 14.

Warne them that are unruly.



Here are a sort of *unruly* ones in the visible Church ; *Dock. 1.*
 disordered and dissolute, exorbitant and enormous
 livers ; such as *transgresse the tradition*, saith the *Ephes. 5. 15.*
 Apostle of them, *2 Thess. 3. 6.* that is, *Obeý not the*
form of doctrine delivered unto them, Rom. 6. 17-
Walk not by rule, but at all adventures, Levit. 26. 23. *Contra*
guonem & canonem decalogi, lawlesse, yokelesse, masterles
 monsters, *sonnes of Belial*, goats, wilde asse-colts, untamed hei-
 fers, horses, mules, *Psál. 32. 9.* *Quibus vita est incomposita, &*
peffimè morata ; they run away with the bit between their teeth :
 break Christs bonds as *Samson* did the green withes, shake Christs
 yoke from their shoulders, as the Unicorn, *Job 39. 10.* send messa-
 ges after him, as they in the Gospel, *We Will not have this man to*
rule over us, we will not live by his laws. Of these S. Peter 2 ep. 2.
 and S. Jude v. 8. 9.

God permits such, 1. For the glory of his patience and justice *Reas. 1.*
 towards them ; of his mercy towards his own, who will see and
 say, *Who made us to differ ? Lord, how is it that thou showest thy*
self to us, and not to the world ? Joh. 14. 22. 2. For the triall, ex-
 ercise, correction of his Saints. 3. For a mutrall scourge to them-
 selves, as the East by the Turks, the West by the Pope, for their
 Apostacy, &c.

The devil effects it, That great and first *Hetercelise*, that kept *Reas. 2.*
 not his station, but *brake the ranks*, and is become a master of *Arms* &c.
mifrule amongst the men of this world, whom he acts and agitates,
Ephes.

Σαργαδωρ
2 Tim. 26
Reas 3.

Ephes. 2 2. carries them along (as posselt persons) through fire and water, thick and thin: hath them at his beck and check, called therefore, *Children of disobedience, sons of Belial, taken alive, and carried about by him at his pleasure, as Bajazet was in an iron cage.*

Men are therefore obstinate in evil, saith the Prophet: Because
1. *Their neck is an iron sinew.* 2. *Their brow is brass,* Isa 48. 4. This double distemper lies upon every carnall person. 1. Naturall croslenesse to the law of God, *Rom. 8. 7. Homo est inversus decalogus.* 2. Habitual hardnesse, contracted by long trading in sin; *Doing wickedly with both hands earnestly,* Mic. 7. 3. setting their sinne upon the cliffe of the rock, *Ezek. 24. 7.* adding to their sinews of iron, brows of brasse, to naturall impotence, impudence in evil, *Jer. 3. 3.* an uncouncellable wilfulnesse in wickednesse.

Use 1.

Woe to those unruly rebels, God hath a rod of iron for them, *Psal. 2.* that those that will not bend may break, those that will not be Christs subjects, may be his footstool: tis sure he'll have the better of them. If they walk contrary to him, he will be as crosse to them, *Levit. 26. 23.* If they be froward, he will be as froward as they for the hearts of them, *Psal. 18. 26.* They shall have their wils, but then he will have his, *Ezek. 24. 13.* In running from God, and the obedience of his Word, they doe but run to meet their own bane, as the *Philistims* did at *Mizpeh*, *1 Sam. 7. Aut pavitendum, aut percundum. Aut faciendum, aut patiendum.* Men must either repent or perish: doe Gods law or suffer it. The law was added, because of transgression: and is given not for the righteous, but for the lawlesse and disobedient, *1 Tim. 1. 9.* to hamper those unruly beasts, and to tame them with those four teeth it hath. 1. Irritation, *Rom. 7. 7.* 2. Induration, *Isa. 6. 10.* 3. Obligation, *Gen. 4. 7.* 4. Execration, *Gal. 3. 10.* And where as these mens hope of help is from the Gospel (which is, *Quasi post naufragium tabula*, as a plank after shipwreck) that will not relieve them neither. For as against such there is no law, saith the Apostle of the fruits of the spirit: so, for such there is no Gospel, say I of the wilfully wicked.

Gal. 5. 23.
Use 2.

Be wise now therefore, be instructed, *Psal. 2. 10.* Tremble and sin not, *Psal. 4. 4.* Send a lamb to the ruler of the earth, as an homage-peny, *Isa. 16. 1.* bring presents to Fear, or to him that ought to be feared, *Psal. 76. 11.* Receive the Word with all readinesse,

ness, *Mat. 7. 11.* Give yourselves first to God, and then to us by the will of God, as those *Macedonians*, *2 Cor. 8. 5.* Obey from the heart the form of doctrine, whereunto ye have been delivered, as those *Romans*, *Chap 6. 17.* Captivate your reason, as *Paul* did, *Gal. 1. 16.* dispute not, but dispatch Gods commands, as *Abraham* did. Get an open ear, a teachable spirit: so that a little childe may lead you, *Isa. 11. 6.* A heavy ear is a singular judgement, *Isa. 6. 10.* a dull heart the devils work, *2 Cor. 4. 4.* See that ye adde not rebellion to sinne, *Job 34. 37.* lest ye adde wrath to wrath, *Rom. 2. 5.* And here, 1. For time past, look on all the writs of execution, and say as *1 Cor. 10. 11.* These are as so many types, moulds, monitours, summoners, reall Sermons to us. 2. For present, look up and see (as *David* did) the punishing Angel, as it were with a drawn sword. And though thou maist shuffle awhile from side to side, as the *Ass* did, yet think not long to escape. 3. For future, think seriously of that dreadfull doomsday, that shall burn as an oven: And, Knowing the terrour of the Lord, perswade others, perswade your selves especially, to walk by rule and keep a clear conscience, that most precious jewel, that ever the heart of man was acquainted with.

Gen. 36. 3.

τῶν.

Ac. 14. 16.

Warn the unruly.

Unruly persons must be admonished, rebuked, advertised, restored to their right mindes again, as the word here used importeth. For sin maketh men foits, *Hos. 4. 11.* mad-men, *Eccles. 7. 25.* quite besides themselves, as the Prodigall, *Luk. 15. 17.* Ye which are spirituall restore them therefore, *Gal. 6. 1.* rouse them, *2 Per. 1. 13.* raise them out of the pit (you must his asse, much more his scul, *Exod. 23. 5.*) yea pull them out of the fire, as *S. Jude* hath it, making a difference out of deep compassion. Or, as *Lorinus* reads and renders that text, *Arguisse disputatos*, by strength of argument convince them of the errour of their way, and so reduce them by right reason. This is to pull them out of the fire of hell, saith *Jude*. This is to save a soul from death, saith *James*. This is a holy violence, a desirable rapine, saith *Hierom.* And this is a duty that both Law and Gospel call for. 1. The Law. *Levit. 19. 17.* Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbour, and not suffer sinne upon him. 2. The Gospel, *Mat. 18. 15.* Go tell him his fault between thee,

Doct. 2.

νυθεῖται, bonā
mentem indite.
Daven, in Col.
3. 16. Amiffā
mentem reponi-
te. Beza. ad
mentem resti-
tuire.

ἐλαβὲν alias ἐ-
λῆγχετι δια-
κρινόμενος.
Jam. 5. 20.

Violentia san-
cta optabilis ra-
pina.

and him alone : if he shall hear thee, thou hast gained thy brother. Thou shalt rebuke thy neighbour, saith Moses : and mark his reasons.

Reas 1.

*Netawen fuber
eum peccata i
tollas tanquam
Vexillum Cart.
in Ma. 7. 1.
Ne peccatum e
jus lucas Cast. 1.
Apud Atheni
enses olim exco
mmunicatos publi
ce erant con
stitutæ in eos.
qui erranti viâ
non monstrarent.
Mr 3. 4.*

*Ad. and Mon.
fol. 1458.*

Ibid. 1930.

For else, 1. Thou wilt hate him, which is man-slaughter, 1 *Joh. 3* A seasonable reproof draws out the poison of a beginning guile and malice. Whereas not admonishing, breeds dwelling suspicions : suspicions breed a very habit of mis-interpretation, mis-interpretation begets a lothness to come to the light to shew the reasons of dislike : this lothness begets a very separation in heart, and that, a forwardness to blaze his sin. So some render the last clause in this text, *Thou shalt not lift up his sin over him*, or display it as a banner to his disgrace, as malice will make thee doe. Others render it thus, *That thou suffer not for his sinne* : and that needs not : for thou hast enough of thine own to answer for. But thou art bound as to observe Gods Commandments in thy self, so to preserve them in others. Silence is consent by Gods Law, *Levit. 5. 1.* And by ill silence to leave men in sin, is as bad as by ill speech to draw them to sinne. Not to doe good, saith our Saviour, is to doe evil ; and not to save, is to destroy. Keep thy self from thine *other mens finnes*, 1 *Tim. 5. 22* Our Translators (after *Tromellius* and others) render it, *Thou shalt not suffer sinne upon him*. Sin is to hatefull a viper that we should club it down, and stub it up, where ever we meet with it. Now a man may hinder much sinne by seasonable admonition ; as *Bradford* kept Bishop *Farrar* (whiles he was prisoner in the Kings-Bench) from receiving the Sacrament at Easter in one kinde, which he had promised to doe : And Bishop *Ridley* (whiles he was prisoner in the Tower) from going to Massle ; which once he did. But Mr *Bradford* being there also prisoner, and hearing thereof, reduced him by an effectuall letter. And as for those unruly ones that refuse to be reclaimed, yet the spirit of profanenes in them will be much laid, laid by the majesty of a reproof : which will tame and take down their insolency, cut their combs, cool their courage ; as *Nicodemus* did the Councels, *John 7. 51, 52, 53.* And as *Adrianus Boxschofius* Preacher of *Antwerp* did the Monks at *Newburg*, that railed at *Luther* out of the Pulpit. *I* (saith *Boxschofius*) am called by the noble Earl of *Hoy* to convince thee, and all thine of a lie. Tell me therefore, thou perverse Monke, and that openly before all this people, where, when, and in what points hath *Luther* erred? The Monk answered not a word, but gat him

him privily out of the Pulpit, fled away as fast as he could, and never came more into that countrey.

*Sentl Annal.
decas prima.
Reas. 2.*

Secondly, Our Saviour supplies us in that, *Mat. 18. 15.* with another reason. *If he hear thee, thou hast gained thy brother.* Now to gain a soul is more then to get a world, as he hath assured us who best knew the worth of souls: for he, and he only went to the price of them, *Rebuke them sharply, that they may be found in the faith,* saith *S. Paul* of those slow-belly Cretians. The Church of *Laodicea* was sharply reprov'd, and thereupon soundly repent-ed. For *Eusebius* commends it for a Church famous and flourishing in his daies; which was well-nigh 300 years after. An admonition may not presently work: but afterwards (when men are in cool blood) it may be better considered of: Degrees of grace are not given all at once, *Joh. 13. 36.* But the dispensation of the grace of God is given us to others-ward, *Eph. 3. 2.* that as every one hath received the gift, even so should we minister the same one to another, as good stewards, out of the care of community. For as no man is born, so neither is he born anew for himself. The *Rabbins* have a saying: *Lilmod letammed,* a man must therefore learn, that he may teach others. *Ephraim* that bore fruit to himself only, is called an empty vine. But the tongue of the wife is as a tree of life, that feeds many. And how forcible are right words, saith he in *Job?* *Nathan* wrought more upon *David* by a particular private admonition, then all the lectures of the law for three quarters of a year before. Now if a brother may be gained, a soul saved by a wife and loving admonition, who would not strive for such pearls?

*1 Pet. 4. 10.
Gratiarum De-
monstrationes
et Eucharisti-
ae, ut dicitur
in 1. Cor. 10. 16.
et in 1. Cor. 11. 26.*

Reproof of such unruly ones as will not be warned; dogs, swine, scorners, asses that will not be brought home again, *Exod. 23. 4.* but run further out. The more you rub their gal'd backs, the more they kick: the more you handle these roads, the more they swell: the more you meddle, the more will these serpents gather poison to vomit out at you. Say to wrest the strings of their tongues in tune, they will snap and break upon you: Cast water upon this lime, it will fly the faster. God hath threatned to lay such in the slimy valley, where are many already like them, and more shall come after them, *Job 21. 31, 32.*

Use 1.

Suffer the words of exhortation, *Heb. 13. 22.* Suffer it, may pray for a friendly reprov'er, as *David* doth, *Psa. 141. 5.* And be thankful, as he was to *Abigail*; knowing that ye have cause to think and say as bad of your selves, as that worthy man *Agur* did, *Pro. 30. 2, 3.*

Use 2.

Hezekiah stormed not at *Isaiah*, but submitted. *Iob* laid his hand upon his mouth, when reprov'd. *Jonah* replies not, but shuts up his prophecy, and lets God have the last word. The Virgin *Mary* when publickly checkt at the wedding, holds her peace, *Iob.* 2. 4. *S. Peter* commends all *S. Pauls* epistles, who yet had sharply reprov'd him, and registred that reproof. I confesse its no easie matter to bear an admonition well, though never so well tempered. No sugar can bereave a pill of his bitterneſſe. It fares with offenders, as with those that are wakened out of sleep, they are unquiet, and ready to brawl with their best friends: Dogs in a chafe will bark sometimes at their own masters. But as an earring of gold, and an ornament of fine gold, so is a wise reprov'er upon an obedient ear. Such shall finde more favour afterwards, then one that flattereth with his lips. Bees passe by roses and violets, to sit upon time: so godly men rather heed sound rebukes then smooth supparations. *David* esteemed better of *Nathan* after he had so plainly rebuked him, then ever he did before. See *elſe* 1 *King.* 1. 23, 27. Nay *Augustus* an Heachen prized plain-dealing in *Mecenas* and others, *Epictetus* called a faithfull Monitour, a messenger from heaven. When *Luther* was one time very much moved at something, *Melancthon* interrupted and quieted him by repeating this verse,

Vince animos, iramq; tuam, qui cetera vincis.

Next to the not deserving a reproof, is the well-taking of it. The woman of *Samaria* loves Christ the better for finding her out in her sin. The two disciples going to *Emaus* constrain Christ to come in and eat with them, though he had roundly reprov'd them, being for ought they knew, a meer stranger, and one that had nothing to do with them. As young Eaglets are known to be of the right kinde by their stedfast eying of the Sun, so are the true children of the Church by the right bearing of reproof, *1am* 1, 19, 20.

Exhortation: Learn, and labour to be able, active and abundant in this Christian duty of admonition. The *Romans* were full of goodneſſe, filled with knowledge, able to admonish one another, *Rom* 15. 14. The *Hebrews* are exhorted to exhort one another daily, *Heb.* 3. 13. yes, to study one another, to stir up (or whet on) to love and good works. And the *Colossians* must teach and admonish one another, and that in the words of Christ, dwelling richly in them, that out of the good treasure of the heart they may draw forth good things, new and old, as there is occasion. Exhort one another

2 Pet. 3. 15.
Gal. 2.

Prov. 25. 12.
Prov. 28. 13.

Ανδρῶν ἡδὴ
πνέει δόξαι
Dion Augusto
Mercurium a
Deo missum,
qui esset ad
monendi.

Mansly loc. com.
pag 248.

Luk. 24.

Use 3.

Heb. 10. 24
Col. 3 16.

another with these words, saith Paul. *And have no fellowship with the unfruitfull works of darknesse, but reprove them rather.* or refute, reſell, convince them to be naught by the clear light of Gods Word. For all things that are (rightly) reprov'd, are made manifest by this light.

To quicken you hereunto, conſider, 1. That God ſhall be greatly glorified. 2. Sin either reſtrained, or juſtly aggravated. 3. Weak Chriſtians ſhall be kept from being ſcandalized, ſtrong from being grieved. 4. Your ſelves hereby ſhall be both engaged to doe that whereof you have admoniſhed another, and comforted in the diſcharge of your duty; the omiſſion whereof doth oft grieve the good heart, and vex the conſcience: As it fell out in that faithfull and famous man of God Mr *Sam. Hiron*, whole words were theſe upon his death-bed. *I confeſſe that in publique I have been ſomewhat full in reproof, in admoniſh, in inſtruction. But in private my backwardnes, my baſhfulnes, my daſtardlines hath been intolerable: And I may truly ſay, that if any thing lies as a burden upon my conſcience, this is it.* Now for your direction, that old rule for matter of Alms, holds good in this of admoniſh: which is a ſpecies of ſpiritual Alms.

Eſt modus in dando, Quis, Quid, Cui, Quomodo, Quando. Here then take notice: 1. Who muſt admoniſh. 2. For what. 3. Whom. 4. How. 5. When.

Fiſt, Who muſt warn the unruly? All, without exception: the precept is generall, *Levit. 19. 17. Ezek. 18 30. Turn ye, and turn others.* Beſides, we are all a kingdom of Priests, *Rev. 1. 6.* have all received an ointment, *1 Ioh. 2. 20.* which muſt ſmell all Gods houſe over. Women muſt not preach, yet the elder muſt teach the younger to be ſober, *Tir. 3.* Miniſters muſt admoniſh of authority: all others of ſociall charity: they that are ſpiritual eſpecially, *Gal. 6. 1.* and children of light, *Eph. 5. 13.*

Next, See whereof we muſt warn others, and for what, reprove them. Not for ſoul ſins only, and hainous offences, but for diſorders, as here, and inordinate walking, *2 Theſſ. 3. 11.* be it but idleneſſe, talkativeneſſe, pragmatikeneſſe, cenſorioſuſneſſe, &c. For, 1. Small moles in the Saints are made great beams by the wicked: their leaſt aberrations (as of ſtars) is ſoon obſerved and noticed, *They watch for my halting, ſaith Jeremy. Make a man an offender for a word, ſaith Iſaiab.* 2. Leſſer evils tolerated make way for greater. Cain not taking Gods reproof for frowns, fell afterwards

1 Theſſ. 4. 18.
1 Tim. 5. 11, 13
Ephel. 5. 11, 13

A relation of
the manner of
M. Hiron's
death, annexed
to the fiſt vo-
lume of his
works.

Rules to be ob-
ſerved in ad-
moniſhing o-
thers.

1 Co. 12. 21.

to murder. Only let it be remembred that sins of infirmity must be more gently handled, as those of pride and presumption more sharply and with severity, *Tir. 1. 15. Jude 22, 23.* When our Saviour (*Samson-like*) drove those money-merchants out of his Fathers house with a scourge of small cords only, as he the Philistins once, with the jaw-bone of an asse, he dealt more gently with those that sold doves. He poured not out their money, nor threw down their tables, as he had done the rest, but gently said unto them, *Take these things hence, &c.* He knew them belike, not to be so great sinners, he found them more tractable and easie to be wrought upon. Hence his different dealing.

Joh. 1. 15, 16.

Thirdly, Whom are we to admonish? 1. Not those without the visible Church, *1 Cor. 5. 11, 12.* Repröof is a piece of ecclesiastical government. 2. Not dogs and swine, *Mat. 7. 6.* mad dogs, sensuall swine, that either grunt against goodnesse, or furiously flie in the face of such as fairly tell them of their faults. *Rebuke a scorner, and he will hate thee*: such he means as have wearied themselves so long in standing and walking in wicked waies, that now they are set down at rest in scornners chair, refusing to be reformed, hating to be healed. These are not worth the warning. But for all others, see that ye suffer not sin upon them, for fear, favour, affection, or what other sinister end soever. Only reprove equals with friendly admonition, superiours with submisle exhortation, inferiours by sharp reprehension, or (if need be) correction.

Prov. 9.

Ob. Rebuke not an elder, *1 Tim. 5. 1.*

Sol. Not as a puny-boy (as the word signifies) but mildly, &c. else, see *v. 19, 20,*

Ob. I love not to meddle. Be not many masters, *1am. 3. 1.*

Sol. No meddling in this case is a kinde of soul-murthering.

Ob. It is a thanklesse office.

Sol. Not with the wife, *Prov. 9. 8. & 28. 23.* In the sweating-sicknesse, they that were kept awake, escaped: but the sicknesse was deadly to them that were suffered to sleep. Let us keep one another awake: an unpleasing work on both sides. But such shall have thanks one day.

Ob. I shall lose my labour.

Sol. Venture that, thou hast lost many a worse. See *Iob 6. 25. 1 Kin. 5. 11.*

Ob. I shall lose my friend.

Sol. It may be not. But say thou shouldest, thou shalt finde

ἐπιτιμῶν.
Ne plagam in-
figas verbera
lingua. Hor.

a better thing. See *Mar. 10. 29. 30. He that receives a courtesie,* we say, *lets his liberty.* But so did not our Saviour at *Marthas*, at *Simons* house the leper; nor must we, but trust God with all. A man had better offend all the world, then his own conscience.

Fourthly, How must we admonish? First, Zealously, so as the reproof may enter, the counsell be considered of, *Prov. 17. 10.* There is a curle to those that do this work of the Lord negligently, *Ier. 48. 10.* as *Eli* did in dealing with his lewd sons: and Pope *Paul* the 5. who being advertised of the detestable villanies of his son *Farnesius*, thought it sufficient to say, *He never learned these vices of his father.* How did *S. Paul* sharp up the sorcerer, *Act. 13. 10?* And our Saviour shake up his drouie disciples, *Mar. 14. 41.* though heavy-hearted? *From henceforth sleep and take your rest, it is sufficient.* Three words he useth to upbraid them their sleeping the third time, *q. d.* Sleep now if you can; the hour is come, the souldiers are at hand, &c. Next mildly, and in the spirit of meeknesse. Some warmth must be in a reproof, but it must not be scalding hot, as by words of reproach, reviling, threatening, *Monendo quam minando.* *Elisba* did more with a kisse, then his man with a staff. No oratory is so powerfull as that of mildnes. Ought ye not to walk in the fear of the Lord, because of the reproach of the Heathen? said *Nehemiah*. Who could resist such a sweet and soveraign reprehension?

Lastly, Learn when to admonish. Not when men are in their drink, *1 Sam. 25. 36.* or in heat of passion, *Pro. 18. 19.* Good Physicians evacuate not the body in extremity of heat and cold. Mariners hoise not sail in every winde. Opportunities must be watched. *Samuel* reproveth not *Israel*, till sure of their King. Consider wisely whether it may better be done presently, and in hot blood, or more conveniently and profitably at another time, *Ecol. 3. 7. Pro. 29. 11.*

*Hec vltis me
non commun-
stratore didicit.
Heyl. Geog. p.
232.
Acerbissimo (ar-
casmo eos per-
stringit.
Gal. 5. 1.*



Almes.

1 TIM. 6. 17, 18, 19.

Charge those that be rich in this world, that they be not high-minded, neither trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy.

That they do good, that they be rich in good works, ready to distribute, willing to communicate :

Laying up in store for themselves a good foundation, against the time to come, that they may lay hold on eternall life.

ἡ μακροψυχία καὶ
ἐὼς τὴν ἐκείνου
βίαν
ἡ φιλοχρηματία
καὶ τὸ ἐκείνου
καὶ ἀπορίας.



Contented godlinesse is great gain. This is our Apostles proposition, in opposition to those men of corrupt mindes, that even in those purer times, doubted not to defend, *That gain was godlinesse,* verſ. 5, 6. *But the love of money is the root of all evil.* And they that will be rich, that are resolved

to rake together—*rem, rem, quocunq; modo rem* : These fall unavoidably into temptation, and a snare, yea (if they stop not the sooner, Rep not back the faster) into many foolish and noisome lusts, which desperately drown men in perdition and destruction, verſ. 9, 10.

ἐκείνου, ἡ
δεμερῶν το-
μῖνες ut in a-
que summate
rursus non ebul-
liant. Wovrig.

This to prevent, the Apostle tasketh *Timothy* ; 1. For himself to lay hold on eternall life, as fast as others do on this worlds goods ; to follow after godlinesse as greedily as they after gain. 2. For others (after a short digression) he chargeth him to charge the rich in this world so to handle their thorns, that they prick not their fingers, pierce not their souls, gore not their consciences, either by pride (that hate of heaven, and gate to hell) or by carnall confidence,

confidence, as if they were simply the safer, or better for their abundance: But contrariwise, 1. For God, to *trust* in him, for that he both *lives and gives us all things*, &c. 2. For men, to exercise bounty toward them. Whereof we have here, 1. A just description, by the matter, measure, manner, constant continuance, *ver. 18.*

2. A powerfull incitation to the practice of it, drawn *ab utili*, which every man hearkneth after, *ver. 19.*

Charge them that are rich---that they be rich in good Works.

As God hath enlarged any man in his outward estate, he must be answerably enlarged in works of mercy. (For that of this kinde of good works the Apostle is here to be understood, it well appears by the context.)

The Scripture ranks all sorts into, 1. Rich. 2. Poor. 3. Men of a mean or middle condition, such as *Agnur* wished for, *Prov. 30. 8.* Poor men are such as cannot comfortably subsist without relief. The middle-man is he that gets and eats: his gettings and eatings are even at weeks end.

The rich man is he, that hath any thing over that size of satisfying nature: that hath any over-plus, any thing to lay up. Now the rule here is; *Every man according to his ability* must relieve his poor brother, as they did, *Act. 11. 29.* Yea, though we may not stretch beyond the staple, and so break all; yet in some extraordinary necessity, and exigency, the poor widdow must part with her little *All*; the *Sareptan* be no niggard of her oil, though it be in the bottome, the deep poverty of the *Macedonians* must abound unto the riches of their liberality, who to their power, and beyond it too, were willing thereto, *2 Cor. 8. 2, 3.* The day-labourer must give somewhat out of his gets, the servant out of his wages, *Ephes. 4. 28.* The Ruler must not exact his right, *Nehem. 5. 10.* nor the landed man spare to sell that he hath, to give alms thereof, *Luk. 12. 33.* as *Barnabas* (and others) did, *Act. 4. 37.* and was therefore called, *A sonne of consolation*, because he thereby comforted Gods poor afflicted. Holy *Bradford*, in a hard time, thought not much to sell his chains, rings, and jewels, for relief of others. *Rogers* our Protomartyr in *Queen Maries* daies, made a motion to forbear one meal a day. *Mr George Wiseheart* a *Scotch* Martyr forbare one meal in three, one day in four, for the most

ἐλεητὴν βίβλιν, ἡ
Mar. 12. 44.
for a poor
mans lively-
hood is his life.
ἡ κατὰ βίβλιν
ἐλεητὴν βίβλιν
que ad inum
usque exina-
merat.

Act. and Mon.
Ibid.

Hic apud Bu-
chanan: Septo-
cardium dicitur.

*Alt. and Mon.
fol. 1155.*

Ibid 811.

Ibid. 1388.

*M Ward of
Ipswich, his
Christ is all in
all.
Davids desire
by Rob. Abbot.*

Ibid. 1369

Ibid.

most part, except something to comfort nature. He lay hard upon a pouffe of straw, with course new canvasse sheets, which whenever he changed, he gave away. *Giles of Brussels* Martyr, gave to the poor all that he had, that necessity could spare: and only lived by his science, which was of a Cutler. Some he refreshed with his meat, some with clothing: to some he gave his shoes, some he helped with household-stuff: to other some he ministred wholsome exhortation of good doctrine. One poor woman there was brought to bed, and had no bed to lie in: to whom he brought his own bed, himself content to lie in the straw. Being taken, and put in prison, he ministred to all his fellow-prisoners at table, being contented himself with a few scraps that they left, &c. *Dr Tailour* Martyr, made it his custome, once in a fortnight at least to call upon *Sr Henry Doyle*, and other of the rich Cloth-makers in his Parish to go with him to the Almeshouse, and there to see how the poor lived, what they lacked in meat, drink, clothing, bedding, or any other necessities. The like did he also to other poor men that had many children, or were sick. Then would he exhort, and comfort them: and, where he found cause, rebuke the unruly (this was spirituall alms) and what they lacked, that gave he after his power; and what he was not able, he caused the rich to minister unto them. *Mr Fox* (that reports all the former) never denied any one that asked him ought for Jesus sake: And being once asked, Whether he knew a certain poor man, that had received succour from him in time of trouble, he answered, *I remember him well: I tell you, I forget Lords and Ladies to remember such.* Twice I was (saith the same *Mr Fox*) in *Bishop Hoopers* house at Worcester: Where, in his Common-hall, I saw a table spread with good store of meat, and beset full of beggars and poor folk. And asking his servants what this meant, they told me, that every day their Lord and masters manner was, to have customably to dinner a certain number of poor folk of the said City by course, who were served by four at a messe, with wholsome meats. And when they were served, being before examined by him or his deputies, of the Lords-praier, the Articles of the faith, and ten Commandments, then he himself sat down to dinner, and not before: being, as it is elsewhere storied of him, *Spare of diet, sparer of words, sparest of time.* *Amadeus* Duke of Savoy (afterwards made Pope of Rome, anno 1440.) being asked by certain Embassadors, whether he had any hunting-dogs to shew them,

them, told them they should see them the next day. And getting together a great sort of poor folk, he set them with him at his own Table on the morrow, and said to the Embassadors, *These be the dogs that I keep daily, and wherewith I use to hunt after heaven.* A like course was taken by *Charles* the great, and by *Iago* King of *Draves* and *Veneds*, as *Aeneas Sylvius* reporteth. Of a certain Bishop of *Lincolne* it is said, *That he never thought he had that thing, that he did not give.* The same is reported of our Generall *Norrice*: and before them both of *Cyrus* the King, and of *Antonius* the Emperour. Queen *Anne Bullen* carried ever about her a little purse for the poor; thinking no day well spent, wherein some man had not fared the better by some benefit at her hand. She kept her maids, and such as were about her, to imployed in sowing and working garments for the poor, that neither was there seen any idleness then among them, nor any leisure to follow foolish pastimes. So did *Dorcas* before her, and to before them both *Bathsaba*, or the good housewife that she commends to her son *Solomon*, *She laicth her hands to the spindle, and her hands hold the distaffe*, Prov. 31. 19. But why this? And what need she be so work-brittle, being a Queen? It followeth in the next words, *vers. 20. She stretcheth out her hand to the poor, yea she reacheth forth her hands to the needy.* She was of his minde, belike, that said (and suffered for so saying in King *Henry* the 8. daies) *That alms should not be given untill it sweat in a mans hand.* Mr *Bradford* Martyr, counted that hour lost, wherein he did not some good with his tongue, pen or purse. The young Lord *Harrington* gave the tenth of his allowance (which was a thousand pounds a year, during his minority) to the poor and other good uses (as appeared by his accounts after his death) besides what he gave in the way as he walked and travelled, which he did often and much, &c. Mr *Whately* also that late painfull and powerfull Preacher of Gods Word at *Banbury*, as he was much in pressing this duty of liberality, to himself abounded in works of mercy. He set apart and expended for the space of many years for good uses, the tenth part of his yearly comings in, both out of his temporall and Ecclesiasticall means of maintenance. Neither may I here forget that late reverend man of God Mr *John Ballam* Pastor of the Church at *Evesham* (my spirituall father, and bountifull benefactor) nor yet Mr *Simon Trappe*, late Minister of Gods Word at *Stratford upon Avon*, my dear and near kinsman,

both.

*Hi sunt canes
mei quos alio
quodidē, &c.
Fare Chorol.
Hist. hibern.
specul. belli sa-
cri. p. 253.
Διδὸς μὰρ οὐκ ἴ-
στοις; ὁ ἱστῶ-
ται Xenoph.
Din in vita M.
Antonini Phi-
losophi.
Act and Men,
fol 558.*

Ibid 765.

Ibid. 1457.

The testimony
annexed to his
funerall sermons
by M *Stock* p.
92
In his life pre-
fixed to his
Prototypes, by
M. *Henry Scud-*
d.r.

1 Cor. 16. 2.

Mat. 12. 41.

Proponamus eū
nobis ut Archi-
episcopum, sic
Archidiaconū,
&c. Cuius.
hōst Christi.

Pleriq; munus-
culum pnce of-
ferentium, &c.
Beza. in loc.

Docet Aristot-
eles liberalita-
tem metiendam
esse & τὸν πλὴν
θεῖον διδου-
μεν, ἀπὸ δὲ τῶν ὁ-
δῶν τοῦ εἶναι.
Ethic. 4.

Liberaltas non
eunus patri no-
nūq; largita-
tatis affectu de-
ficiat. Ambr.

Reas. 1.

both in the flesh, and in the faith. Both which, out of that little they had (for God saw fit to hold them here to strait allowance, who deserved a larger proportion: but a rich stone is of no lesse worth when locked up in a wicker casker, then when set in a Bishops mitre) they laid up by them weekly in store somewhat for the poor, of that their little: and they were no losers by it. The poor mans box is Christs treasury (saith a Father.) And he sits by, as an Arch-deacon, to see what every man casts into this treasury, and with what affection. The people, *Mark 12. 41.* laid in money (*brasse money*, saith the Original) somewhat they must doe, for none might appear empty-handed before the Lord; but they would do as little as might be: they cast in, saith the Text, not silver or gold, but *brasse-money* into the treasury. And many that were rich cast in much. But the poor widdow cast in *more then all the rest*, saith our Saviour: lesse in Arithmetically proportion, but more in Geometrically, because all she had. And women are noted for more hard and tenacious then men; whence it is that the joy for finding the lost groat is propounded in the person of a woman, *Luk. 15.* But this was a *widdow indeed, trusting in God*, as S. Paul describeth such, in the living God, as this Text hath it, who *giveth us all things richly to enjoy*. This is one part of Gods charge here; and another is, to be *rich in good works, ready to distribute*, &c.

And that's our first reason (for we need not travel out of the Text to fetch in reasons for the point in proof) God laies his charge, his solemn charge upon us, to be much in works of mercy. Now if God should charge the rocks, they would send forth water: if the stones, they would become bread: if the ravens, they would feed *Elias*: if the quails, they would victuall the camp: if the clouds, they would rain down food from heaven upon his poor people. Shall we then be more rocky then rocks? more stony then stones? more ravenous then ravens? more senselesse then birds? more empty then clouds?

Reas. 2.

Secondly, They are but *the rich in this world*, that are here required to be *rich in good works*. Its one thing to be rich in this world, and another thing to be *rich towards God*, as our Saviour phraseth it, to be rich in knowledge, as S. Paul hath it, rich in faith, as S. James. This is to be rich for another world, to lay up a treasure in heaven, to make us purses that perish not. Sell that ye have, and give almes, provide you baggs thereby that wax not old, that are never the worse for wearing, treasure in heaven that faileth not: but the more you take from it,

the

ἀπὸ τοῦ εἶναι
τοῦ.

Luk. 19. 21.

1 Cor. 1. 5.

Jam. 2. 5.

Luk. 12. 33.

the more you adde to it : It grows in your hands as the loaves did in our Saviours, as the oil did in the widdows cruse, as the water doth in a well-spring. That which a man eats, drinks, wears, builds, &c. tends but to a naturall life, the world that now is (as the Text hath it) and ends with it too. These things are only for this place, and for this state too ; terrene they are and abject, bate and bootlesse, vain and vile, subject to vanity or violence, for the moth may consume them, or the thief steal them. But if not, yet they serve but to back and belly, to prop up this life present. Which yet, they cannot. For, *Meats for the belly, and the belly for me* 15. But God will destroy both it and them. Were it not better therefore by bounty to the poor to make us friends with the unrighteous mammon, that when we shall be turned out (as it were with a *firma ejectiōe*) of our clayie cottages, *they* (that is either the Angels, or thy riches, or the poor whom therewith thou hast relieved) may receive us into everlasting habitations ! that when these things fail us (as they will, for they are only *this worlds goods*, as S. John calleth them, and will follow their right masters, as dogs do, when company parts) our good works may follow us, and speake a good word for us at Gods dreadfull tribunall ?

Thirdly, *To be rich in good works* is a speciall preservative, a soveraign Antidote against those two dangerous diseases (conatural and almost inseparable from the rich in this world) 1. High-mindednesse, causing men to think great things of themselves, and to seek great things for themselves. This is a blab that the devil will easily blow up in rich misers ; to think themselves simply the better men, because richer then others, which is all one, as if the silly Ant, the higher she gets upon her hillock, the greater she should conceit her self.

2. Carnall confidence in the wedge of gold, in their heaps and hoards of the wealth of this world ; making their gold their God, and trusting to their idol, which the belly-god doth not, who yet hath damnation for his end. Every niggard draws arguments from his riches to prop up his hopes, to confirm his expectation of a longer and more comfortable life, because of his much good laid up in store for many years. Now this is to ordinary a thing for those that are rich in this world, to trust in uncertain riches, that when the Disciples were astonished at that saying of our Saviour, *How hardly shall the rich enter into heaven ?* and he, for their satisfaction had thus explained himself, *Children, How hard is it*

Nec exhaurietur, nec extinguitur, sed dulcescit
ἐν τῷ κύρῳ αἰῶν.

Finem habitura sunt haec omnia aut suum aut tuum

1 Cor 6. 13.

Donum in celis manus pauperum edificat.

Chrylost.

Luk 16. 9.

1 Joh 3.

Reas. 3.

Phil 3. 19.

for

for them that trust in riches to enter into the kingdom of God? *It is easier for a Camel, &c.* They were so farre from being satisfied, that they were astonished out of measure, saying, among themselves, *Who then can be saved?* as knowing that there were scarce any rich, but trusted in their riches. For prevention whereof, and that the rich durst not against either of these two dangers, *Charge them*, as they love their lives, and would save their souls, *to be rich in good works.* This kept *David* humble, *1 Chron. 29. 14.* And would have kept that rich young Pharisee from trusting to his great possessions, had he taken our Saviours counsell, *Mark. 10. 21, 22.* But his heart was so wedded and wedg'd to his health, that he went away grieved at that hard saying, *Sell all and give to the poor*, as one well beaten: and seemed to be of that misers minde, that being on his death-bed, clapt a piece of gold in his mouth, and kept it there; and being asked his reason, he answered; *Some Wiser then some: this I mean to keep till I am dead.*

ταπεινω, Luk.
11, 11. quia
divitie insulens
avarantimo.
Beza,

Rogers of love,

Reas. 4.

ἐν τῇ ἀσυνεσίᾳ

Turk. b. 11.
fol. 210.

Jer. 12. 15, 16.

Prov. 19. 17.

Philem. 18, 19.

Fourthly, Riches are a meer uncertainty, an obscurity, a fallacy: one while they appear, and another while they disapper, as meteors in the air, as dive-dappers in the water: as a flock of birds in a mans field: he cannot say they are his, because they sit there, *For they take unto them wings*, saith *Solomon*, and flee away. Instance *Job*; to day on the throne, to morrow on the dung-hill: *Pythias* pined to death for lack of bread, who once was able to entertain and maintain *Xerxes* his whole army: *Bajazet*, that ball of fortune, as one calls him, or rather an example of wealths uncertainty, as another. Now in dealing with things uncertain (whereof there is no hold) a wise man will be carefull, 1. To make them as sure as he can. 2. To use them as well as he can, while he hath them. But neither can we assure riches, nor use them better, then by bestowing them on the poor. If this be not done, all conveyances of law are but meer toies, so are all other carnall securities, *Shalt thou reign because thou clovest thy self in Cedar?* saith God to *Coniah*. *Did not thy father eat and drinke and doe judgement, and then it was well with him? He judged the cause of the poor and needy, then it was well with him.* He that gives to the poor, lends to the Lord, becomes creditour to his Creatour, and he will repay it. Christ speaks to such from heaven, as once *Paul* did to *Philemon*: If my poor have received any thing from thee, or oweth thee ought, I the Lord Christ have written it with mine

own hand, I will repay it. And can we lay up our wealth in a safer hand? Can we have a better debtor then Christ? a better bond then the Bible?

Fifthly, This shall be a good argument and approof unto us, that we trust in the living God (which is the character of a true Christian, and is therefore pinde, as a badge, upon the sleeve of every godly person) that we receive his charge, I y hold on his Covenant, believe his promites, that we have first given *ourselves to God*, with those mercifull *Macedonians*, 2 Cor. 8. 5. and then *our goods to the Saints*, that are in the earth, *those excellent ones*, in whom was all *Dauids* delight, *Psal. 16. 3.* Thus *Obadiah*, *Thy servant feareth God*, said he to the Prophet; but how shall that appear, *Obadiah*? Why? when *Jezabel* persecuted the Lords Prophets, I hid them, and fed them by fifty in a cave, not without the hazard of my head, if ever it should have been noticed. So *Isa. 23. 18.* The City of *Tyrus* turning to God, leaves heaping and hoarding her wealth, and findes another manner of implo ment for it, *viz.* to feed and cloath Gods poor people. So *Zachens* converted, gives half he had to the poor: and *Cornelius* shews his devotion, the *Corinthians* their *professed subjection to the Gospel*, 2 Cor. 9. 13. by giving much alms to many people. The wisdom from above is full of mercy and good fruits, saith *S. James*. And, *Pure religion and undefiled before God and the father is this, to visit the fatherlesse and widows &c.* to do all offices of mercy to those that are poor and in misery.

Sixthly, We should therefore *be rich in good works*, because God, 1. Lives, when we are dead, to recompense our labour of love in our heirs and executors. He gives us life also, that wailes we have time, we may do good to all, to the household of faith especially, and not defer the doing thereof till we are dead. Many miserly muck-worms, are like the muck-hill, that never does good till carried out: like the fat hog that is good for nothing, till he comes to the knife: like the poor mans box, that yeelds no money till broken up: like trees that let fall none of their fruits, till violently shaken. We are charged to carry lights in our hands: funeral beneficence carries them behinde our backs: so that, they light them that come after us; our selves have little benefit. 2. Because God gives us all things richly to enjoy. Every word enwraps a reason.

1. *He gives not paies us*, as earned or merited. Freely we receive,

Reas. 5.

1 King. 18. 12, 13.

Luk. 18.
Act 10. 1, 2.

Jam. 1. 17.
Jam. 1. 27.

Reas. 6.
Baptist Deu. 18.
Cor. 13. 10.
Gal 6. 10.

Luk 12. 35.

ceive, freely therefore we must give : especially, since it is a *more blessed thing to give then to receive* : and besides, for this we have received that we may give ; sith we are, not owners of what we have, but Almoners, Stewards, purse-bearers to the King of heaven.

*Hinc divitie
dicuntur ad
Teia, Lu 14. 12.
autem tanquā
ad nos filios Dei
hic exularies
minus pertinen-
tes*

Rev. 12. 12.

Psal 127. 14.

1 Cor 4. 11.

H b 11. 37.

*Difficile est ut
perfectibus bo-
nū quis fruatur
& futurum de
delictis ad deli-
cia transeat,
Eccl. Hieron.*

Psal. 74. 16.

Prov. 13. 25.

Psal 21. 4.

*In Apalū no-
strū inopes quos-
que refrigerio
juvamus Edi-
tur quantum
esurientes cupi-
unt : bibitur
quantum pulvis
est utile, &c.
Tertul. advers.*

genes, 4. 39.

2. He giveth us, who have little reason to look for it, sith we look for heaven, and may therefore well live upon reverſions. This made *Abraham* content to dwell in tents, because he looked for a *City, Whose maker and founder is God*. The wicked are called the *Inhabitants of the earth*, and have their portion in this world : by their good wils the godly should have nothing. And truly, if they should here both hunger and thirst, and be naked and buffeted, and have no certain dwelling, but wander about in sheep-skins and goat-skins, being destitute, afflicted, tormented, their betters have met with as bad measure, and were glad of it too, because through manifold tribulations they entered into heaven. But to step out of one heaven into another, to have here all things richly to enjoy, and afterwards to enjoy that endless joy, this is hard and happy. Why should such think much to part with a little pelf at Gods appointment ?

3. He giveth us *all things* ; What so great matter is it then that we give him back something ? especially since we give him but of his own, as *David* gladly acknowledgeth. Is it not meet that we should give him one day in seven ? sith *the day is his, the night also is his*, as the *Psalmist* hath it. So also here.

4. He giveth us *all things richly*, not sparingly, pinchingly : not for bare necessity only, but for delight and satiety : neither for competence and convenience only, but honest affluence (as he did them at *Cana* in *Galilee*, and the five hundred he fed with a few loaves and fishes) to that we *eat to the satisfaction of our souls*, *Prov. 13. 25.* and our cups run over with *Dauids*. And why run over, but that they may run into other mens emptier vessels ? that the poor may partake of our redundancies ? For is it fit that some should be hungry in Gods house, and others drunken, as once at *Corinth* ? And not rather that our abundance should be a supply for others wants, that there may be an equality ? 2 Cor. 8. 14.

5. He giveth us *all things richly*, and this to enjoy : not to hoard, much lesse to waste : but to blesse God in the abundance of all things, and to blesse men with our superfluities at least ; that their

their backs, bellies, bowels, which we have refreshed, may bless us: that whiles they enjoy our bounty, we may enjoy their praises, as *Onesiphorus* did *S. Pauls*, 2 Tim. 1. 18. and God may have their praises, whiles they cry out as *S. Paul* brings them in, 2 Cor. 9. 15. *Thanks be to God for his unspeakable gift.* That like good stomachs we may deal something to the remotest members, that they may the better do their office: and that sitting at the upper end of the Table, and having cut well to our selves, we may set down some to them that sit below, that they may eat and be satisfied, and praise the master of the feast. And this is the sixth Reason.

Lastly, If rich men look after commodity (as who doth not? All gape after gain, and will do much for it) they may by their liberality, 1. *Lay up in store*, or lay aside far from thieves, hide out of harms-way, hoard and treasure up, which rich men love a-life to be doing. 2. *For themselves*: and they are commonly, all for themselves: but this also is for the soul, the better part of themselves. The body is but a rag of themselves, and must shortly be tumbled into the dust. 3. *A good foundation*, fit to bear up, when riches will fail them. Heaven only hath a foundation, Heb. 11. 10. Earth hath none, Job. 26. 7. and things are often said to be in heaven, but on earth; on the surface only, ready to slide off, or slip beside. 4. And, *for the time to come*. This is spoken in opposition (likely) to that fore-mentioned uncertainty of riches. By mercy to the poor, *Ye shall lay up much goods for many years*, obtain a *lengthening of your tranquillity*, yea provide for your own well-doing a thousand year hence. 5. They shall hereby *lay hold on eternal life*; and is not that worth having? O doe not men know what a place heaven is? The pavement is of gold, the walls of pearl, &c. I do but disgrace it, by seeking to deteribe it. Rich men have a price in their hands, wherewith to purchase it, had they but hearts to make use of it. Neither are the poorest excluded, disabled: Heaven may be had for a cup of cold water, if rightly given, saith *Austin*, for a morsell of bread, saith *Chrysologus*. It is fabled of *Midas*, that whatsoever he touched was turned into gold. Sure it is, That whatever the hand of charity toucheth, though it be but a cup of cold water, it turns it not into gold, but into heaven; where, *The Almighty shall be thy gold, and thou shalt have silver of strength*. Yea, *Thou shalt lay up gold as dust, and the gold of Ophir as the stones of the brooks*, Job 22. 24, 25.

Reas. 7.

ἀποθησαυρίζ.

Dan. 4. 17.

Revel. 21.

Deus regnum
suum fragmento
panis vendit &
qui excusare
poterit non emē-
tem, quem tanta
vilis venditi-
onis accu'at?
Chrysol. serm.
41.

T t

For

Use 1.

For Application. How fitly might we here take up the old complaint, and say, *There is no mercy in the land*, *Hol. 4. 1. Mercifull men are taken away*, *Isa. 57. 1. The love of many is waxen cold*, *Mat. 24. 12. Elias lacketh his hostesse of Sarepta, Elisba the Shunnamite. Paul cannot finde the purpurisse, nor Peter the Tanner. Job we have nor, and Obadiah we finde not. Captain Cornelius is a black swan, and good Onesiphorus not to be heard of. Most men have shut up their bowels, yea buried them afore-hand: their hearts are hardened, their hands withered. Mouth-mercy there is good store. as once in S. James his daies, Goe and be warmed, fed, clothed: But with what? with a fire, feast, suit of words. But a little handfull were more worth then a many of these mouth-fuls. Words are good cheap: but were their blessing worth a half-peny (as the beggar told the Cardinall) they would be advised how they parted with it. Children though they have their mouths full, and hands full, yet will rather spoil all then give any away. So is it now-a-daies, The richer they are, the harder, as *Dives*, whom to upbraid, *Lazarus* was laid in the bosom of *Abraham*. Look how the Moon, the fuller she is of light, the farther off the Sun she gets: And as the Sun moveth slowest, when he is highest in the Zodiacke: so are those slowest to give, for most part, that are highest in estate. And that they may not seem to sin without sence, to be mad without reason, some sorry shifts they have gotten together, whereby to defend themselves from the danger of liberality. All or most of which are excellently answered by *Solomon*, *Eccles. 11. 1. to 7.* And *S. Paul* seems purposely to set forth liberality by a word that signifieth *simplicity*, *2 Cor. 8. 2.* in opposition to that crafty and witty wilfulness of theirs, *That cloak of covetousnesse*, *1 Thess. 2. 5.* wherewith they thinke to cover their baseness. *But he not deceived* (saith *S. Paul* in a like case) *God is not mocked: for whatsoever a man soweth that shall he also reap. He that observeth the winde, shall not sowe; that is, he that standeth to put cases, and cast perils, shall never shew mercy to the needy. But he that soweth the winde of vanity, shall reap the whirlwinde of misery. God shall pull off their vizard of covetousnesse, and wash off their varnish with rivers of brimstone. They commonly passe for good honest men, but somewhat of the hardest, good husbands, near themselves. But God calls and counts niggards no better then Atheists, because they provide not for a better life, but make their gold their God: Hypocrites, because they**

Amen

Gal 6. 7.
Eccl 11. 4.
Hol 8. 7.

2 Cor 8. 2.
1 Thess. 2. 5.

Hic divitiis
hujus mundi
contutatio,

they make not conscience of obeying every one of Gods charges, as well as any one, this, as well as the rest: Thieves, for withholding good from the owners thereof, *Prov. 3. 17.* that is, from the poor that are interested in their goods, and for whom they are entrusted: Murderers, lastly: for not to doe good is to doe evil, not to save, is to destroy, as our Saviour intimateth, *Luk. 6. 9.*

This is their sin: and for their punishment: Men shall curse them in their prosperity, and not pity them in their adversity. God shall set off all hearts from them, as he did from *Haman* that mercilesse man, who had gone to intercede for him, in his distresse, none to speak a good word for him, or to him. Himself also will turn the deaf ear to such, *Prov. 21. 13.* Let them look for nothing but judgement, rigour and hardnes, *7am. 2. 13.*

Next, Charge we all our severall selves with this most needfull, but much neglected duty here charged upon us in the Text: where we have something for our Direction, and something for our Incitation. That which the Apostle here directs us, is, That, 1. For the matter, first, *We do good works.* 2. For the measure, *That we be rich in good works.* 3. For the manner, *That we be ready to distribute.* 4. For the continuance, That we be yet further *willing to communicate*, that we wax not weary of well-doing; but, *more perennis aque*, as a spring runnes after it hath runne, so should we give after we have given, and be *still* doing good to others, as we have opportunity and ability.

First then for the matter of our bounty, it must be good that we doe. Here, 1. It must be well gotten that we give; for as God hates bribery for a burnt-offering, *Isa 61. 8.* so robbery for a work of mercy, *Mat 6. 1.* whereas our Saviour saith, *Take heed that you doe not you ALMES before men*, the Syriack Translation renders it, *Take heed that you do not your justice*, or righteounesse *before men*; to teach that almes should be of things well gotten. And to this purpose, the Jews called their Almesbox, *Kupha shel sedachah*, the chest of justice: And they expound that saying of *Solomon*, *Prov. 10. 2.* *Treasures of wickednesse profit nothing: but righteounesse delivereth from death.* Righteounesse, that is *Almes*, say they. And thereunto they accommodate and connect the next verse also: *The Lord will not suffer the soul of the*

*depositum nimirum
et alium
pauperum nobis
commisisse.* *Luk.*
16. 12.

*Pauperibus non
imperitare rapi-
na est.*

*Qui non cum
potest, servat,
occidit.*

Prov. 28. 27.

Use 2.

Rules of direc-
tion for alms-
deeds.

*Godwits Heb.
Antiq.*

Mercer in loc.

Turk. hist. 367.

righteous to famish: no, though he should give all his goods to the poor, *but he casteth away the substance of the wicked*, where-with he thinks to make amends for his oppressions, and to set off, by his good deeds, for his bad. *Selymus* the great Turk could see this by the dim light of corrupt nature. For, when he was upon his death-bed moved by *Pyrrhus* (that great *Bashaw*) to bestow that abundance of wealth that he had wrongfully taken from the *Persian Merchants*, upon some notable *Hospitall*, for relief of the poor; he commanded it rather to be restored to the right owners; which was forthwith done accordingly. He would not offer *ex rapinis holocaustum*, as too many doe amongst us, to the shame of Christianity. When *Henry* the third King of *England* had sent a load of freeze to the *Frier-minors* to cloath them, they returned the same with this message, *That he ought not to give almes of that he had rent from the poor, neither would they accept of that abominable gift*. How much lesse then will the righteous God?

Daniels hist. of
Engl. vol. 168.

2. To the making of alms a good work, it must be right both *quoad fontem*, and *quoad finem* too.

The rise and principle of our liberality, the fountain whence it flows must be, 1. Faith in God, that he doth both accept our persons, as *Abel*; and will receive an offering at our hands, as *David*, without this faith it is *impossible to please God*, Heb. 11. 6. 2. Love to our brethren, *Bowels of mercy* yearning over the needy, considering the poor *weakling* (whose health is spent, and wealth wasted) and deeply commiserating him. This is to love mercy, *Micah* 6 8, to draw out thy soul to the hungry, *Isa.* 58. 10. thy soul, and not thy sheaf only, thy bowels, and not only thy bread. Bowels have no singular number in the Hebrew and Greek tongue, to teach us that we must be much in works of mercy, and do them all out of deep and dear pity and sympathy. They that have poured charity, have drawn her out as a naked childe with a merry countenance, covered in a cloud, with a bloody heart in the right hand, giving honey to a Bee without wings. Charity is figured a childe, because the charitable ought to be humble and courteous as a childe. Charity is pictured naked, for that she seeketh not her own. Charity looketh merrily, God loveth a chearfull giver. Charity is covered with a cloud: Almes must be given privately. Charity holdeth a bloody heart in the right-hand, *A good man is mercifull and lendeth, he first pittieeth, and then relieveth*. Charity offereth

Psalm. 11.

1 Joh. 3 17.

חַסְדִּים

σπλαγχνία
Est charitas
affusum
vivum aliq. i.
itaq. ignea pin-
gitur, &c.
Hier. Wolf in
Tiliani tab
philos. pb.
M. 13. 2.

1 Cor. 13. 5.

2 Cor 9. 7.

Mat. 6. 7.

Psalm. 117. 5.

offereth honey to a Bee without wings, that is, helpeth such as would, but cannot help themselves. This is charity, without the which, though a man should give all his goods to the poor, yea, and his body to be burned, he were nothing: All were to no purpose or profit at all. We see then the rule of our good works. The end followeth, and that must be chiefly the glory of God in our own and other mens comfort and salvation. Our labour, of love in ministring to the Saints must be shewed toward his name, Heb. 6. 10 that is, for his sake and service. Yea whatever we do in word or deed (and he that sheweth mercy must both bleed inwardly, speak comfortably, and act charitably) we must doe it in the name, that is, to the glory of the Lord Jesus, giving thanks to God and the father, that he holds us worthy to do him any such service. *Indigniceris sumis quistipem pauperi, &c.* saith a learned Divine. Unworthy we are doubtlesse of such an honour, as to relieve hungry, thirsty, naked Christ in his poor members. The Macedonians counted and called it a favour that they might have their hand in to good a work, 2 Cor. 8. 1. And David thanks God that of his own he will take an offering, 1 Chron. 29. 9. Far be it from us to sound a trumpet, and seek our selves, as the Pharisees: who, as they were hypocrites, that is, stage-plaiers (as the word properly signifieth) so they did all theatrically, histrionically, hypocritically, to be seen of men. This was the Butt they shot at, and they had it: As Stage-plaiers have some small piece of money given them by the Spectatours, so these had the air of applause, *They have their reward*, saith our Saviour. *Mercedem suam non Dei*, saith Hierom; their reward, not Gods, *Egregiam vero laudem, &c.* let them make them merry with it, its all they are like to have. Fruit that grows by the high-way-side, seldome resteth till it be ripe. The cackling hen loleth her egg: so doth the vain-glorious giver his reward. Wherefore let him that giveth doe it with simplicity, with ingenuity, Rom. 12. 8. not with a squint-respect to his own commendation: Let him account it enough, that he hath God the witness of his heart, who will not forget his labour of love, but make ample and honourable mention thereof in that stately Amphitheatre, in that great Panegyris at the last day. When the Judge shall set them on his right hand (which is a place both of dignity and safety) and say unto them, *Come ye blessed, &c. For I was hungred and ye gave me meat, &c.* Secret thine alms therefore: Why should the left-hand know what the right

Col. 3. 17.

Cartw. Hist.
Christ.την χάριν τοῦ
θεοῦ τὴν δωρεάν,
καὶ οὐκ ἐκ
κατακτάσεως.ωὓς τὸ θεῶν
να.
Mat. 6. 1.

ἐν ἀπλότητι.

Heb 12. 13.

Mat. 25. 34, 35.

Baxters.

hand doth? Steal we benefits upon our poor brethren, as *Joseph* did the money into the sacks. A treasure hid is safest from thieves: *Thy father that seeth in secret shall reward thee openly.* It is reported of the Jews, that about their Alms-box they wrote this abbreviation *N'DD* that is, *A gift in secret pacifieth Wrath,* Prov. 21. 14. And for the matter of our good works thus much.

Follows next the *measure*: and so rich men are required to be rich in good works, to do good answerable to their ability, and sometimes also above it, as is above-said. Lest if their receipts be found great, their layings out small, God the chief Lord (who called his servant that had five talents, to account for five) should cast back such lewd bills into their faces, and turn them out of their stewardship with everlasting contempt, *Where much is given, much is required.* The Lord looks that rich men should *lay up treasures in heaven*, Mat 6. 20. Now two-pence is no treasure: *That they should make them friends with the riches of unrighteousness*, which is not done with a half penny, or some small sum: *to sow bountifully*, 2 Cor. 9. 6. and *to abound unto the riches of their liberality*, as those poor *Macedonians* did, to the shame of the richer *Corinthians*, who were nothing to free and forward, 2 Cor. 8. 12. Thus *Zacharias* is commended for giving half he had to the poor: *Dorcas* for the fulness of her good works: *Cornelius* for his much alms to many people. *Job*'s was old excellent at this duty, *Cha. 31. 16, 21.* so were also many others that I might here instance out of histories.

Thirdly, For the *manner* (for that's all in all, that makes or mars the action) Rich men stand charged in the Text, *to be ready to distribute*, to come off freely and cheerfully, to be ready and and speedily to works of mercy, without hucking or' shucking, consultations or delays. Our obedience herein must be prompt and present, as *Arannah's* that noble Jebusite, renowned for his bounty: He had but a Subjects purse, but a Kings heart: *These things gave Arannah as a King to the King.* God set him up an Altar, and he was ready with his sacrifice: so should we. *To distribute and communicate forget not, omit not, grudge not, for with such sacrifices God is well pleased.* Only, he strains upon no man: whatsoever he findes in his heart to bring, that let him offer, is often reiterated in *Moses* law. Men sow cheerfully in good ground, and account their seed better in the ground, then in the garner. And is not mercy as sure a grain as vanity? Can we sow upon a better ground then the warm bowels of *Jesus Christ*? Sow therefore plentifully, sow cheerfully:

Aq. 9. 39.

Aq. 10. 1.

in uirtutibus

Que uirtus in

ter alias cele-

brabitur in re-

gibus & Egyp-

torum, quod

etiam in his in

precibus, pleni-

bus reuerentia-

tur Diod. Sic.

lib. 1.

A. 1. 1. 1. 1.

N. 1. 1. 1. 1.

S. 1. 1. 1. 1.

1 King. 20. 13

with Ze 9. 7.

Heb. 13. 16.

cheerfully: *God loves a cheerful giver*, and requires us to love mercy, not shew it only. *It hath pleased them of Macedonia and Achaia to contribute to the poor Saints*, Rom. 15, 26. *It pleased them*, it was a free-will offering, they were not compeld to it by law, or drawn to it by importunity of friends. They did not *manu dare & vultu negare*, give with the hand, and pull back again with the looks. That which is freely given, is twice given. And here, exercise will facilitate: as a sword often drawn comes forth with ease. But God likes not that our alms should come from us as drops of blood from our hearts: or that it should be squeezed out of us, as verjuice out of a crab: but that it flow from us, as water out of a spring; as light from the Sun, as honey from the comb, &c. that we be glad of an opportunity of shewing mercy, and seek it rather then be without it. *Blessed is the man that considereth the poor and needy*, Psal. 41. 1. *Qui praecipuat vocem perituri*, as *Austin* expoundeth it, that prevents the beggar, and goes home to him; as Dr *Taylor* used to do. *Abraham* sat in his Tent-door, at mid-day, waiting for passengers, whom he might receive and refresh in their hot and hard travels. He staid not to be entreated, but beseecheth them to turn in, and take part; neither was he any penny-father in his provisions. *Be not forgetfull to entertain strangers: for thereby some have entertained angels unawares*, Heb. 13. 2.

Fourthly, For the *Constancy* of their bounty; Rich men must be yet still *communicative*, and not weary of well-doing. Ye have *ministred to the necessities of the Saints*, and do also minister, saith the *Anthour* to the *Hebrews*. And *S. Paul* commendeth his *Macedonians*, that they had sent once and again to his necessities. And a little afore, *I rejoyce in the Lord greatly, that now at the last your care of me hath flourished again*, v. 10. It had suffered (it seems) a wain, a winter, a decay; as the *Ephesians* also (and perhaps *Timothy*, their Angel) had left their first love: So these *Philippians* love and care to the poor prisoner *Paul* had languished, but now it revived, reflowered, *And ye have well done*, saith he, *that ye did communicate with mine affliction*, v. 14. This is to resemble *God*, who causeth every day his Sun to shine, and his rain to fall even upon rebels and reprobates also: to teach us, whiles we have time, to do good to all, even those that are unworthy, if in extrem necessity. Amongst the *Manichees* it was a capitall crime, to give a crust to one that was not a *Manichee*. But if we will do

Mic. 6. 8.
cushonavi

Dat bene, dat
multum, qui dat
et non mueret
vultum.
Virtus no' eniū
nulla est.

Heb. 6. 10.
Phil. 4. 16.
2. Cor. 9. 13.
Revel. 2. 4.
Verisimile est
paulatim factū
tenaciorē reg-
lētā beneficē-
tiā, avaram
malē audisse.
Avaritia no-
mine taxari vi-
detur bonus ali-
quis episcopus,
lat. in loc.

Isa. 58.

Lam. 3.

Jam. 1. 5.

Joh. 16. 24.

Isa. 30. 18.

Eccl. 1. 8.

Psal. 68. 19.

Psal. 103.

Psal. 33.

Psal. 36. 10.

Luk. 6. 36. with

Mat. 5. 48.

Numb. 14. 24.

Implevit post me.

Seldome mercy
is as little accep-
ted, as seldom
prayer.

Prov. 11. 25.

*Merito manus
illius corruptionis
expers, quæ ne-
minem mendi-
care, orare, in
misericordia jacere
perpeffæst.*

Bonifinus.

Bed *Hist Ang*
lib 3 cap. 6.

nothing for the man, yet something in that case, we should do for manhood. *Hide not thine eyes from thine own flesh*, from one that is a man as thy self art: The good Samaritan did not, and is commended. Howbeit, the household of faith must especially be looked to, and that continually, as God *reneweth his mercy to them every morning*, nay every moment. He gives unto all men, and at all times liberally, and hits no man in the teeth; unless it be with his seldom seeking to him. *Hitherto, ye have asked me nothing*, said our Saviour to his disciples, that yet had asked him many things, and obtained them. But to him it seemed nothing, who *waits to shew them mercy*. *The eye is not satisfied with seeing, nor the ear with hearing*: no more is God with doing good to his people. *Blessed be God*, saith the Church, *that daily ladeth us with benefits, that crowneth us with loving kindenesses, and compasseth us about with new songs of deliverance*. O continue thy loving kindnesse, saith David. It is in the originall, *Draw it out*. Gods mercies to his are a continued series, there is a concatenation, a connexion betwixt them. Now the rule is, *Be mercifull, as your heavenly Father is mercifull*. For which another Evangelist hath, *Be ye perfect, as your Father in heaven is perfect*. The perfection of a godly man is *To follow God fully*, as Caleb did; to have a heart full of goodness, as those Romans, chap. 15. 14. and a life full of good works, as Tabitha, Act. 9. 33. *To follow on to know the Lord*, and to doe good to men, whiles he hath a day to live. *In the morning sowe thy seed, &c.* Eccl. 11.

Which to do that we fail not, faint not, look up, lastly, to the recompence of reward, which is large and liberall. Such as are thus forward to do good for the matter, rich in good works, for the measure, ready to distribute, for the manner, and willing to communicate for the constancy of their bounty, they shall not lose all, saith the Text, nay they shall gain a great deal both here and hereafter.

Here it shall go well with them: they shall lay up a sure foundation for their souls, bodies, names, estates, posterity.

First, For their souls, *The liberall soul shall be made fat: and be that watereth shall be watered himself. His soul shall be like a watered garden, &c.* Isa. 58. 8. 9. a plain and plentiful place. Of Stephen King of Hungary, and of Oswald sometimes King of England it is storied, That their right hands, though dead, never putrified; because much exercised in helping and relieving the neces-

sitious

situous and afflicted. Sure it is, that the souls of such as do it in manner afore-said, decay not, die not, wither not. See *Pro. 11. 17. Luk. 16. 11, 12, &c.* Thus for grace; and for peace, wealth never comforts the heart till it be bestowed, till distilled, as it were, in good works. The spirits of wealth comfort the conscience.

Secondly, For their bodies; *If thou draw out thy soul to the hungry, then shall thy health spring forth speedily, Isa. 58.* But say the mercifull man be sick, as he may and must, *God will make his bed in all his sickness: God will stir up feathers under him: his soul shall be at ease, and his body be sweetly refreshed: mercy shall be his cordial, his pillow of repose, as it was to reverend Mr Whately of Banbury, of whom I have spoken elsewhere.*

In my Commentary on *Mat. 5. 7.*

Thirdly, For their names: The liberall shall have all love and respect with men, all good repute and report both alive and dead. And a good name we know, *is better then ointments, Eccles. 7. 1.* riches, *Prov. 22. 1.* life it self. Whereas *the vile shall not be called liberall*, nor Nabal called Nadib, the charl bountifull in Christs kingdom, *Isa. 32. 5.* Gods people shall not spare to call a *spade a spade*, a niggard a niggard. And although he applaud himself at the sight of his abundance, not caring though the world hiss and hoot at him: yet he shall passe among all for a hog in a trough, for a boar in a stie, and be no otherwise esteemed or accounted then the great Turk; of whom it is said, That where ever he sets his foot, nothing grows after him. In a word, God will curse him, men will curse him, and wish to be rid of him: the place where he lives, longs for a vomit to spue him out as an unprofitable burden, such as the very ground groans under.

Populus me gemit, at mihi plaudo ipse domi simul ac curiamos contempler in arca. Juvén.

Εὐχόμενος ἀγαθὸν ἀπέχεται ἑαυτοῦ.

Fourthly, For their estates: *The liberall man deviseth liberall things, and by liberall things he shall stand.* A man would think he should fall rather, by being to bountifull: but he takes a right course to thrive: for getting is not the way to abundance, but giving, as we see in the Samaritan. *The gainfullest art is alms-giving, saith Chrysostom.* Whatsoever we scatter to the poor, we gather for our selves, saith another. Riches laid out this way are laid up, *Non percunt sed parturiunt, saith a third.* *The poor mans hand is Christs treasury, Christs bank, saith an Ancient: By our liberality he accounts himself both gratified and engaged, Prov. 19. 17.* And his bare word is better then any mans bond. Heaven and earth must be empty, ere he fail to repay. God will blesse the mercifull mans stock and store, *Deut. 15. 10,* his righteousnessse and

Isa. 32. 8.

Elemosyna est omnium questus. Chrys. Quicquid pauperibus nobis colligimus. D Bedding. Manu pauperum zaphyrticum Christi.

Isa. 112.

and his riches together shall endure for ever : *He that giveth to the poor shall not lack.* Prov. 28. 27. that's a bargain of Gods own making. A certain poor Minister being asked an alms, called to his wife to know what money was in the houle : And understanding that there was no more then one three-pence only ; *Give him that,* said he, *for we must some, or else we shall never reap.* A certain good Bishop of Millain, journeying with his servant, was met by poor people that begged somewhat of him. He commanded his servant to give them all that little money that he had, which was three crowns, The servant (thinking with himself, that it were best keep somewhat for their own use) gave only two of the three to the poor, reserving the third to bear their own charges at night. Soon after, certain Nobles meeting the Bishop, and knowing him to be a good man, and bountifull to the poor, commanded two hundred crowns to be delivered to the Bishops servant for his masters use. The servant having received the money ran with great joy, and told his master. *Ah,* said the Bishop, *what wrong hast thou done both me and thy self ?* Si enim tres dedisses trecentos accepisses. Surely if thou hadst given those three crowns, as I appointed thee, thou hadst received for them three hundred. So, thou hast lost me a hundred crowns to day. Gods a liberal paimaster, and all his retributions are more then bountifull.

Lastly, For their posterity. *The righteous is mercifull and lendeth, and his seed is blessed,* Psal. 37. 26. Jonathan is paid for his kindenesse to David in Mephibosheth, Jethro for his love to Moses in the Kenites, 1 Sam. 15. 6. some hundred of years after, he (their Ancestour) was dead. The Egyptians might not be unkindely dealt withall, for their harbouring the Patriarchs, though they afflicted their posterity. But Moabites and Ammonites were bastardized and excluded the Tabernacle to the tenth generation, for a meer omission, Because they met not Gods Israel with bread and water in the Wildernesse. Let there be none to extend mercy unto him (saith the Psalmist by a spirit of prophecy) neither let there be any to favour his fatherlesse children : And why ? Because that he remembred not to shew mercy, Psal. 109. 12, 16. This was fulfilled in Haman, and is fulfilled in daily experience. Hence riches ill gotten or ill kept shift masters so oft. It is not true that is commonly spoken, *Happy is that son whose father goes to the devil :* for such goods seldome prosper, except it be with some odde one, that by repentance breaks off, and heals his fathers sin by mercifulnesse

M. John Rogers
his Treatise of
love.

Melancthon apud
10 Mart. in loc.
con p. 360.

Deut. 33. 4.

Dan. 4. 37.

cifulnesse to the poor; and so makes him friends with those *riches of unrighteousnesse*. So our Saviour calls them, either because rich men are for most part unrighteous themselves, or the sons of unrighteous persons: or else, *unrighteous*, that is, uncertain, vain, deceitfull, such as will give us the slip: for so the word may be taken, according to the use of the Hebrew and Syriack tongues. *His riches perish by evil travel*, saith Solomon: *and he begetteth a son, and there is nothing in his hand*. Eccl. 5. 14. For either he leaves it to a prodigall, that rides to hell with golden spurs, and forks it abroad, as fast as the miser his father raked it together. Or, if he be never so good an husband, yet usually he thrives not, but melts as snow before the Sun. So that a man had better leave his child a wallet to beg from door to door, then a cursed hoard of goods either gotten by evil arts, or spared, when they should have been spent, upon the poor and needy.

Thus for the life present, Mercifull men lay up in store a good foundation both for themselves and theirs.

As for the life to come, *They lay hold hereby upon eternall life*: which by good works is, 1. Assured them here, *Prov. 14. 21. Prov. 11. 17. Mar. 5. 7. Jam. 2. 13.* 2. Enjoyed of them hereafter, 1. At the hour of death: for when riches shall fail, riches well used shall let us into heaven, *Luk. 16. 9.* God freely crowning his own grace in us. 2. At the day of judgement, when there effectually shewn by your works shall be *praise, honour and glory* before God, Angels and men: Christ mentioning and celebrating their good deeds only, such as they had forgotten, or thought he had taken no notice of, and shall therefore ask, *When saw we thee hungry, and fed thee, naked, and clothed thee, &c.* But there is a book of remembrance written before him of all the particulars, which shall then be produced. When mercifesse men shall meet with their own measure, as *Dives* who denied crums, and could not therefore obtain a drop of water to cool his tongue: they shall in vain tire out the deaf mountains to quash them to pieces, or grinde them to powder: but (will they nill they) must receive judgement *without mercy, because they shewed no mercy*. Then shall *mercy* rejoyce against damnation: or glory over it, as over it's adversary. A godly man moved with compassion lifts up his head, and overcomes the fear of being condemned in judgement. He can tender to God mercy, and melting-heartednesse, and thereby expect the same from him, as *David* did, *Psal 86. 2.* Preserve

Luk. 16. 9.
A dixeris pro
ad. m. 7. hoc est
incertus, vanus,
fallax, dixeris
enim ex idioris
mo hebraico ac.
cipitur etiam
pro vtro, neces-
sario, sumo, &c.
Palov. Lexic.

1 Pet 17.

Mt. 2. 17.
Qui non dedit
mican, non ob-
tinuit guttam.

1 Pet. 1. 2.

Daniels hist.
of Eng fol. 174.

my soul, for I am mercifull. *Alphonſus* King of *Spain*, was in great likelihood to have been made King of *Romans*: but loſt it to *Richard* of *England*: For being a great Mathematician (ſaith the Chronicler) he was drawing of lines, when he ſhould have been drawing his purſe; and ſo fell from his high hopes. So doth many a man from his poſſibilities of heaven, by bulying himſelf about many things, and not attending the opportunites of love and good works. *Joſeph* made a gain of the famine, and bought up the land of *Egypt*: ſo might we of the poor, and buy heaven. Not for any worth of the work: (for alas, what proportion? No more, ſurely, then betwixt a kingdome and a nut-shell: But) becauſe faithfull is he who hath promiſed, who alſo will do it, not to the half as *Herod*, but to the whole of his kingdome.

Ambition.

Ambition.

I JOHN 2. 16.

For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world.

Releasure, profit, preferment (called here the lust of the flesh, the lust of the eye, and the pride of life) are the worldlings Trinity, to the which he performeth inward and outward worship. According to the three things which the woman by false suggestion saw in the tree for meat, for the eyes, and for prudence. And according to our Saviours three-fold temptation, *Mat. 4.* the last whercof by the vain pomp and glory of the world, he could least of all endure, and therefore bids the Tempter *Avaunt*. Our Apostle, *ver. 13.* of this Chapter tells us, That a man may be very mortified, even a *Father*, and yet very subject to dote on the world: which may be fitly likened to the serpent *Scytale*, whereof it is reported, that when she cannot overtake the flying passengers, she doth with her beautifull colours so astonish and amaze them, that they have no power to passe away till she have stung them. *Balaam* could not but go after the wages of wickednesse, the preferment that was profered him. Nay *Burne* (a far better man) is seeking great things for himself, *Hezekiah* shewing his treasury, *Jonas* over-tender of his reputation, *Nicodemus* for the same cause, coming haltingly to Christ, as a night-bird; and the Apostles strangely transported with an idle conceit of an earthly Kingdome, wherein they dream'd there should be (as once in

*Dott.
Solima.*

Dauids

Dauids and *Solomons* daies) a distribution of honours and officers. Hence so many frivolous and fruitlesse questions and requests: as that of the mother of *Zebedees* children, put on by her ambitious sons, who were ashamed to make the motion. Yea many times most unlesonably and unfavourily, when Christ had been fore-warning them of his ignominious death, and fore arming them against the scandall of the crosse, they fell into those absurd disputes, who should be the greatest amongst them, and have the highest place of preferment, as *Mar. 9* 31, 32, 33, 34. And whereas our Saviour disswaded them this folly, and set a childe in the midst of them to learn them lower thoughts, *S. John* soon sated with such sad discourse, interrupts his master: and laying hold on something he had said, *v. 37.* tels a story of another businesse, *v. 38.* Yea, so towred were they and twold with this Pharisaicall I.aven, that they were at it again the third time, *Luk. 22. 24.* And that,

1. After that our Saviour had fore-told them that his death should fall out within three daies.
2. When they had newly received the Lords-Supper, that *dauid* *should* *be* *the* *greatest* *amongst* *them*, as a Father calls it.
3. After that Christ had washed their feet to teach them a lesson of humility and heavenly mindednesse. So ambitious are the best by nature, so licorish after earthly honours.

Nipiant.

Reas.

Prover. 28. 29.
2 Pet. 1.

All and Mon.
fol. 859.
Ibid 972.
Godwin Cat.
Assisus famuli-
ty obsequio asc-
rant comes
unus, &c. hex
Platonius.

All and Mon.
fol. 954.

And that because they are so near us, and so naturall to us, they dazzle our weak eyes: and, as a sawcer held close to the eyes causeth that we cannot see a mountain that is before: so these poor things over-prized, makes us *sand-blinde*, and such as cannot see far off, those crowns, scepters, kingdoms, glories, beauties, braveries above, that should draw up our affections. Mother earth (since we lost para life) gets our hearts. *Cardinall Burbon* will not lose his part in *Paris*, for his part in *Paradise*. *Cardinall Wolsey* rode thorow *London* with twenty great mules for his sumpter-horses; caused his Cardinals hat (when it was first sent him) to be set upon a Cup-board at *Westminster*, and tapers round about it: so that the greatest Duke in the land must make courtesie thereunto, and to his empty seat, he being away. He had as much yearly revenue as all the Bishops and Deans of this Kingdome put together had. And for his household attendance, he had one Earl, nine Barons, a great sort of Knights and Esquires, and of others of inferiour rank, four hundred at least. Well therefore might *Bayfield* the Martyr conclude of him, *My Lord Cardinall is no good man; for Christ never taught him to follow riches and promotions, to wear shoes of silver*

silver and gilt, set with pearls and precious stones : Nor Christ had never two crosses of silver, two axes, nor pillars of silver and gilt, &c. Erasmus tells of a Preacher at Rome, that delivered himself thus before the Pope and his Cardinals, *Matto san Peirro, san Paulo mat* : that is, S. Peter was a fool, S. Paul also a fool. And being convented for this Doctrine, he thus explained himself, *Either they were fools, that lived so poorly, or you (their successors) are too blame, that live so pomposly.* Others make mention of a certain painter, who being blamed by a Cardinall for colouring the visages of Peter and Paul too red, tartly replied, *That he painted them so, as blushing at the ambition of their successors.* It is thought of Cardinall Pool, that toward his later end, a little before his coming from Rome to England, he began somewhat to favour the doctrine of Luther, and was no lesse suspected at Rome, and therefore put by the Popedom. Notwithstanding the pomp and glory of the world afterward carried him away to play the Papist, as it did Demas : of whom there are that write, that after he forsook S. Paul, he became a Priest in an Idol-Temple. The Authour to the Hebrews reckens and ranks the tempting and alluring promises of preferment among the bloody deeds of the Heathen persecutors, *They were slain asunder, they were tempted,* Heb. 11.37. but no way prevailed against : As neither was that heroicall Luther. Virgerius treating with him from the Pope, put him in minde of *Aneas Sylvius*, who following his own opinions with much slavery and labour, could get no further preferment then to be Canon of *Trent* ; But being changed to the better, became Bishop, Cardinall, and finally Pope *Pius* the second. He called to his memory *Bessarion* of *Nice*, who of a poor Calicier of *Trapezond* became a great renowned Cardinall, and wanted not much of being Pope. This had been somewhat to a man, *Cui ambitionis falsago bibulam animam pesseret.* But this Crucifix of mortification cried out with S. Paul, *I am crucified to the world, and the world to me,* Contemptus est a me Romulus & favor & furor, *I care neither for the fannes nor frowns of Rome.* Of the same mould and metall was D. *Taslour*, Martyr, whom to reduce, they promised him not only his pardon, but great promotion, and a Bishoprick : *Sed fardo fabulam* ; they could not persuade him, for he looked for a better resurrection. So did *William Hunter*, another zealous Martyr, with whom, after his condemnation, Bishop *Bonner* perswaded, saying : *If thou wilt recant, I will make thee*

Erasm. Ecclesi. affes, five de ratione concionandi.

D. Hylins Geo. p. 185.

Art. and Mon. fol. 1710.

Julianus Jovius
has regis lo-
mibus pro orare
quam temeraria
cogere soluit.
Nazianz.

Hist. of Crunc.
of Trent, p. 73.

Art. and Mon.
fol. 1380.

thes

Ibid. 1397.

Ibid. 1367.

Ibid. 1378.

Ibid. 1315.

Ibid. 1280.

Theodor. l. 2.
Qui pro Christi
nomine amiserat
tribunatum,
retribuente.
Christo, accepit
imperium.

Os Papa &
culu Diabol'i
in eodem aut
predicamento.

D. Feat'cy his
Transubst. ex-
ploded p. 9.

Esote franci
notri, & prin-
cipes nostr'i.

thee a free-man in the City, and give thee 40^{lb} in good money to set up thine occupation withall; or I will make thee steward of mine house, and set thee in office, &c. But a good heart will rather lie in the dust then rile by wickednesse: and sooner part with all, then with the peace of a good conscience. Thus Hooper desired rather to be ditcharged of his Bishoprick then yeeld to certain Ceremonies: *Latimer* at the coming in of the six Articles in King *Henry* the 8. time resigned up his office, and remained a great space unbishopped. *Hermannus* Archbishop of *Colen* reformed his Church from certain Papisticall superstitions, using therein the aid and advice of *Martin Bucer*. Wherefore he was depoted by the Emperour, which he patiently suffered. Bishop *Ridley*, when *Q. Mary* was proclaimed, speedily repairing to *Fremingham* to salute her, had such cold welcome there, that being depouled of all his dignities he was sent back on a lame halting horse to the Tower. But God no doubt recompensed these mens losses as that King of *Poland* did his noble servant *Zelissius*: having lost his hand in his wars, he sent him a golden hand for it. *Valentinian* tribune to *Julian* the Apostate, was by him discarded and banished for striking a Sextan, who had sprinkled him with Heathenish holy-water, as he went before the Emperour into a certain Idoltemple. But within lesse then two years after, *Valentinian* was called home and created Emperour. And that I may ute the words of *Orosius*, He that for Christs names sake had lost a Tribuneship, Within a while after succeeded his persecutour in the Empire it self. Christ is a liberall paymaster: and all his retributions are more then bountifull.

The Pope his pretended Vicar is not so. He promisetht our English fugitives indeed, as large as the devil did, *All these things will I give thee*, &c. But when that all comes to all, *Sanders* is starved; *Stapleton* made Professour of a petty Univerfity, scarce so good as one of our free-schools: *William Reynolds* is nominated to a small Vicarage under value. On *Harding* his Holinesse bestow'd a Prebend of *Gaint*, or to speak more properly, a *Gaunt* Prebend: *Roffensis* had a Cardinals hat sent him, but his head was cut off before it came. *Alin* had a Cardinals hat, but with so thin lining (means to support his state) that he was commonly called, *The starveling Cardinall*. When he createth Cardinals, his words are, *Be ye brechren to us, and Princes of the World*. And indeed some of them have Princes revenues, as the Cardinall of *Toledo*, *Menis*,

Ments, Collen, &c. and Princes spirits, as Cardinall *Columnius*, who when the Pope threatned to take away his Cardinals hat, He presently replied, *That then he would put on an helmet to pull him out of his throne.* *Erasmus* writes, that he knew some, who when they were like to die would give great sums of money for a Cardinals hat, that they might be so stiled upon their tombs and monuments. And so ambitious were the *Romans* of the Consulship, that when *Maximus* died in the last day of his office, *Caninius* petitioned *Cesar* for that part of the day that remained : whence that so memorated jest of *Tully*, *O vigilant Consul, who never saw sleep all the time of his office !* Pity it were but that these men should have had what they so greatly desired, so dearly purchased, *They have their reward*, saith our Saviour, of such. A poor reward, a little breath of popular applause, such as is not able to blow one cold blast upon ungodly great ones, then when they shall be hurried from their stately Palaces, and hurled into the burning lake : there to cry, *Nos insensati*, We fools, should have been as ambitious of heavens honours with *Moses*, Heb 11. of getting an office in Gods house with *David*, of keeping a good conscience with *Paul*, of being quiet, and meddling with our businesse, as he wils his *Thessalonians*. This if *Joannes Funccius* the Chronologer, and *Iustus Jonas* the Lawyer (two learned Dutch-men) had done, they had never died (as they did) by the hands of the hang-man. But this is often seen to be the end of the ambitious, as of *Abolom*, *Haman*, *Pharaoh Ophra* (*Jer. 44. 39.*) whom *Herodotus* calleth *Apries*, and telleth us, that he usually boasted that he cared not for any either God or man that should seek to take away his Kingdom. But at length he was taken in battle by *Amasis* one of his own officers, and strangled by the *Egyptians*, his own people. *Hannio* was hanged at Carbage for his ambition. *Roger Morrismer* here at *Tiburn* in *Edward* the seconds time, and a hundred more, whom I might easily mention. What got most of the *Cæsars* by their over-hasty preferment, *Nisi ut citius interficerentur*, as one saith, but to be slain the sooner. *Cesar Borgia* Duke of *Valence*, emulating *Julius Cesar*, used this saying of his, *Aut Cesar, aut nullus*. Nor long after, he was slain in the Kingdom of *Navarre*. *Jeboahaz* sonne of *Josiah* (*Jeremy* seems to call him *Shallum*) though younger then his brother *Iehoiakim*, ambitiously steps into the throne after his fathers death : And before he was well warm in it, he had great thoughts, and would not take it

Alt. and Mon.
fol. 300.

O vigilantem
Consulem qui
toto Consulatus
sui tempore
sonnum, oculis
non videt !
Psal. 84
2 Cor 5. 9.
1 Thess 4. 11.
Funccius ante
supplicium ser-
tur hoc dictum
pronunciasse.
Dixit meo ex-
emplo mandato
munere fungis
Et iuge cen pe-
ssum tñν πολυ-
πενυσιαν.
Mich. Adam,
in vita.
Herod. 1. 2.
K Ritus the
Dane caused
the false Edicts
head to be set
upon the high
est part of the
tower of Lon-
dons therein
performing his
promise to a
traitour of ad-
vancing him
above any lord
of the land.
Daniels hist. p.
19.
Ier. 22.
Sic Senecio apud
Senecam Suasor.
41.

M. Rob Harris
his *abuers* tu-
nerall,
a King, 23-34.

Tlin 2. 6 c. 16.

Ut cui modo ad
victoriam terra
deserit, deesse
ad sepulturam.
Velleius de
Pompeio.
Nudus pascit
aves, &c. Claud.
Dan. hist. f. 50.

Application.

as his father did. He would build a stately Palace, much enlarge himself, and (as it seemeth by one affix in the Text, *Jer. 22. 24.* saith a learned Divine) he would take in a piece of Gods house too. But within a while after he was carried captive to *Egypt* for his ambition, and died there ingloriously. So did *Alexander* the great in the midst of his victories. He required of the Jews that their dates should be taken from his reign, and all the Priests sons born that year should be called *Alexanders*. Into *Grecia* he sent to be holden a god by them. *Apelles* pictured him with a thunderbolt. *Lyssippus* with this posie, *Jupiter, astringi terram mihi, tu astringe caelum*; O *Jupiter* take thou heaven: for the earth I challenge to my self. With which pictures *Alexander* was so delighted, that he proclaimed none should take his picture, but *Lyssippus* and *Apelles*. As for *Calisthenes* the Philosopher that dissuaded him from these vanities, he was carried about in a cage, in a most approbrious manner. That made him to be cut off quickly, and his family to be rooted out, as the Angel fore-telleth, *Dan. 11. 4* And as he might have been fore-warned by the example of *Ahasuerus*, that is, *Xerxes*, the son of a former *Darius* (not the same, that he over-threw) who though he were the King of 127 Provinces (*Esth. 1. 2.*) yet was ready to fight for more. He had newly subdued *Egypt*, and soon after was addressing himself for the conquest of *Greece*: But failed of his designe, and was glad to escape for his life in a small boat, being shortly after slain in his palace by *Artabanus* one of his own officers. Then he, that could not hope ever to see all the land that he possessed, and yet could not be quiet whilst he heard of more, was forced to take up with his length in a place of buriall. Great *Pompey* had not so much, and *William* the Conquerours corps lay unburied three daies: his interment being hindered by one that claimed the ground to be his.

O therefore that our aspiring Ambitionists would but measure themselves by their own moddle, take the length of their own bodies, as he did once in the dust where he lay last: consider what poor things they are, as they proceed from the slime of their parents: How helpless in their birth, how uncertain of their life, how little a thing will cloath them and feed them, how little a thing will make an end of them. A little viper, a little spider, a little needle at their hearts will kill them: then, a little sheet will wind them, a little grave hold them, a little worrne eat out their hearts.

And

And should such think great things of themselves, or seek great things for themselves? And yet every mothers childe of us are too much the true sons of our great grand-mother *Eve*, and would be more then we are. This Nation (saith one concerning the wilde Irish) as also all other barbarous Nations, though they know not what honour is, yet they affect above measure to be honoured. Three of their Kings being derided for their rude habits and fashions rebelled in *Henry* the seconds daies. Man bears nothing so impatiently as contempt, desires nothing so much as respect with others. *I have sinned* (said *Saul*) yet honour me before the people. *Jehu* must be seen, or all's lost. *I fear lest the fugitives will mock me*, said *Zedekiah*. *This day you shall see me return from Court either high-Priest or an exile*, said *Cæsar* to his mother. *Let him kill me, so he may be Emperour*, said she of her son *Nero*. Ambition rides without reins, as *Tullia* did over the dead body of her father, to be made a Queen: And where it hath possessed it self thorowly of the soul, it turns the heart into steel, and makes it incapable of a conscience, as we see in *Abimelech*, *Haman*, *Athaliah*, &c. All sins will easily down with the man that is resolved to rife. In the year of Christ 467. *Timothens Herulus*, when he could not otherwise get a Bishoprick, went, by night, all about the Monks cels in *Alexandria*, and, calling them each by his name, told them, That he was an Angel sent from God to require them to cast out *Proterius* their Bishop, and to chuse in his place *Timothens Herulus*. And having hereby gained them to his side, and gotten a great sort of the rude rabble by gifts and fair promises to adhere to him, he invaded the Bishoprick of *Alexandria* by force, slew the good Bishop, and six others with him on an *Easter-day*, at the foot of the font, whither he had fled for shelter, cast out his dead body, drew it all about, and afterwards burnt it. So powerfully did the mystery of iniquity work even in those better times. *Zeno* the Emperour laid a paper on the altar, that God might write therein the name of him who should be Bishop of *Constantinople*. But *Flavians*, corrupting the Sextan of the Church, caused him to write in his name, and so was made Bishop. When none other would lift *Hildebrand* up into *Peters* Chair, he gat up himself: for who could better judge of him then himself? *Harden thy fore-head* (saith *Calvus* to *Valerius*) and say boldly, that thou deservest the Pratorship better then *Cato*. Ambition, I confesse, is not ordinarly so broad spoken, but goes

Gens hæc quamquam bonorem nesciant, honorari tamen supra modum affectant Gir. l. d. *Cambrensi*.

Ho diè me aut Pontificem vult debui aut exulè.
ἀπαιτεῖν δὲ τὸ μέγιστον βαναυσὸν τὸ Διὶ ἐν *Nero*.

Fancy Chronol.

Niceph. l. 1.

Perfrica frontè & digniorem te dic, qui Prator feret quam catonem. *Quo*, l. 9. d. 2.

Turk. hist. 115.
 ὡς δὲ αὖτε μὲν
 λέγονται ποταὶ
 τῆς πόλεως, &c.
 L10
 Nec ferris po-
 test Casarue
 priore n Pom-
 perius p. rem.
 Lucan.
 D. Heylins Geo.
 p. 103.

Camd. Eliz. 285

*Roma: o gemi-
nos unum non
caperet regnum,
quos unus uicti
seperat bo-
rium. Cyprian.*

Dahlgren, G. 1960

ibid. 114.

Relat. of West
relig.

disguised, under a veil of modesty ; necessity, religion, &c. as in those that disparage themselves, that they may draw in others to commend them : as in *Richard* the third, who pleaded the necessity of the State for his abhorred usurpation : And as in *Solyman* the Turk, and *Hismael* the Persian, who did, under the colour and zeal of their religion, both pretend just causes of warre ; although their evil dissembled ambitious desires plainly declared unto the world, that they both shot at one and the same mark, the extending the bounds of their great Empires. There were many pretences given out for the civil warre betwixt *Pompey* and *Cesar* (saith the Historian) but if you'll have the truth of it, the very cause was the desire of preeminence and sole-government. The one could not bear a superiour, nor the other an equall. The same was the ground of all the quirell of old, between the Bishops of *Constantinople* and *Rome* : as, of later time, between *Francis* King of *France*, and *Charles* the sixt Emperour of *Germany*. And is itill between the Kings of *Spain*, and other Monarches of Christendom, whilst they labour so earnestly the setting up of their Catholike Monarchy. When Captain *Drake* took *S^t Domingo* in *America*, 1585. in the Town-hall were to be seen the King of *Spains* arms ; and under them a globe of the world, out of which arose a horse with his fore-feet cast forth with this inscription, *NON SUFFICIT ORBIS*, The world is not enough for me to conquer. This was laughed at, as an argument of the *Spaniards* avarice and ambition, which indeed is unsatisfiable. One womb could hold *Romulus* and *Remus*, not one Kingdom. *Athens* could not contain two *Alcibiades*, nor *Sparta* two *Lysanders*. *Alexander* would not divide the Persian Empire with *Darius*. Our *Henry* the second crowned his eldest son *Henry*, whilst he was yet alive, and that set him a seeking his fathers death. He also had made his second sonne *John*, Earl of *Cornwall*, *Dorset*, *Somerset*, *Nottingham*, *Darby* and *Launcester*. Which mighty estate was not a means to satisfie but encrease his desires, and make him more dangerous at home. Ambition like the Crocodile, groweth while it liveth : or like the Ivy which rising at the foot, will over-peer the highest wall. Base it is and slavish ; it will fall down to rise, crouch and creep to mount. *Sixtus Quintus*, saith one, was the most crouching humble Cardinal that ever was lodged in an oven, and the most proud, ambitious Pope that ever wore crown. And *Paul* the third (saith *Thuanus*) covered his

deep

deep ambition for a long time with as deep dissimulation of sobriety, gravity, sanctimony and bodily infirmity, whereof when he had once got that dignity, he made a full discovery. Bishop Bonner at first seemed to be a good man, a favourer of *Luthers* doctrines, and advanced he was only by the Lord *Cromwell*, for whom nevertheless (after his execution) *Bonner* had not a good word, but the lewdest, vilest, and bitterest he could speak; calling him the rankest heretike that ever lived, and that it had been good he had been dispatched long ago. *Aeneas Sylvius* defended this truth, That the Councel was above the Pope, and commended the *Germans* for opposing the Pope. But when he saw that this was not the way to preferment, he turned tipster, taught the contrary Doctrine, and became Pope. In the inthronization of the Pope; before he is set in his Chair, and puts on his Triple crown, a piece of tow or wad of straw is set on fire before him, and one appointed to say, *Sic transit gloria mundi*, The glory of this world is but a blaze. This, if it were well considered by those ambitious Bishops, they would not buy repentance at so dear a rate. *S. Luke* calls all *Agrippa's* pomp a phantasmie: *S. Matthew* all the worlds glory an opinion: *S. Paul* a mathematicall figure, that is something in the minde, nothing out of it. Surely in a vain shew walketh every man, saith *David*, surely he disquiets himself in vain, heaping up riches, and by riches honours, according to that of *Labans* sons, murmuring against *Jacob*, Gen. 31.1, *Of that which was our fathers hath he made all this glory*, that is, all this wealth, as the *Chaldee* expoundeth it: for riches make glory, get respect, Thus shall ye say to him that liveth, saith *David* of rich *Nabal*: for poor men are looked upon as dead men out of minde. Hence *Tully* judgeth the *Jews* religion to be naught, because they were so oft overcome and impoverished: but the religion of *Rome* to be right, because the *Romans* prospered and became Lords of the world. Hence *Aligoland* King of *Arragon*, coming to the Court of *Charles* the great, and promising to be baptized, when he saw many poor people expecting alms from the Emperours table, and asking what they were? was answered, That they were the servants of God, he speedily returned and desperately protested, That he would not serve that God, which could no better preferre and provide for his servants. But Christs Kingdom is not of this world, I know thy poverty, saith he to one of those seven Churches, but thou art rich, rich in faith, in good

Phuan, hist. l. 1. cap. 16. Act. and Mon. fol 993.

Ibid. 1087.

Alfred. Chron. p 376.

D. Fear'ey at Sir Humphrey Lindes funeral. used the same phantasmie, Act. 25. 23. Alex. Mat. 4. 8. 2 Cor. 7. 1. Phil 3. 9. Isa 61. 6.

Glory is in Greek translated riches. 1 Sam 25. 6.

Sua cuius civitatis religio Lex est nostra nobis. Stantibus Hierosolymis, &c. Pro L. Flacco.

Heyl. Geog. p. 69.

- works, &c. And thou art honourable, *For since thou wast precious in my sight, thou hast been honourable, and I have loved thee.* Vertue is a thousand Escucheons. And nothing to ennoble as grace, and being within the Covenant, *I have blessed Ishmael: twelve Princes shall he beget: but my Covenant will I establish with Isaac.* The Nobles of *Israel* made their Itaves (the ensignes haply of their honour) instruments of the common good, *Numb. 21.18* And, *whosoever will be great among you, let him be your servant, Mat. 20.26.* Those Nobles of *Tekoh* are much blamed and blemished. for that they put not their necks to the Lords yoke, *Nehem. 3.1.* But *Theodosius* shall ever be renowned, That held it a greater honour to be a member of the Church, then Head of the Empire. *The righteous shall be had in everlasting remembrance, but the name of the wicked shall rot;* as *Beckers* now doth, who was so solemnly Sainted by the Pope. And yet 48. years after, saith the French History, it was disputed among the Doctours of *Paris*, whether he were damned or saved? And one *Roger a Norman* maintained, That this Saint had justly deserved death, and suffered not as a Martyr but malefactor. This was to call a *spade a spade*: according to that of the Prophet, fore-telling that in the kingdome of Christ, *The vile person should no more be called liberall, nor the churl said to be bountifull. Honor est in honorante.* Now in a godly mans eyes a vile person (though never so great) is contemned, but he honoureth them that fear the Lord, *Plal. 15.4.* And I had much rather (saith a worthy Divine) have the just commendation of one godly wise man, then the foolish admiration of a whole multitude. To be praised of a praiselesse person is no praise: therefore the Lord Christ suffered not the devil to confesse him, or tell who he was. But happy is he, that in all things serving Christ, is acceptable to God, and approved of men, *Rom. 14.18,* This is a Jew inwardly, his praise is not of men, but of God, who hath promised to honour them that honour him; and taketh order that they that doe worthily in *Ephram*, shall be famous in *Bethlehem*. Honour is often promised as a reward of religion; and was so performed to *David*, when whatsoever he did, pleased the people: To *Solomon*; for besides wealth and wisdom, God gave him honour. It is God that fashioneth mens opinions: therefore *Paul* praises that his service might be accepted of the Saints; yet was it the bringing of alms, and such usually are welcome. It is God also that gives preferment. *Pro-*

Novi bi sancti
de veteribus mi-
bi dubium mo-
vent, dixit Be-
sarion.
Dan hist. 99.

Equidem plaris
jecerim justam
commendationē
unius alicujus
pij & boni viri
quam admira-
tionem stultam
totius multitu-
dinis. Rolloc,
in Joh. 2.18.
1 Sam. 2.30.
Ruth 4.11.
Prov. 8.18.
Prov. 22.4.

Rom 15.31.

motion comes neither from East nor West, no nor yet from the South (where the warm Sun-shine is) but from the Lord. And yet how many go daily from his blessing into the warm Sunne (as we say) nay fetch an errand to hell, as some of the Popes did, for honours and high places. No sooner can they hear flattering promises of preferment, as it were the melody of *Nebuchadnezzars* instruments, but they presently fall down and worship the *Babylonish* idol. How much better those three children? And before them, *Joseph*, who would not yeeld to his wanton mistress, though he might have been preferred for it? *Moses* who refused to be called the sonne of *Pharaohs* daughter, and heir of two Kingdoms (as some say) *Origen* who was content rather to continue a poor Catechist at *Alexandria* in daily fear of death, than to be rustling at Court with *Plotinus* his fellow-pupill, who refused to be a Christian? Some Heathens have rejected honours that have been offered them, for the very cumber and danger that attend them. High seats are never but uneasy, and crowns themselves oft stuf with thorns. Therefore *Frederike* fir-named the Wise, Electour of *Saxony*, when the Empire of *Germany* was offered unto him, seriously refused it. Seriously, I say, and not for fashion only, as the Canonists command Bishops to doe, when the question is asked, *Visne episcopare*? Whereunto the Bishop of *Melini* craftily answered, *Nolens volo, & volens nolo*: But did men know the weight of that charge (*Onus ipfis etiam angelis tremendum*, saith *Chrysostome*) they would neither be so hasty to get it, nor so loth to forgoe it. Father *Latimer* being to resign up his Bishoprick, when he first put off his rochet in his chamber among his friends, suddenly gave a skip in the floor for joy, feeling his shoulders so light, and being discharged, as he said, of such an heavy burden. *Fruktus honos oneris, fruktus honoris, onus*. The Hebrew word for Honour signifieth weight or pressure. In allusion whereunto *S. Paul* calls the glory of heaven, a *weight of glory*. But from aspiring to that heavenly glory, earthly greatnesse is oft times no small impediment. The Bukard or Ostrich can hardly get upon his wings, whereas the Lark mounts with ease. Nay, as those that walk on the top of pinacles are in danger of a precipice, so are great men of greatest ruine. Even heighth it self makes mens brains to swim: and he pourtrayed the ambitious man right-ly, that pictured him snatching at a Crown, and falling with this Motto, *Sic mea fata sequor*. The poisonfull Aconite, so much

Psal. 75. 6.

Arrianus Ma-
turus carst am-
bitu: ideo se in
equestri gradu
tequit, cum fa-
cile posset as-
cendere altissi-
mum Plin epist.
13 ep 2.

Sardinus Gal-
lus cum posset
Senator esse,
Gastaginem
migravit, &c.
Dio, in vita
Claudij.

Numerianus
Grammaticus
cum magnos ho-
nores opeſq. co-
ſequi potuiſſet,
tam en noſuit,
Id. in Severo.

Alfred chronol.
p. 382.

D. Fridaux
Leſt.

Att and Mon
fol. 1578.

777

desired of the Panther, is purposely hung up by the hunters in vessels above their reach : whereof they are so greedy, that they never leave leaping and straining thereat, till they burst and kill themselves, and so are taken : So do men that aim at honour too high for their reach, and too great for their merit : their heads are lifted up, but it is as *Pharaohs Bakers* was : And it befalls unto them, as to that Duke of *Moscoviah*, whom when the *Tartarian* had taken in battle, he made a cup of his skull with this inscription, *All covet all lose*. Let not therefore the bramble be King : let not earthly things bear rule in thine affections. Fire will rise out of them that will consume the Cedars, *Exorientur sed exurentur*, as *Jobs* flower, *Ponas* gourd, *Dauids* bay-tree, or *Xerxes* his Steer-man, whom he crowned in the morning, and beheaded in the evening of the same day. The like befell *Haman*, *Sejannus*, and many others. *Severus* the Emperour finding the emptiness and insufficiency of honours and earthly happinesses (sweeter farre in the ambition then fruition) cries out at last, *Omnia fui, & nihil expedit*, I have tried all things, and finde no solid content in any thing. That was *Solomons* verdict of them long before : And those in the Parable, *Mat. 20. 13*. when the end of the day came, when they were to goe into another world, they saw that which before they would not believe, that preferment, riches, credit, were but a *peny*, were but empty things, such as wherewith they were in no wise content. In the very pursuit of them is much anguish, many grievances, fears, jealousies, disgraces, interruptions, &c. Say a man obtain them, they neither make him better in prosperity, but the worse (as *Caligula*, then whom there never was a better servant, nor a worse Lord. *Vespasian* is said to be the only man that ever became better by being made Emperour. *Pius Quintus* acknowledged that he was farre the worse man after he came to be Pope) Nor can they bear up the heart in the day of adversity. How crest-fallen was the King of *Sodom* when overcome by the four Kings ? How basely behaves he himself before *Abraham* a stranger, an exile that was before so haughty and refractory ! So *Manasseh*, that faced the heavens in his prosperity, in trouble basely hides his head among the bushes, and is thence drawn, bound and carried captive, 2 *Chron. 33. 12*. But after the unsanctified enjoyment of them follows the sting of conscience, that will inexpressibly vex and torment the soul throughout all eternity. For if one drop of an evil, unquiet conscience, will

His aliena appetendo propria amittit.

Jug. 9. 15.

Job 122

Quem omnes
maie ut potior
se contrati fuisse
sunt in Senatum
eum paulo post
in carcerem tra-
hebant ut alie-
rum & rejati-
um a Dio de
Sejano
Spanian.

Non melior un-
quam fuit ser-
vus, nec deterior
Domino.

Calu Chro 478

Vespasianus u-
nus accepto, im-
perio melior fa-
ctus. Ib 405.

Cornelia Lapid
in Num. 11. 11.

Gen 14. 21

Sic & Tigra-

ret, quem cum

impetius vide-

ret, non si ad su-

um arripit. Lav-

ra, &c. miseri-

cordia commo-

tus accessit, &c.

Dio.

will extremely dissweeten a full cup of outward comforts in this life present, as it will, and make a man weary of the world, as *Ahitophel*, *Judas*, &c. What shall we think of hell, where the worm bred in the froth of these worldly lusts dies not, where the fire of Gods wrath goes not out? If the wrath of a King be as the roaring of a Lion, and if honours darlings cannot bear their Princes frowns, but die by them, as it befell *Cornelius Gallus* under *Augustus*, and *St Christopher Hatton*, Lord Chancellour under *Queen Elizabeth* (The Queen having once cast him down with a word, could not raise him up again, though she visited and comforted him, but that he died of a flux of his urine, and grief of minde.) How will they bear the wrath of God, when *David* (with whom God was, but in jest, as it were) though mounted on his mountain could not bear his discountenance, *Thou didst hide thy face, and I was troubled?*

*Una guttula
male conscien-
tie conturbat
totum mare
gaudiorum bu-
manerit Buche.
Cor. Gallus tan-
tum animi dolo-
rem concepit ut
sibi ipsi mortem
conserverit. Ioh;
Manl. loc com.
p. 136.
Camd Elizab.
fol. 406.*

Psal. 30. 7.

Angels.



Angels.

H E B. I. 7.

He maketh his Angels spirits, his Ministers a flame of fire.

1 Pet. 3. 21.



Hrist, the Angel of the Covenant is here preferred before all created Angels, and worthily, as Lord and heir of all : *Who is gone into heaven, and is on the right hand of God : Angels and Authorities, and Powers being made subject unto him,* saith laith S. Peter. The Papists (not out of Peter,

Satius est ignorare sine crimine, quam scrutari cum discrimine.

but out of one *Dionysius*) discourse largely of the heavenly Hierarchy, and tell us of nine ranks and subordinations of Angels. But the authour is suspected, and the Scripture herein is silent. Now where the Scripture hath no tongue, we need not have ears, but must content our selves with a learned ignorance, lest we fall Into the sin of those Angel-worshippers, *Col. 2. 18.* intruding into those those things which they had not teen, vainly puffed up by their fleshy mindes. The Friars so puffed up have names given them by their Governours each according to his merits : and as they encrease in their pretended holiness, so they proceed in their aery titles, from *Padre benedicto* to *Padre Angelo*, then *Archangelo*, *Cherubino*, and lastly, *Cerephino*, which is the top of perfection. The *Seraphims* (those flames of fire) whom the Papists place in the highest order, as nearest to God, and set them as rulers over the inferiour Angels, they also are called here Gods Ministers, yea they are his messengers too (whatever the Papists say to the contrary) *1/a. 6. 6.* *sant forth to minister for them who shall be heirs of salvation,* Heb. 1. 14.

Sands his relation of West Religion, p. 10.

Tith. Syntag. pag. 199.

Heb. 1. 14. And were not therefore created (as some have affirmed) many ages before this visible world: for then there had been a beginning before that *In the beginning*, Gen. 1. 1. Besides, if the Angels be messengers and *ministering spirits*, what use was there of them, before there were some to whom they might be sent, and for whom they should minister? But, say they, If Angels were not created til the world was, why doth not *Moses* mention their creation?

Some answer thus: lest, if mention should have been made of Angels in the beginning, God might have been thought to have used their help in the Creation. Others say, Lest the Jews, so addicted to Idolatry, should (as some did) fall into the sin of Angel-worship. *Chrysostomes* reason is not to be rejected, That *Moses* his purpose was only to set forth a description of the sensible and visible works of God, applying himself to the rudeness of that people: and therefore omitting the doctrine of heavenly spirits, as farre above their understanding, and lesse belonging to them, or us. For if the *Theology* for Angels were written, we should need another Bible: the creation and government of Angels containing as great variety of matter, as doth the religion of mankind. Howbeit it is probable they were created the first day, Gen. 2. 1. With, and in the highest heavens (as Christs soul was created with, and in his body in the Virgins womb, the self-same moment) and are therefore called *Angels of heaven*. Besides, those *morning stars* and *sons of God* are said to sing and shout when God laid and fastned the foundation of the earth, Job 38 4. 6, 7. Morning-stars they were all then, and Angels of light, sons also of God, as made in his image, and resembling him as his children, both in their substance, which is incorporeall, and in their excellent properties, which are life and immortality, blessednes and glory.

But now, *How art thou fallen from heaven, O Lucifer son of the morning?* The devil and his Angels kept not their first estate, but lest their own habitation, Jude 6. For their sin; some say, it was pride in affecting Divinity: Some say it was envy stirred by the decree of exalting mans nature above Angels, in and by Christ: Some say a transgression of some commandments in particular, not exprest, as *Adams* was. Whether in Paradise or heaven there are that dispute, I have nothing to say; neither yet for the time when they fell; some think it was the second day, because it is not added, That God saw what he had done that day to be good. Sure it is, *That his Angels be charged with folly*. Neither were they (as

Hec fuit Theologorum Graecorum sententia: in qua & ex latini erat non-neg. ibid. 187.

Col. 2. 18.

Hom. 2. in Gen.

Orthodoxi quidam patres asserunt Angelos creatos esse primo die, quod si dixerat Deus, Fiat Lux i. e. nature lucide; Bucholz.

Isa. 14. 12.

The ground of their sin was amor sui inordinatus, whence discontent, rebellion, apostasie.

Yates his Model. p. 176, 177.

Iob 4. 18.

the

Heyl Geog p. 63
Mic 8.

the Spaniards say of the Portugals) *Pocos y locos* few and foolish: for there was a Legion of them in one man, which is six hundred at the least. There are that understand of them those ninety and nine sheep in the Parable, to that one of lost mankind. The Schoolmen would gather out of 2 *Kin.* 6. 16. that as many Angels fell as stood, but the Scripture defineth nothing of that. It is probable that one fell first, and the rest followed after, which are therefore called his Angels, *Joh.* 8. 44. evil Angels, such as the Saints shall judge, 1 *Cor.* 6. 3. Reprobate, apostate Angels, in opposition to those holy and elect, *Mat.* 25. 31. 1 *Tim.* 5. 21. who stand and continue holy, not by means of Christs mediation, but Gods eternall election, and his preventing them with actuall grace, which made them effect and execute at the first, what ever thing it was wherewith it pleased God to prove their obedience. Christ, I know well, is called the *Head of Angels*, but this is in another manner of sense then he is head of the Church, which is united and subjected unto him in a more near and communicative way, as his members, without the which he holds not himself compleat, *Ephes.* 1. 22, 23. Head of Angels Christ is, first as God; for he giveth them all they have, both essence and continuance. 2. As Mediatour, he useth their service for the guarding and guiding of his Church and chosen. Not that Christ needs their assistance, as Princes need the counsell and aid of their subjects, whom therefore they associate. The holy Angels receive more from Christ, then they perform or bring to him. But he maketh use of their service, 1. To seal up his love unto us by employing such noble creatures about us. 2. To make and maintain love between us and Angels, till we come to walk arm in arm with Angels: For, *I will give thee places to walk among these that stand by*, saith Christ to *Jehoshuah* the high-Priest; that is, among the Angels: who are elsewhere said to stand alway looking on the face of God, to receive commandments, for the accomplishment of all designs for our good. And this they do willingly, speedily, constantly, zealously, reverently, with an awfull respect to the divine majesty, before whom they cover both their feet (as conscious of a comparative imperfection) and their faces with their wings, as a man claps his hands on his eyes at some extraordinary resplendent brightnesse suddenly shining upon him. As with two of their wings they flie, *yea weary themselves*, as it were, *with eager flight* to do us any good office, as *Gabriel* did to the Prophet *Daniel*, with the message of the *Messiah*: *Theodoret* elegantly sets forth their employment

Allusively to
the walks and
galleries about
the Temple,
Mat. 18. 10.

Isa. 6. 1.

With wearines
of flight,

Dan. 9. 21.

employment about God and his people in two words, *ἄγγελοι διακονοῦντες* 1. They sing praise to God, *Iob. 38. 7. Isa. 6. 3. Heb. 1. 6.* whom they perfectly know and love, and therefore perfectly adore and honour. 2. They minister (whole myriads of them) both to him and us, *Dan. 7. 10.* and do his will for our good, *Psal. 103. 20.* rejoicing more in their names of office than of honour, of employment then preferment, to be called *Angels* (that is, *messengers*) then *Principalities, Thrones, Dominations*, *Ephel. 1. 20.* Accounting it better *prodesse quàm præesse*, to do good, then to be great, to dispense Gods benefits to the Saints then to enjoy them themselves. Hence they are with and about the Saints as their companions, guides, protectours, monitors, and rulers of their actions. As they rejoice at their conversion (because the room of the apostate Angels, whereby their society was much maimed, is supplied by the elect) so when they are converted, they bear them in their arms (as the servants of the house delight to do their young master) and are at all times at their right hands (to set forth their dexterity and readinesse to help them) in holy duties especially. *Satan stood at Iehoshuah's right hand*, as he was sacrificing, *to resist him*, *Zech. 3.* 2. So did *Gabriel* at *Zacharies* right-hand, as he was offering incense, to inform and comfort him, *Luk. 1. 11.* This they do still, though invisibly and insensibly (that God might draw up our hearts heaven-ward, and teach us to have our conversation above, though our commoration be here beneath.) Devils are not so ready to tempt and devour us, as the Angels are, to help and deliver us: as evil angels suggest temptations, so do good Angels holy motions. And as our good endeavours are oft hindered by Satan, so are our evil by the Angels: else, were not our protection equal to our danger, and we could neither stand nor rise. The devil moved *Balaam* to go (God bad him go if he thought good, as *Solomon* bids the young man, Follow the waies of his own heart) a good Angel resists him, and speaks in the mouth of his ass to convince him. *If an heavenly spirit* (saith one) *stand in the way of a forcerers sins, how much more ready are all those spirituall powers to stop the miscarriage of Gods dearest children?* How oft had we fallen yet more, had not these guardians upheld us, whether by removing occasions, or casting in good instincts? *Michael* opposed *Satan* about the body of *Moses*: so doe the Angels still about the bodies and souls of the Saints, while they are alive. As when they are dead, they presently convey their soules into *Abrahams* bosome.

Angelos Proculus Academicus & Plurarchus, esse purant
ἄγγελοι τὰς τοῦ Θεοῦ ἀγγελίας ἀντιλαμβάνουσιν, καὶ τὰς τοῦ ἀνθρώπου ἀγγελίας ἀντιλαμβάνουσιν
τὰς Θεοῦ ἰουστὰς κρίσεις ἀντιλαμβάνουσιν
ad homines, & hominum vota ad Deos.
Mat. 4.

Angeli maxime in publico actu circumstantur p[er].
Ideo Tabernaculum quæda[m] Ch[ri]sti rubricatum est & foris refectum.

Eccel. 1. ult.

B. Hall con-templat.

boiome thorow the devils territories, and in despite of him, for he is the *Prince of the air*. And for their bodies, they shall gather them together at the last day from *the uttermost part of the earth, to the uttermost parts of heaven*, Mark 13.27.

Quest. But how shall they know the righteous from the wicked?

Ans. Very easily. For, 1. They have ministred unto them, and been conversant about them. And if a servant know his masters corn from another mans, and the tares from the wheat, why should not the Angels as easily know the Lords crop?

2. The elect are marked from the rest, *Ezek* 9. and shall soon be discerned, if by nothing else, yet by the lightomenesse of their looks, and lifting up of their heads, *for their redemption draws nigh*. Whereas the wicked shall look gastly and rusfully, the devil claiming his own, and these mens hearts failing them for fear, and for looking after those things which are coming upon them, *Luk* 21.16. Then shall they be everlastingly shamed, *Dan* 12.3. and sentenced, *Mat* 25.41. Neither helps it, that they are a multitude: for Christ comes with thousands of his Angels, to doe execution, to bundle up the tares, and cast them into the furnace. Now if *Ezekiel*, *Daniel*, *Iohn*, &c. (men that had good causes and consciences) did so tremble before one Angel, coming with good tidings in a lesser manifestation of Christs glory; what then shall these do, when Christ cometh to judgement, and when he visiteth what will they answer? &c.

*Mali in area
nobi/cum esse
possunt, in hor-
reo non possunt.
Aug.*

Jude 14.
Mat 13.

Iob 31.

Anger.

ski
in
fin
Ph
up
ble
for
piss
bat
con
nea
Ad
serv
cer
fons
bro
finn



Anger.

EPHES. 4. 26.

Be ye angry, and sin not : let not the Sun go down upon your wrath, &c.



Onceffit quod natura est, negavit quod culpa, saith Ambrose upon these words, and after him Cassiodore.

M. Gataker.

It is not evil (saith one) to marry, but good to be wary : So neither is it a sin to be angry, but hard nor to sinne, when we are angry. Anger is a tender vertue : and such as by reason of our un-

skilfulnesse may be easily corrupted and made dangerous. He that in his anger would not sinne, must not be angry at any thing, but sinne. Our Saviour was angry with Peter, and angry with the Pharisees for the hardnesse of their hearts. Moses was even blown up with holy anger at the people, for the golden Calf : and Gods blessing on every good heart, that, in such a case, hath a stomach for God. Meeknesse, surely, here would be no better then mopishnesse, and not so good as madnesse, Doe not I hate them that hate thee ? I hate them with a perfect hatred, saith David, I count them mine enemies. This is the anger of zeal, found in Phineas, Elias, Elisha, our Saviour : and should have been found in Adam toward his wife, in Eli toward his sons, in Lot toward his servants, &c. It must have a good rise, and a good end, saith Bucer : else it becomes a mortall, not a veniall sin, as the Papists sonly conclude from Mat. 5. 22. Whosoever is angry with his brother without a cause, &c. There is a just cause then of anger ; sinne, as an offence to God (here Nebuchadnezzar was out,

Mat. 16. 23.

Mark 3. 5.

Psal 139.

John 2. 17.

Gen. 13. 7.

Radice bonam

& fructu bonu.

Dan.

Mirk 3 5.
*οὐδὲ τιμὴ, οὐδὲ
 significat eum
 in a offensa,
 ut eorum etiam
 misericordia, &c.
 Ita furor brevis
 est. Horat
 Lib 1. de fide
 orthodoxa. c. 10.*

*ὁ θυλός.
 τῆς ἐξουσίας
 ἡ δυνάμις*

Melch. Adam.
 in vit.

*Beze collegæ
 sæpe dicebant
 eum sine seſſe
 vivere Melch.
 Adam.*

*4th. and Mon.
 Jul. 211.*

Mat. 12. 19
 Pet. 2. 23.

Dan. 3. 19.) And there must be a just measure observed, that our anger for sin render us not unfit either to pity the sinner (as our Saviour in his anger did the obstinate Pharisees) or to pray for him (as Moses for those idolaters, he was so enraged at, Exod. 32. 31, 32.) Anger that is not thus bounded is but a *momentary madness*, saith the Heathen, it resteth in the bosome of fools, saith Solomon, whether it be *Bilis*, *iracundia*, aut *inſenſio* (for into those three degrees Damascene distinguisheth it) *Anger*, *Wrath*, and *Hatred*, The one (saith he) *hath beginning and motion, but presently ceaseth: the other taketh deep hold in the memory: the third desisteth not without revenge.* Clichtoveus compareth the first to fire in stubble: the second to fire in iron: the third to fire that is hid, and never bewraileth it self, but with the ruine of the matter wherein it hath caught. *Some are sharp, some are bitter, a third kinde are implacable*, saith Aristotle. The first are the best, that as children are soon angry, and as soon pleased again. *Be ye children in malice*, 1 Cor. 14. 20. Ursinus was of somewhat a hasty nature: So also was Calvin, *Ut sit in ejusmodi ingenio*, saith he that writes their lives. For as any man is more industrious and ingenious, so he teacheth more teachily and painfully. Yet had they so learned to moderate their anger, as not to utter a word, in their passion, unbecoming a Christian. But of Beza, his Colleagues would often say, *That like the Dove he was ἀγῶς, without a gall.* And it should seem so by that which he writes of himself in a certain Epistle to Mr Calvin: The Jesuite (saith he) disputing about the Eucharist, called us, *Vulpes & serpentes & simias*, foxes, serpents, apes, &c. My answer was this, *Nos non magis credere, quàm Transubstantiationem*, That we believed all that, as much as we did Transubstantiation. So Giles of Brussels Martyr, when the Friars (sent to reduce him) did any time miscall him, he ever held his peace; insomuch that those blasphemers would say abroad, that he had a dumb devil in him. Cassianus reports, that when a certain Christian was held captive of infidels, tormented with divers pains and ignominious taunts, being demanded by way of scorn and reproach, *Tell us what miracle thy Christ hath done?* He answered, *He hath done what you see, that I am not moved at all the cruelties and contumelies you cast upon me.* This was indeed to walk as Christ walked, who did not strive, nor cry, nor did any man hear his voice in the streets, who when he was reviled, reviled not again, when he suffered, he threatened

threatned not, but committed himself to him that judgeth righteously. So did *Moses*, when murmured against by *Aaron* and *Miriam*. He was meek and complained not : therefore without any delation of his, the Lord struck in for him. The lesse any man strives for himself, the more is God his Champion. But the wrath of man as it worketh not the righteousnesse of God, so it prevents his justice : *Wherefore be slow to wrath*, saith *S. James*, as God is; not fretfull and froward as the devil is, *Anger is a short devil*, saith *Chrysostome*, the fury of the unclean spirit, *Qui suis foliibus & flatibus intendit*, who enflames the heart, sets the tongue on fire from hell, makes it hotter then *Nebuchadnezzars* oven, so that he cares not what he speaks, as *Jonas*; what he does, as *Saul*: who falling into a rage, the devil posselt him, and kindled such a fire, as could not be quenched, till he fell into the unquenchable lake. So true is that of *Eliphaz*, *Wrath killeth the foolish man*, delivers him up to the destroyer, if it rest in his bolome especially, and lodge a night with him, which is the second degree above mentioned.

Let not therefore the Sunne go down upon your Wrath : for that is all one as to give place to the devil, who hereby entreth the heart, and takes possession. Many there are that suffer the Sunne not only to go down upon their anger, but to run his whole race, yea many races, ere they can be reconciled : whereby their anger becomes inveterate, and turns into malice : for anger and malice differ but in age. *Now cursed be this anger for it is fierce, and this wrath for it is cruel*, Gen. 49. 7. It is the murder of the heart, *Mat. 5. 21, &c.* the fountain of the murder both of the tongue and hand. Hence it is said, *He that hateth his brother is a man-slayer*. He is so in desire, he would be so indeed, if he durst, *Were there a sword in my hand, I would surely slay thee*. There is a passion of hatred (saith one) and there is the habit of it. The former is a kinde of aversnesse and rising of the heart against a man, when one sees him, so that he cannot away with him, nor speak to, nor look courteously or peaceably upon him : but ones countenance falls when he sees him, and he even turns away, and, by his good-will, would have nothing to doe with him : This is the passion of hatred. The habit of it is, when the heart is so settled in this alienation and estrangement, that it grows to wish and desire, and seek his hurt, Yea to rejoyce and glory when it can effect it : as *Josephs* brethren, who sate down to eat and drink, when they had cast him into

Jam. 1. 19, 20;
Rom. 12. 18
Give place to
wrath. 1. To
the wrath of
God, which by
revenge ye pre-
vent.
Brevi demon

Iob 5. 2.

Ephes. 4. 26;
Pythagorici si-
quando per ira
ad maledicta
proturpescunt, at-
que solis occubi-
tum, dextris
mutuo datis,
gratiam redin-
te gravantur.
1 Joh. 3.
Numb 21. 29.
M Whately in
his Prototypes.

the pit: as *Lamech*, who boasted of his man-hood this way (dogge-hood rather, for revenge is no better) as *Alexander Phereus*, who consecrated the Javelin, wherewith he slew *Polyphron*.

This is that third and worst sort of anger, which, being smothered, will languish: but let out, will flame into further mischief, as we see in *Eſau*, who vowed his brothers death, and *Cain* who wrought it. *But that I believe and know* (said Frier *Bruseard* in a conference with *Bilney*) *that God and all his Saints will take revengement everlasting on thee, I would surely With these nails of mine be thy death.* We read also of a like saying of another Frier *Augustine* of *Antwerp*, testified by *Erasmus* in his Epistles: who openly in the Pulpit at *Antwerp*, preaching to the people, wished that *Luther* were there, that he might bite out his throat with his teeth. So doing he would nothing doubt to retort to the altar with the same bloody teeth, and receive the body of Christ. *Dr Story* (that bloody persecutour of the Saints in Queen *Maries* daies) when Queen *Elizabeth* came to the Crown, could not forbear to curse her daily in his grace at board, and was worthily hang'd for his treason, anno 1571. Being herein like the foolish Bee, who loseth her life to get revenge. *Valerius Maximus* could not tell, whether *Sylla* or his anger were first extinguished. *William* the Conquerour to be revenged on the King of *France* (who being young and lusty jeasted at his great belly, whereof he said he lay in at *Rouen*) entered *France* in the chiefeſt time of their fruits, making spoil of all in his way, till he came even to *Paris* (where the King of *France* then was) to shew him of his up sitting. And from thence he marches to the City of *Manss*, which he utterly lackt, and in the destruction thereof gat his own by the strain of his horse among the breaches, so ending his wars, and his life together. His successour *Edward* the first did not so: For going against *Bruce* King of *Scots*, he adjured his son and Nobles, that if he died in his journey they should carry his corps with them about *Scotland*, and not suffer it to be interred, till they had vanquished the usurper, and absolutely subdued the Countrey. A desire more martiall then Christian, shewing a minde so bent to the world, that he would not make an end, when he had done with it: and to set upon revenge, that he designs it beyond his life. *Sed ira mortalium debet esse mortalis*, saith *Lactantius*. Are we mortall, and shall our anger be immortall? The rude rage of the rebels in *Kets* conspiracy

Plutarch.

Ab. and Mon.
fol 914.

Eras. epist. l.
10. ad obrecta-
torem

This story was
he that advised
not to lop off
the twigs, but
to strike at the
root the L. E-
lizabeth.

Ab. and Mon.
fol 1925.

Camd Elizab
tra. II. fol. 141.
Dau hist. 42.

Idem, ibidem.
fol. 201.

Idem 963.

spiracy was such, that some, being disabled almost to hold up their weapons, would strive what they could to strike their enemies. Others being thrust thorow the body with a spear, would run themselves further, to reach those that wounded them deadly. So sweet is revenge to corrupt nature: *Tamar* will defile her self with incest, to be even with her father in law *Judah*: *Abfalom* will run any hazard to have his peny-worths on *Amnon*: *David* desperately swore the death of *Nabal*, and his household by such an hour. To be revenged is more honourable then to be reconciled, saith *Aristotle*. This is the voice of nature, and thus the spirit that is in us lusteth to envy: but the Scripture giveth more grace, teacheth better things, speaketh to us, as *Abigail* did to *David*, when he was marching furiously, *Then shall it be no grief unto thee, nor offence of minde to have bridled thy passions, and to have held thy hand from blood.* Nay, it shall be a singular comfort to have conquered thy passions (For the meek shall encrease their joy in the Lord) and a sweet seal of our spirituall sonship, that we are the children of our heavenly Father, yea that we are perfect as he is perfect, and can do that which a naturall man cannot, as *Saul* acknowledged. *Elisba* feasted his enemies, and is freed of them; the bands of *Syria* come no more into the bounds of *Israel*. *Abfalom* invites *Amnon*, and *Alexander Philotas* to a feast, to kill them thereat. But *Isaac* expostulates the wrong with *Abimelech* and his company, forgives them, feasts them, and hath them his friends for ever. This was a noble revenge, and fit for Christian imitation. *Ioshuab* marcheth all day, and fights all night for the *Gibeonites*, that had so deceived him. *Crammers* gentlenesse in pardoning wrongs was such, that it grew to a Proverb, *Doe my Lord of Canterbury a foreward turn, and then you shall be sure to have him your friend, whiles he liveth.* He never raged so far with any of his household servants, as once to call the meanest of them varlet or knave in anger, much lesse to reprove a stranger with any reproachfull word. Here was a perfect man, as *S. James* defines him that can rule his tongue, in his passions especially, which once afoot are very violent, and (like heavy bodies down steep hills) once in motion move themselves, and know no ground but the bottom.

First, Cease therefore from anger, and refrain strife, fret not thy self in anywise to doe evil, *Psal. 37. 8.* Thou dost evil in fretting, thou shalt doe worse in venting, and suffering the fire to break

Th: life of K. Edward 6. by Sir Ioh: Hayw. p. 72.

Inimicos uti ciscit potius quam illis reconciliari, bonefium censetur. Rhetor. l. 9. cap. 1. lam. 4. 5. 1 Sam. 25. 31. Isa. 18. Mat. 5. 48. 1 Sam. 34. 19.

Gen. 26. 30.

Act. and Mon. fol. 1052.

Iam. 3. a.

1. Helps to re-
presse rash an-
ger.

Prov. 30. 32, 33
 If thou hast
 done foolishly
 in lifting up
 thy self (by any
 froward look
 or gesture) if
 thou hast
 thou, he evil
 (by meditating
 revenge, yet)
 lay thy hand
 upon thy
 mouth, silence
 thy self. Surely
 the churning
 of milk bring-
 eth forth but-
 ter; and the
 wringing of
 the nose bring-
 eth forth
 blood; so the
 forcing of
 wrath (the ut-
 tering of it)
 bringeth forth
 strife.
*Ita, jera est fu-
 ribunda incan-
 temus tam di-
 vine Scripture
 carminibus.*
Chrysost.
Job 15. 4.
Act. 15. 9.
Luk. 17. 5.
Isa 47.
1 Sam. 25.
2 Sam. 12. 30,
 31.
Isa. 9. 7.

3.

1 Theil. 4. 12.

break out as *David* did, *Psal.* 39. When therefore thou findest thy self incensed and chafing ripe, presently lay a necessity of silence upon thy self, till thou be able to speak quietly and composedly, till the heat be somewhat over: As *Abasuerus* walked a while in his garden, ere he would passe sentence upon *Haman*. Another repeated the Greek Alphabet, ere he would say or do any thing in his anger. He doth better that repeateth some grave sentences of Scripture, such as is this, *Be angry: but sin not: Be slow to wrath: Avenge not your selves, but give place to wrath: Submit to God: resist the devil and he will flee from you.* This devil of anger, if thus resisted by Scripture, will surely flee, he cannot bide by it, *Mat.* 4. Especially, if we let our selves to pray it down, as *David* did, *Psal.* 39. When *Iob* brake out and was waspish, Surely, said *Eliphaz*, thou restrainest prayer, else it would never be thus with thee.

Secondly, Get thy heart purified by faith. For faith makes patience. When the Disciples heard that they must forgive till seventy times seven times in a day, Lord, say they, *encrease our faith. The wisdom from above is first pure, and then peaceable, Jam.* 3. 17. But, from whence are wars and contentions amongst you? (as it is in the next verse) *Are they not hence, even of your lusts that war in your members?* These make you unquiet and out of order within: and hence it is that you are so froward and discontented with others. The wicked are as the raging sea, troublesome and tumultuous; the covetous person troubleth his whole house, *Nabal* was such a son of *Belial*, so fierce and furious that there was no speaking to him: Yea, *David* when he had defiled his conscience, and not yet repented of his adultery and murder, how rigid was he, or rather cruell in his handling of the *Ammonites*, in recking his teen upon them for the misusage of his Embassadours? *He put them under saws and harrows of iron, he made them passe thorow the brick-kilne, &c.* The devils are most impure and therefore most malicious: Christ on the other side, most pure, and therefore most gentle. *Of the encrease of his government and peace there shall be no end, saith Isaiah:* teaching us, that the more Christs government encreaseth in the soul, the more peace and peaceableness. But perversnesse argues a breach in the spirit, *Prov.* 15. 4.

Thirdly, *Study to be quiet, and do your own businesse.* Meddle not with the strife that belongs not to you, lest you take a dog by the ears, *Prov.* 26. 17. Shun contentious company, *Prov.* 22. 24.

For,

for, like mad dogs, they bite and make others as mad as themselves. Drink not, game not, lest thou meet with contentions, *Prov. 23. 29, 30.* Listen not to the tale-bearer, for he *separates even very friends.* Enquire not into other folks faults. Seldom is a patient man inquisitive, or an inquisitive man patient. *Solomon* would not have one lay his ear as an evel dropper, to every word is spoken, lest he hear *his servant cursing him.* *Eccles. 7. 21.* and so he should fall to hate him, and vex himself to no purpose. Presume in thy minde, that many things are to be suffered, while we are here: which who so cannot frame to do, its but time for him to make up his pack, and be gone out of the world; for here's no being for him. Many things also are to be dissembled and winked at, as the lion takes no notice of the barking of curs, as Physicians passe by the petulancies of their patients. Pills must be swallowed down whole, not chewed: to injuries. Thus, by the meeknesse of wisdom, prevent occasions of anger: It doth require much study to live quietly.

Prov. 17. 9.

*Non vis esse
iracundus? ne sis
curiosus Sen.*

*Non indignan-
tur aegroti, sed
morbos sanant.
Er-sm.*

Fourthly, Consider, 1. The deformity of anger. 2. The disgrace. And 3. The danger of it. First, What an ugly thing is anger, dispossessioning a man of his soul (which is possessed by patience) and disfiguring his body with fierinesse of the eyes, furiousnesse of the looks, distortion of the face, inflammation of the nostrils. The Hebrews call anger *Aph*, becaule therein the nose riseth, the colour changeth, the tongue hammereth, the teeth gnash, the hands clasp (as *Balaac's*, *Numb. 24. 10*) the feet stamp, the pulse beats, the heart pants, the whole man twels like a toad glows like a devil, tormenting himself before his time. Whence many Heathens have advised the angry man to look his face in a glasse, and to grow ashamed of his dis Temper. Next, for the disgrace: The holy Ghost hath stigmatized the angry person for a fool in grain, such an one as *exalts folly*, sets it up on high to be seen of all, and proclaims himself a *Fool*; yea the worst of fools; for, *Proud, haughty, scorner is his name that dealeth in proud wrath*, That's his title. Thus God loads such a man with disgrace. And whereas he thinks by his big looks and high tearms to carry it among men (as *Lamech* did) when he hath gotten revenge especially. The Apostles purposely disgraceth revenge of injury by a word that signifies *disgrace*, losse of victory, or impotency of minde. And indeed it is unmanlinesse of spirit, and little wit in the head, that causeth a great deal of passion in the heart, as we see

4.

*Luk. 21. 19.
Turpi aspectus,
quid animae*

*Plato.
Seneca.
Sextius.
Prov. 14. 9.
& 11. 16. & 19.
Eccles. 7. 11.
Prov. 21. 4.
σκολιός, 1 Pet 2
18. ab Hebr 20
כָּדָד*

*Stultus.
στῆλη.
1 Cor. 6 7.
Invalidum om-
ne naturā que-
tu um. Sen.*

*Nil tolerabile
videtur, nō quia
dura, sed quia
molles patimur.*
Senec. de ira l. 1.
6.2.

*Plus nocet ira
quam injuria.*

1 Pet. 3. 7.
Jam 1. 19, 20, 21
Ep. 4. 30, 31.

in infants and sick people. Thunder, hail, tempest, neither trouble nor hurt celestially bodies : no more doth anger great mindes. The tops of some mountains are said to be so high above the middle region of the air, that not so much as the dust upon them is moved out of the place from years end to years end : So is it here. Great spirits, and men of understanding are like the upper region, in a perpetuall serenity : or at least, like the highest planets, that of all the rest, are thought to be slowest in course : or like a diamond that is neither bruised nor cut. And lastly, for the danger of anger, it consumes the body, it confounds the soul. Fevers, colicks, palsies, plurisies, apoplexies, inflammations, consumptions are caused by it, whiles it dries up the radicall moisture (that balme of the body) boils the heart into brine, and viper like, makes an end of the owner : who as he lived undesired, so he dies unlamented, as *Nerva*, *Valentinian*, and other cholerike Kings and persons of great note, who hereby have wrought their own ruth and ruine. And for the poor soul, it is indisposed, by unadvised anger, for praier or any other duty to God or man. He is laid open, as an unwall'd City, to many sinnes, mischiefs and miseries (*Jam. 3. 16. Prov. 3. 32. and 7. 13. and 29. 22. Psalme 37. 8.*) temporall, spirituall and eternall, *Prov. 17. 10. Mat. 5. 21.* He that lives and dies in this fury, becomes a prey to the furies of hell.

5.

Fifthly, Consider wisely of Gods providence, presence, patience.

First, That those that wrong us (how malicious or mischievous soever) are the instruments of his good providence, for our greatest good ; Why then should we be angry at them ? Is not this to be angry at God ? Now if he could say, No wise man will be angry with the people of *Rome*, because of their power, how much greater folly is it to rage at God ? If he be angry with us, there is hope of mercy, but if we be angry with him, what help is there, let his *Wrath be kindled never so little* ? This reyned in *Job* from letting slie at the *Caldeans* that robb'd him, and *David* at *Shimei* that reviled him. And had he as well seen God in *Nabal*, as he did in *Shimei*, he had never been so outrageous. Reverence therefore Gods providence, and be still, *Psal. 39. 10.* None could have power against thee, except it were given them from above, *Job. 19. 11.* Next, Consider Gods presence, and be carefull. Set God before thy passions, and they will be soon hush'd ; as unruly fellows that are quarrelling, when once an officer comes in amongst them.

When

*Irasci pop. Rō.
nemo sapienter
potest. 1 ac.
Nemo me impu-
ne lacessit, teach
the Scottish
thistle.*
a Sam 16. 10,
11.
Take heed ye
be not found
fighters against
God, *Ab. 5.*

When thy heart boils with wrath and desire of revenge ; say as those Disciples, *Luk 9.54. Wilt thou that we call for fire from heaven ? Ask leave of God, ere you dare to doe any thing that way, and presume not to be thine own carver. We use to say, If the Magistrate be not present, we may offend another to defend our selves : But if the Magistrate be present, there is no excuse. Behold the Judge stands before the door (saith S. James) grudge not therefore, groan not, grunt not one against another : You cannot shew the least token of impatency, but he is an eye-witnes of it ; Now wilt ye not tremble at my presence, saith the Lord ? Job, though patient at first, yet when once wet to the skin, falls a roaring and raving, and there was no hoe with him : Till at length God steps forth, as it were from behinde the hangings, over-hearing him, and takes him up roundly, Chap.38.2. Who is this, saies he, that talks thus ? how now ? After which, Job laid his hand upon his mouth, and we hear no more of him. Consider, lastly, Gods infinite patience and long-sufferance in bearing mens manners, as he did theirs in the wilderness. How slow is he to anger, and plenteous in mercy ! He will not alwaies chide, though alwaies provoked : neither will he keep his anger for ever. God judgeth the righteous (but very gently, and in the midst of judgement he remembreth mercy) God also is angry with the wicked (or angered by them) every day. But what will he do in his anger ? If he turn not, he will whet his sword (before it devours flesh. He first takes hold on judgement, before his judgement takes hold on men :) He hath bent his bow and made it ready, &c. Psal.7.12.13. We reade of Gods bow, saith Ambrose, set in the cloud, but nothing of his arrow. The bow cannot hurt us, but the bow fore-warns us of the arrow ; and the string of the bow is to us-ward, to shew how unwilling God is to punish even the wicked. He must first turn the bow, and then he bends his bow, and then his arrow is unprepared too, vers.14. So unready and unwilling is he to afflict, to grieve the children of men. He calls it his worke, his strange worke ; he goes not about it, till there be no remedy, 2 Chron.36.16. When God came to punish Adam, he came slowly, and in the cool of the day. He ran not upon him, as David did upon Goliath, and cut off his head, but with a softly pace and still voice, and not till the evening. And then converts him, before sentence (which he would not do for the devil) and promiseth him a Saviour from the deadly sting of that old serpent. Oh look*

μη σαρδζην.
Jam. 5. 9.

Jer 5.22.

ἐργασίαν
Act 13.18.
Psal. 103.8.9.

Sic patientiam
exercet suam,
dum penitentia
expectat tuam.
Aug.
Amb: in Gen 9

Lam. 3. 33;
Isa. 58. 11.
HittbaZech.
Gen. 3.
πιδιδωσ Sep.
Ad vesperam
dei, AmbroC.

upon this patern of patience, as they did once upon the brazen serpent, and it will cure our hearts when stung with impatience. *Adam* was the master-piece of Gods handy-work, in whom he rested and rejoiced; adorn'd him with his own image, advanced him to dominion over all other sublunary creatures, honoured him with the possession of Paradise, and possibility of heaven, held himself to farre honoured by him, as that he is not called *Lord God*, till man was created. But men being in honour, continued not one night (as it is thought) but became like the beasts that perish; nay worse, like the devils, with whom he should have perished, had he not dealt with a sin-pardoning God, none ever like him, *Mic. 7. 18. He still multiplies pardons*, as we multiply provocations, and stretcheth out his hand all the day long to a rebellious people, *Isa. 65. 2. his grace even kneels to them*, beseeching them to be reconciled, and bearing with such abominable practices, in the mean while, as the meekest *Moses* that ever breathed would never bear with, it in his room, but even for an hour. If we consider especially how infinitely great he is and mighty, armed with power at his will. *For the Lord your God is God of Gods, and Lord of Lords, a great God, a mighty and a terrible, Deut. 10. 17.* Now the higher any person is, the lesse patient of wrongs. How rigidly dealt *David* with the *Ammonites*, for the abuse done to his Embassadors? And when the people stoned *Adoram*, that was over the tribute, *Rehoboam* gathered all *Judah* and *Benjamin* to fight with them. If God should be as short spirited, what would soon become of all? Let a man but put up an injury once or twice from another, and he hath himself highly in admiration, and in his own conceit deserves to be chronicled, nay canonized for a Saint, as our *Henry* the sixth had like to have been for this very vertue. One of his successors (King *Henry* the seventh) laboured it, saith the Historian, and had obtained to have done it, had not the charges thereof, that so far exceeded mediocrity, caused him to leave it undone. Of this King it is reported, That in both estates he so demeaned himself, that he modestly carried the one, and moderately under-went the other: Passion at no time drowning his judgement, nor will at any time domineering over his reason: yea such was his deportment, that the inconsistency of his estate could not alter the constancy of his minde. He was never heard to swear oath (which *David* did in his heart, *1 Sam. 25. 22.*) his greatest asseveration being for most part, *Forsooth, forsooth,*

Gen. 1.

Ecc. 49 12.

Isa. 57 7.

2 Cor. 5. 10.

2 King 12 18,
20.

footh, or verily, verily. His patience was such, that to one that strook him, when he was taken prisoner, he only said, *Forsooth you doe wrong your self more then me, to strike the Lords anointed.* Another that had drawn bloud of him, when he was in prison, he freely pardoned (when restored) saying, *Alas poor soul, he struck me more to win favour With others, then of any ill will he bare me.* Of that happy memory, that he never forgot any thing but injuries. This was a fair president, and hardly matcht again in a man of his place, and living in those dark times of grosse Popery, *For the dark places of the earth are full of the habitations of cruelty,* saith the Psalmist. But what is all this to Gods infinite patience in suffering wrong and long too? not from the vessels of wrath only, *Rom. 9. 22.* but his own elect, who should be better, sparing them as a man spares his son that serves him, forgiving them seventy times seven times in a day, passing by without grievance, a world of infirmities, yea taking advantage of their backslidings to shew them the more mercy, as *Hos. 2. 13.* The deep and due consideration of this patience in God, will greatly patient our spirits, and transform us into the same image, as it did that *Ethiopian Eunuch, Act. 8. 32.* and that Earl called *Elzeamus*, of whom it is storied, that, being much given to immoderate anger, the means he used to cure this disordered affection, was by studying of Christ, and of his patience. This meditation he never suffered to passe from him, before he found his heart transform'd and conform'd to the heavenly patern.

Lastly, If to these means and meditations you adde a constant endeavour to become low in your own eyes, keeping the strict watch of the Lord over your heart, taking your self in the manner, when impatience begins to boil in you: And if you heartily pray down your passions, arrainging and condemning them in Gods presence, and desiring him to do execution, you shall soon see that this your labour is not in vain in the Lord.

Continuation
of Daniels hist.
of England by
Trusset, to. 198

Psal 74. 20.
Nec deteriores
sumus, quia me-
liores esse debe-
mus.
Mil. 3. 18.

In vita ejus a.
pud Sacerdum.

6.

Apostatic.



Apostasie.

MATTH. 24. 12, 13.

And because iniquity shall abound, the love of many shall wax cold.

But he that endureth to the end, the same shall be saved.

Ludolf. de vita
Christi l. 2. c. 87



It is well observed concerning those two destructions of the world, that as the first was by water for the heat of their lust, so the second shall be by fire, for the coldness of their love. The deluge of iniquity shall quench the love of many. But he that endureth, &c. It is but a *He* in the singular number that holds out to the end. The most are of them that draw back to perdition, and not of them that believe to the saving of the soul, Heb. 1. 39. The opposition there imports that incredulity is the root of apostasie; that (I mean) whereby a man departs from the living God. It was laid to *Luthers* charge, that he was an apostate. He confesseth that he was an apostate, but a blessed and holy one: such as had not kept promise with the devil, but fallen off from him, and his Church malignant. The like imputation the Papists laid upon those famous Italian converts, *Zanchinus*, *Peter Martyr*, *Paulus Vergerius* the Popes Nuncio, who began to write a book, *Adversus Apostatas Germanie* (that was the title) against the *Lutheran* apostates: but by searching into their tenets, with purpose to confute them, was converted by them, and leaving his Bishoprick, and that whole Synagogue of Satan, lived and died a painfull and powerfull Preacher of Gods truth in *Germany*. *Galeacius Caracciolus* also, an Italian Mar-
quesse,

ὁ ἀποστάτης.
αποστασία.
Heb. 1. 12.
Confiteatur se ef-
se Apostatam,
sed beatum et
sanctum, qui fi-
dem diabolo da-
tam non serva-
vit. Melch Ad.
in vit Luth p.
145.
Steidan Com-
ment.

quasse, and nephew to Pope *Paul* the fifth, hearing *Peter Martyr* reade upon the 1 *epist.* to the *Corinths*, was converted by him, and leaving all went to *Geneva*. Where when he was afterwards tempted by a Jesuite to revolt for money: he cried out, *Let their money perish with them, who esteem all the gold in the world worth one daies society with Jesus Christ and his holy Spirit. And cursed be that Religion for ever, that seeks by mony to corrupt mens mindes from the simplicity of Christ.* The Papists do at this day propose rewards to such as shall relinquish the Protestant religion, and turn to theirs: as in *Ausborough*, where they say there is a known price for it of ten florens a year: In *France*, where the Clergy have made contributions for the maintenance of runagate Ministers: such as were *Bolsescu* (whom the Papists afterwards hired to write *Calvins* life, where so many lines, so many lies) *Baldwin* that notable turn-coat, that changed his religion three or four times at least for advantage, and died at last of envy, that another was preferred before him, as Chaplain to *Henry* the third of *France*, when he went to take possession of the Kingdome of *Polonia*: *Petrus Carolus*, that odious apostate, and troubler of the true Church: *Staphylus*, *Speiserus*, *Brissettus*, and others long agoe: As of late, *Bertius*, *Tilenus*, *Spalatenfis*, and many other renegadoes, re-entred by the unclean spirit, who made their last state worse then the first, as the *Jaylour* laies load of iron on him that had escaped, *Luk* 11.26. These, as they sin not common sins; so, for most part (as it is said of *Korah*, and his company) they die not common deaths: they seldome escape the visible vengeance of God whom they have forsaken: witnesse *Arrius*, *Julian*, *Valerian*, *Spira*, *Spalatenfis*, Judge *Hales*, *Gnarlacus*, *Bomelius*, *Latomus* *Lovanienfis*, who to his end had nothing else in his mouth, but that he was damned, and rejected of God, and that there was no hope of salvation for him, because that wittingly against his conscience, he withstood the manifest truth of his Word. Yea, those that never went so farre as to persecute the truth, but denied or dissembled it only, have fearfully perished. In the story of *Philbert Hamlin* Martyr, a certain Priest, his host whom he had instructed in the truth, revolted. To whom he prophesied, *That neverthelesse he should die before him.* He had no sooner spoke the word, but the Priest going out of the prison from *Hamlin*, was slain by two Gentlemen, who had a quarrell to him. Whereof when *Hamlin* heard, he affirmed, *He knew of no such*

His life translated by *Cross*.

Relation of West Religion sect. 16,

Religionem eptemeram habere existimabatur. Bz. Melch. Adam. do vit extier. Theolog p 99. Ibid. p 99. Redyt Speiserus ad Pontificior & mise à perisse diutur. Scultet. Annal. 118.

Att. and Nov. fol. 1999.

such

Ibid. 834.

such thing, but only spake as God guided his tongue. Likewise we read of *William Wolfsey* Martyr, that when he went to execution, he left six shillings eight pence to be delivered to one *Richard Denton* a Smith, dwelling at *Welle* in *Cambridgeshire*, with this commendation, *That he marvelled that he tarried so long behinde him, seeing he was the man that first delivered him the book of the Scripture into his hand, and told him that it was the truth, desiring him to make haste after as fast as he could, Denton at the receipt of it, answered, I confesse it is true; but alas I cannot burn.* But he that could not burn in the cause of Christ, was afterwards burned against his will, when Christ had given peace to his Church.

Ibid. 1558.

For anno 1564. on Tuesday, April 14. his house was set on fire: And whilest he went in to save his goods, he lost his life, with two other in the same house. Among the *Angrognians* and their neighbours in *France*, it is certainly known, that those that yeelded to the adversaries were more cruelly handled then the others that continued constant to the death. See how God hateth apostates. When *Caracciolus* Marquasse of *Vichm*, resolved to leave

Ibid. 873.

The life of
Gervasius Caracciolus, p. 21.

all, and go to *Geneva*, he opened his minde to some of his most familiar friends, and wrought upon them so farre, as they promised and vowed to accompany him, &c. But divers of them, who for a time seemed to be led with a most earnest zeal of Gods glory in this action, when they came to the borders of *Italy*, and considered what they forsook, first began to look back, afterwards went back again indeed. Where purposing to serve God in their pleasures, and in the midst of Popery, they were, after, taken by the *Spanish Inquisition*. &c. Others have fallen under a worse torment, the terror of their own consciences, which they were not able to stand before: As I might instance not only in *Bilney*,

Latimer. firm.
7. before King
Edward.

who, after he had borne his fagot, was so terrified, that his friends were afraid to let him be alone: If they brought him comfortable places of Scripture, it was as though a man should run him thorow the heart with a sword, as *Latimer* testifieth. In *Bainham* who could not rest till he had publicly recanted his recantation, praying every body rather to die then to doe as he had done: for he would not feel such a hell again as he did feel for all the worlds good: In *James Abbes*, who having yeelded to the Bishop of *Norwich* his persuasions, and received a piece of money from him was pitiously vexed, till he went again to the Bishop, and there threw him his money, and said, *I repented him that he ever consented to their*

All. and Mon.
fol. 938.

Ibid. 1558.

their

their wicked persuasions : In Thomas Whittle Martyr, who could never be quiet till he had gone to the Bishops Office, and torne the bill of his recantation, for the which Banner first buffeted him soundly, and then burnt him : In Thomas Benbridge, who feeling the intolerable heat of the fire, cried out, I recant, and subscribed to certain Popish Articles at the stake upon a mans back, and so was led back to prison. But soon after, he retracted what he had subscribed, and the same-day-seven night he was burnt indeed, or rather broiled by the vile tormentours. The like befell Richard Sharp a Weaver of Bristow, who likewise suffered for that truth, which he had recanted, saying, I am sorry that ever I denied my Lord God, &c. But besides all these that recovered of their relapses ; What shall we thinke of Pendleton, who resolved that as he came not frying into the world, so he would not goe out frying ? but roared upon his death-bed, and full sore repented (if it were not too late) that ever he had yeilded to Papistray, and been so sparing of his fat and flesh, whereof he had vowed to Saunders he would see the uttermost drop molten, and gobbet consumed to ashes, before he would forsake God and his truth. What shall we thinke of Steven Gardner, who cried out upon his death-bed, That he had denied his Master With Peter, but never repented with Peter, and so, both stinkingly and unrepentantly died ? Of Mr West Chaplain to Bishop Ridley, who refusing to die in Christs cause with his Master, said Masse against his conscience, and was so vexed by his conscience, that soon after he pined away with sorrow ? What shift Shaxton and Harding made to die I know not. A couple of apostates I know they were, and fair warning they had ; but that God had given them up to the efficacy of error to believe a lie, because they would not receive the love of the truth, whereof they could not but be convinced. Harding (a little before King Edward died) was heard openly in his Sermons in London, to exhort the people with great vehemency, That if troubles came, they should never shrink from the true doctrine of the Gospel, that they had received : which yet he himself soon after did. The Lady Jane (whiles she was prisoner, wrote an excellent letter to him, wishing him to remember the horrible History of Julian of old, and the lamentable case of Spira of late. Return to Christ (saith she) who now stretcheth out his arms to receive you, ready to fall upon your neck and kisse you, and cast off all to feast you with the dainties and delicacies of his own precious blood: which

Ibid. 1637.

Ibid. 1857.

Ibid. 1861.

Ibid. 1504.

Ibid. 1363.

Ibid. 1904.

Ibid. 1558. 1570.

A Thest 2.

Ibid. 1292.

Which undoubtably, if it might stand with his determinate purpose, he would not let to shed again, rather then you should be lost. Thus sought that sweet Lady to charm and reclaim this adder; but he turned the deaf ear to her, and died an obstinate Papist, a Prebend of *Gaunt*. *Shaxton* was somewhat more roughly handled, but with no better success: for evil men and seducers wax worse and worse, deceiving and being deceived. This *Shaxton* in King *Henry* the eighth daies, being Bishop of *Salisbury*, at the coming in of the six Articles resigned up his Bishoprick, together with *Latimer*, rather then to forgoe the peace of their consciences, and so remained a great space unbishoped, till King *Edwards* time, who restored them. But when Queen *Mary* came in, and changed religion, *Latimer* suffered, but *Shaxton* turned not only a Papist, but a persecutour and perswader to Popery. When *William Wolsey* Martyr, and some others were brought before him, Good brethren (said he) remember your selves, and become new men. For I myself was in this kind opinion that you are now in: but I am now become a new man, Ah, said *Wolsey*, are you become a new man? Woe be to thee thou wicked new man, for God shall justly judge thee. And so he did I doubt not: it being his usuall course to hang up such notorious apostates in gibbets, as it were, for example to others. He that betrayed the *Rhodes* was well served. For his promised wife and portion were presented: But the Turk told him, that he would not have a Christian to be his son-in-law, but he must be a *Musulman*, that is, a believing Turk both within and without: And therefore he caused his baptized skin (as he called it) to be taken off, and him to be cast in a bed strawed with salt, that he might get a new skin, and so he should be his son-in-law. But the wicked wretch ended his life with shame and sorrow. *Theoderick* an *Arrian* King, did exceedingly affect a certain Deacon, although an orthodox. This Deacon thinking to ingratiate and get preferment, became an *Arrian*, which when the King understood, he changed his love into hatred, and caused the head to be struck from him, affirming, That if he kept not his faith to God, what duty could one expect from such a person? King *John* of *England*, being overlaid in his Barons wars, sent Embassadours to the Monarch of *Morocco* for aid, offering to hold his Kingdom of him, and to receive the law of *Mahomet*. The Moor marvelously offended with this offer, grew into such dislike of our King, that ever after he abhorred the mention of him. *Solyman* the

Ibid. 1578.

Ibid. 1558.

Speculum belli
(*lati* p. 157.

Henr Geo p. 714

great Turk, seeing a company of many thousand Christians fall down before him, and hold up the fore-finger (as their manner of conversion to *Turcisme* is) he asked them, *What moved them to turn ?* They replied, *It was to be eased of their heavy taxations.* He disdaining that baseness, rejected their conversion, and doubled their taxations. The form they use when they turn Turks is this : *I confesse that there is but one God only, and Mahomet his servant. I confesse also that I am come from the false to the true religion, and I utterly renounce my former faith, together with all the adherent Articles.* After this, they are circumcised, and doe put on a new turbant, as a badge of a *Musulman* or right believer. We read of two Dutch-men (the one a Divine, the other a Baker) that became *Mahometans* not many years since, upon what discontent, or other motive, I know not. The Ministers name was *Adam Neusserus*, once a Pastour of *Heidelberg*, who fell off first to *Arrianisme*, and then to *Turcisme*. He died miserably at *Constantinople*, Octob. 12. *Anno 1576* (much in the same manner, as *Arminius* did at *Leyden*, who was grievously tormented with a cough, gout, ague, and incessant pain in his belly, with a great binding and stopping under the heart, which caused much difficulty of breathing. He slept also very unquietly, and could not digest his meat, &c.) But to return from whence I am digressed ; This *Neusser* when he came to die, was thus comforted by the Baker above-said, and other his friends, *Be of good cheer, brother, we shall meet again in Paradise, where we will drink with you, and take large carouses.* As for the Dutch Baker that turned Turk, his name was *John Ferber* once of *Backang* in the Dutchy of *Wartemberg* : and when the Emperour of *Germany* his Embassadours came to *Constantinople* with presents to *Sultan Selymus*, as they entered the Turks palace, amidst many thousand Turks, one of the multitude cried out in the Dutch tongue, *Of what religion are you ?* Which is the first question in the Dutch Catechisme. The Embassadours wondered at the words, and found out afterwards who it was : and that by those words he jared and derided the Christian religion. So did not the King of *Morocco* above-mentioned : for talking with King *Johns* Embassadours he told them, that he had lately read *Pauls* epistles, which he liked so well, That were he now to chuse his religion, he would, before another, embrace Christianity. But every one, saith he, ought to die in his own religion : and the leaving of the faith, wherein

Voyage into
the Levant.
p 111.

Melch Adam.
inuit Gerlachij.

ibid p. 816.

Hist. of Low
country.

Melch. Adam.
ubi supra.

Hist. Gro p. 714.

wherein he was borne, was the only thing that he disliked in that Apostle. This was his Heathenish conceit of that elect vessel, who himself counted it a singular mercy, and worthy of all thanks, that he had grace to change his religion, *I was a blasphemers, saith he, a persecutour and injurious: but I obtained mercy, because I did it ignorantly*: for else it had been the unpardonable sin, as *Ferbers* sin might well be. Bishop *Latimer* in a Sermon afore King *Edward*. tels of one who fell away from the known truth, and after fell to mocking and scorning it: yet in the end he was touched in conscience for it. *Beware of this sinne, saith he, for I have known no more but this that repented.* What evil soever we doe, *We can doe nothing against the truth, but for the truth,* saith *S. Paul* for himself, and all true Christians. But apostates become altogether filthy, *Psalm 53. 3.* None being worse then those that have been good, and are naught: and might be good, and yet will be naught. *In their filthinesse is lowdnesse,* their scum boils into them: It is with them, as in that cate, *Levit. 13. 18, 19, 20.* If a man had a bile healed, and after brake out, it proved the plague of leprosie, he was utterly to be excluded. These judge themselves unworthy eternall life, unfit for Gods Kingdome, *Luke 9. 63.* they cast themselves into hellmouth, *Heb. 10. 39:* where they are like to have the greater measure of torment, by how much they are fallen from greater hopes and likelihoods of heaven: as *Adam*, the more holinesse and happinesse he had, the greater was his sinne and misery upon his fall.

But, beloved, we are perswaded better things of you, and things that accompany salvation, though we thus speake, saith the Authour to the Hebrews, after he had both bidden them beware of Apostasie, and chidden them for their non proficiency, and to awaken them out of their lethargy, had set before them the cursed condition of such as commit the unpardonable sinne, which begins in apostasie, goes on in persecution, and ends in blasphemy. But this spot is not the spot of Gods children, as *Moses* hath it. Fall they may fearfully, but not finally, they cannot possibly fall so low, but Gods holy hand is still lower under them, to raise them up again. None can take them out of the Fathers hand: the Sonne loseth none of those that were given him by the Father, but the sonne of perdition, who was never of his body, though he seemed to be, by reason of his

1 Tim. 1. 12,
13.

2 Cor. 13. 8.

Ezek. 34. 13.

Heb 6. 9.
Heb. 3. 12.
Heb 4. 12.
Heb 5. 4.

Deut. 32. 5

Ioh. 10.
Ioh. 17. 12.

his office: And the holy Ghost the Comforter abides with his for ever. He is called an earnest, not a pawn. A pawn is to be returned again, but an earnest is part and pledge of the whole bargain. The Papists teach a totall and finall falling from grace. The Lutherans are forced to grant a totall (though they deny a finall) lest they should be brought utterly to abjure that error that they hold in common with the Papists concerning the efficacy of the Sacraments. *Bertius* the *Arminian* sets forth a book with this horrid title, *De Apostasia Sanctorum*, and was therefore called by King James, *blondy Bertius*. They deny that the truly regenerate are certainly of the number of Gods elect, sith there is not (say they) so vast a gulf betwixt the regenerate and reprobate, but that they may passe over the one to the other, so that reprobates may become regenerate, and believers unbelievers; for a time at least. An uncouth and uncomfortable doctrine. *Beelarmino* saith, That which is true grace, *veritate essentie* only, may be lost, not that grace which is true, *veritate firme soliditatis*. If by the former he understand common grace, by the later, speciall grace, we are of the same judgement.

Lege D. Prideaux Lect p 191.

1. Common grace may come to nothing, whether it be such as fits a man for some particular calling only, as in *Saul*, 1 Sam. 16. 14. And those idle shepherds who lost their gifts, *Zech.* 11. 17. Or such as fits him for a common profession of religion only; A form of knowledge, *Rom.* 2. 20. and a form of godlinesse *2 Tim.* 3. 5. wherein a man may goe farre, doublelesse, as *Judas*, *Demas*; doe much for God, as the stony ground; suffer much, and not shrinke in the wetting, as the thorny ground; have a counterfeite of all saving graces, as the forcerers of *Egypt* had of *Moses* his miracles; be a ring-leader of all good exercises, as *Josiah* was the first that complained of the negligence of his best Officers, in not repairing the Temple, &c. and yet be nothing in truth, and come to nothing at length, *Heb.* 6. 6, 7. *2 Pet.* 2. 20.

1 Chron. 24. 4, 5, 6.

2. Speciall saving graces proper to the elect: and these are either radicall, originall, fundamentall, serving to the being of a Christian, as faith, hope, charity; or secondary, flowing from these, and serving to his well-being only, as joy of faith, confidence of hope, zeal and fervour of love. These are, as it were, the lustre, shine and radiancy of the radicall; the beams of the Sunne, as those the body of the Sunne; the leaves of

Levit. 6. 17, 18.
Prov. 31. 18.

Happy is he
that can stay in
a spirituall
sense, as it was
said of *Moses*,
that after long
profession of
religion, his
light is not
waxed dim,
nor his heart
abated,
Plal 51.

the tree, as those the sap and substance; the back of Reel that may be put on or taken off the bow, &c. The later we may lose, and perhaps irrecoverably, *Psalm* 51. 12. Not so the former: for like the fire of the Sanctuary, and the good house-wives candle, it never goes out. But though *the reins be consumed, yet the root of the matter remains in Gods people*, *Job* 19. 27, 28. A partiall decay there may be even in fundamentall graces, and that both inward (in the judgement, as the *Galatians*, and affections, as the *Ephesians*, *Revel.* 2. 4.) and also outward, the acts of grace may be remitted, the exercise abated, as an angry man for the time exerciseth not reason, nor a sleeping man motion. *Yea it is a disputable question* (saith one) *Whether any Christian (except he die soon after his conversion) doe go stedfastly on from strength to strength, Without some sensible decay of the inward power of the graces wherewith he is endued.* Some good souls have so farre declined, as *Solomon*, *Samson*, *Asa*, others, that it might be said of them, as *Jacob* said of *Joseph*, *He is dead, some evil beast hath devoured him.* *David* fell from the upper loft as *Eutychus*, and brake his bones. *Jonas* ran as farre from God, as he could by land, and then took sea, &c. After this, he fell to justifie his former frowardnesse, and yet no cast-a-way. *Solomon* was prodigall of his spirituall portion, and spent well nigh all: He eat up the zeal of Gods house, that had once eaten him up: And he that had built a Temple to the living God for himself and *Israel* in *Sion*, built a Temple to *Chemosh*, in the mount of scandall, for his mistresses of *Moab*, in the very face of Gods house: For this, *Bellarmino* ranks and reckons him among reprobates, but very uncharitably. For, what if the water ebbe, the babe not spring in the womb, the Sunne be eclipsed, the tree withered in winter? What if *Israel* slie once or twice before the enemy? Shall they never return, recover, prevail, conquer? Is there not life in the root, *A blessing in the branches*, *Isa.* 65. 8? Is not *Uzzah* a King still, though a leper? And may not *Nebuchadnezzar* return to his Kingdome? If once we be a royall generation, our leprogies may deform us, not dethrone us. Still we shall have the right, and, at length, the possession of that glorious Kingdome, wherein we were invested from eternity. *Samson* fell so farre, and (twenty years after he loved the *Philistin*-woman, *Judges* 15. 20. when

when certainly he had repented of that sinne) he returned to *Gaza*, and went in to a harlot, that we should hardly take him for a godly man, did we not finde his name in the list of those Worthies, *Heb. 11.* But, like a tame Hawke, though he flew farre, yet he came to hand again. So will all that belong to God: recover they shall of their relapses, though with difficulty, yet sometimes with advantage: As a bone well knit, after breaking, as a passenger makes more haste after wandering. They may be as dear to Christ afterwards as ever. *Go tell my Disciples and Peter*: He must know with the first, that his Lord was risen, notwithstanding his shametull deniall of him. *Thou art beautifull, O my love, as Tirzah*, &c. saith Christ to his Spoule, after she had back-slidden and recovered: as amiable she was in his eyes in every point, as she had been before her fall: her hair, teeth, temples, as fair and well featured as ever. *He hates putting away*, having married his *Hephzibah* to him in faithfulness. He sends for us by his Spirit in our out-straies, and looks us up again, as is sweetly set forth in the Parable of the lost groat, the lost sheep, the lost sonne. He knows that at our worst we are not *forsakers of the Covenant*, *Dan. 11. 30. Wicked doers*, verse 32. *Withdrawers to destruction*, *Heb. 10. ult.* They sleep but their heart waketh that belong to God, they slumber with the wise Virgins, but yet their lamps are burning: The spirituall life runnes to the heart, and leaves the outward man destitute: yet, as there are some pulses that discover life in the sicklest: so is it here. These two never fail on Gods part, his love which is unchangeable, and his grace a fruit of his love. And two on our part, the impression of that love, and the gracious worke of the new creature. Christ never dies in his people, no more then he doth, or can doe at the right hand of his Father. He hath both praid and procured that our faith fail not. *Impostours shall deceive, if it were possible, the very elect.* Possible it is *respe-ctu rei, non respectu Doi.* Grace in it self is losable, but we are kept by the power of God through faith unto salvation, saith Saint Peter out of his own experience. And his counsell afterwards is very good. *Ye therefore, beloved, seeing ye know these things before, beware lest ye, being also led away with the error of the wicked, fall from your own*

Mark 16. 11.

Cant. 6. 4 with Chap 4. 1, &c.

Mal. 2. 16.

Cant. 5. 2.

See D Sibbs on Cant. 5. 2.

Mat. 24. 24.

1 Pet. 1. 5.

2 Pet 3. 17.

1.

Preservatives
from Apostasie

2 Tim. 3. 13.

Col. 2. 4.

Revel 9. 8.

Rom. 16. 13.

Anno 1539.

Calv. Opus.

Pitlanologie

nunquam desunt

pseudoteologi.

Bucholz.

Suzoni 1. 2. cap

6. 7.

2.

ἡ ὁμοιοτης

opponitur ὁμο

σολη

Heb. 10. 36.

Gallorum Insu

drium ut primus

impetus major

est quam vi.

torum, ita se-

quens minor,

quam seminarū.

Charles the 9

came into the

field like thun-

der and light-

ning, but went

out like a snuff.

Guicciard.

Exod. 19

Prov. 4. 18.

Psal. 19. 5

steadfastnesse : But grow in grace, &c.

First, Harken not to impostours and seducers, they wax worse and worse (and make others to doe so too) deceiving and being deceived. By their *psichanology* and pretended humility, *Colos. 2. 18.* these locusts, with their womens faces, insinuate and deceive the hearts of the simple. Thus *Jacobus Sadoletus* (a man of strict life and excellent learning) wrote most eloquent and perswasive letters, *Desideratissimis suis* (as he calleth them) To his most affectionately desired friends, the *Senatours and Commoners of Geneva*: wherein he left nothing unsaid, whereby he might allure them to return again into the bosome of that Whore of Rome. The like art was used, whiles there was any hope, to the late famous Queen *Elizabeth*. *Placilla* the Emperesse, when *Theodosius* senior desired to conferre with *Ennonius*, dissuaded her husband very earnestly : lest being perverted by his speeches, he might fall into heresie.

Secondly, He that will hold out to the end, must lay a good foundation of humiliati^{on}, dig deep enough at first, and cast up all the losse earth, that his house may stand. His repentance must be sincere, universall, constant, such as whereby the heart may be renewed : for the old heart will not hold out the hardship of holinesse ; when it comes to suffering especially, but will leap out of the fire, as a Chestnut that hath not been crackt at the top : And as the stony ground, the seed straightway started up, and as soon withered, because not well rooted. The good ground is noted to bring forth fruit with patience, or *triance* for the fit season. Leap-Christians are not much to be liked, that all on the sudden, of notorious profane become extremely precise and scrupulous. Violent motions are not permanent. Aguish fits breed flushings : blazing comets soonest fall, hasty curs bite least, heady horses quickly tire, *Hot at hand seldome holds out*. That trumpets sound in the mount was louder and louder ; the winde (where- to true grace is compared, *Job. 3.*) riseth higher and higher : *The path of the just is as the shining light, that shineth more and more unto the perfect day*. Not like *Joshuab's* Sun that stood still, or *Hezekiah's* Sun that went backward, but *David's* Sun that rejoyceth as a Giant to run his race, and turneth not again till he hath finished it. The *Galatians* did run well but were interrupted : The *Ephesians* left their first love : The *Philippians* decayd in their good will

will to *S. Paul*, though afterwards *their care of him flourished again*, Phil. 4. 10. The *Corinthians mingled themselves again with fornicators*, after they had been washed from their filthinesse. *M^r Barile Green Martyr*, was converted by *Peter Martyrs Lectures in Oxford*. Afterwards, being sent to the *Innes of Court*, through the continuall accompanying of such worldly young Gentlemen, he became by little and little a compartner of their fond follies and youthfull vanities, as well in his apparrel, as also in banqueting and other superfluous excesses: which he afterwards, being again called by Gods mercifull correction, did forelament and bewail; and being founded on a rock, as he had at first received *Christ Jesus the Lord*, so he walked in him, and suffered for him.

Thirdly, Before you begin, sit down and cast what it will cost, to build the tower of godlines: consider what necessity there is to encounter and conquer so many corruptions, crosses and incombrances in the way to heaven. Put your selves oft to those questions of abnegation, and say, Can I deny my self in my worldly wisdom, naturall wit, carnall friends, old companions, pleasures, profits, preferments, ease, excellency of learning, in mine estate, liberty, life and all? Can I take up my crosse and fellow *Christ* thorow thick and thin, thorow fire and water, thorow good report and evil report, resolving (with *William Flower Martyr*) *That the heavens shall as soon fall, as I will forsake my profession, or budge in the least degree?* And can I say as that other Martyr *John Ardely* did to *Bonner*, *If every hair of my head were a man, I would suffer death in the opinion and faith that I am now in?* Many will professe to doe much for *Christ*, but nothing it is that they will suffer for him: they come forth as those souldiers with lights and torches to seek him, yea with bills and staves, as if they would fight for him. But when he saith, as to them, *Here I am, Take up my crosse and follow me*, they stumble at the crosse, and fall backwards. The King of *Navarre* told *Beza*, *He would launch no farther into the sea, then he might be sure to return safe to the haven:* Though he shewed some countenance to religion, yet he would be sure to save himself. Again, Many in their low estate could pray, professe, reade, &c. who in prosperity resemble the *Moon*, which never suffers eclipse, but at her full, and that by earths interposition. *Jonathan* followed the chase, and *Samson* his pa-

αὐτοῦ ἀντὶ τῆς
1 Cor. 5. 6.
οὐρακαίμυρ-
ου, Ruffus
commiseri post
ablationem.
Significat non
tam cōtationi-
bus (cōpolluere,
quam pollutiū
conversari) sa-
miliariū. Par.
in loc.
Ald. and Mon.
fol. 1080.
Col. 2. 6.

3.

Ald. and Mon.
fol. 1430.
Ibid. 1438.

Pelagius non i-
ta commissurū
esset, quin, quā-
do liberet, pedē
reserre possit.
In the Palari-
nate scarce one
in twenty stood
out, but fell to
Popery, as fast
as leaves fall in
Autumn,

rents, till they met with honey. A dog follows his master, till he comes by carrion. So many a *Demas*, *Judas*, *Diotrephes*, follows Christ close till taken off by the world; the love whereof eats out the heart of grace, as adventitious heat consumes the naturall; as *Pharaohs* lean kine devoured the fatter. Deny therefore all ungodlinesse and worldly lusts, thou that desirest to live soberly, righteously and godly in this present world.

TIT 2 13.

4.

ROM. 11. 20.

Relat. of West.
Relig.

Fourthly, *Standest thou by faith?* And wouldest thou stand? *Be not high-minded, but fear.* Pride goes before a fall, as it did in the apostate Angels, in that Man of sinne, and in those *Illuminati*, a pestilent sect in *Arragon*; who affecting in themselves and their followers a certain angelicall purity, fell suddenly to the very counterpoint of justifying bestiality. Apostasie takes root most an end in spirituall pride; which, like a drone in the hive, or moth in fine cloth, is a great waster. All graces tend to humbling, and humility is *conservatrix virtutum*, saith *Bernard*, that which keeps all the graces together: It is also both a grace, and a vessell to receive more grace, For *God gives grace to the humble.* *Be ye therefore clothed with humility*, saith *Saint Peter*, 1 Pet. 5. 5. The word there used comes of a primitive that signifies a *Knot*, because humility ties the knot of the chain of graces, that none of them be lost; as pearls or beads are easily lost, where the bracelet is broken. Gods gifts in a proud heart (which makes men secure, uncharitable, idle) sigh under our abuse, and God hearing them groan, gives them the wings of an eagle.

ἐν χαρισμῶσιν αὐτοῦ,
οὐ καύσῃ.
Immoderata ha-
bite.

5.

Zach. 11. 5.

LUCAN. 2. Phar-
sal,

Nil queruntur
in Christianis
initia, sed finis.
Hier.

Nec videtur a-
ctum, siquid su-
per sit quod aga-
tur.

τὸ ὅς παρ' ὁλότητος
καταβύς, ὡς γὰρ
ἐν.

Fifthly, Propound to your selves the best patterns, and the highest pitch of perfection: not resting in any measure of grace acquired; so as to say as those in *Zachary*, *Blessed be God, for I am rich*, but advance forward toward the high price, as *Paul* did, *Phil. 3.* And *Nil actum credens dum quid superesset agendum*, as *Cesar*, who thought there was nothing yet done, till all was done. Beginnings are not sought for of Christians, saith *S. Hierome*, but ends of things: And it is a rule in the civil Law, *Nothing seems to be done, if there yet remain ought to be done.* For that which is but almost done, is not done at all, saith *Basil.* And not to goe forward, is to goe backward, saith *Bernard.* It had been good for *Judas* never to have been

been an Apostle, and for *Julian* never to have been a Christian; because to begin well, and not to hold on, is but to clime up higher, that he may fall the farther. Let our ladder therefore reach to heaven, as *Jacobs* did: let our garments reach down to our feet, as *Iosephs* did: let us offer a whole burnt-offering with the very tail also, *Exod. 29. 22.* Let the fire from heaven never go out upon the hearth of our hearts, as that fire of the Sanctuary, *Levit. 6. 12.* Let us not look back with *Lot's* wife, nor turn again when we go forward, as those living creatures did not, *Ezek. 1. 12.* but as the *Philistims* kine that drew the Ark in a new Cart (though milch kine, and had calves at home, yet) they held on their way, lowing till they came to *Beshbemeshe*: so let us amidst so many avocations and discouragements hold on our way to heaven, going and weeping with our faces thitherward. The dog to his vomit, and the sow to her mire, are Canonically Proverbs, such as should make a Christian spew to think on them. God will spew out all that doe not so, as he did the *Laodiceans*, who said they were rich and wanted nothing. They had false weights of their own, and therefore were grievously cheated with light gold. Whereas *S. Paul*, who was a fair deal better then the best of them, was still striving and straining after more, and is therefore called by *S. Chrysostome*, *Insatiabilis Dei cultor*, a greedy insatiable worshipper of God. Forgetting what is behinde, saith he, and reaching forth (as runners doe) unto those things that are before, *I presse toward the mark, I pursue or persecute it* (the word signifies) with eagerneffe of affection: I follow it as one that will not leave, till I have that which I follow; but if I fall, I will up again and to it, and not give over: no more then when I was a persecutour I did, till I had him, whom I persecuted. Thus *S. Paul*; and he subjoyneth, *Let us therefore, as many as be perfect, be thus minded.* As who should say, Seem we to ourselves or others never so perfect, or be we never so perfect in comparison of others, yet let us be thus minded, to strive to further perfection. And a little after, *Brethren, be followers together of me, and mark them which walk so as ye have us for an example.* For our conversation is in heaven &c. Ever after he had been caught up thither, and heard things unpeackable, he became unsatisfiable, till he gat thither again. So was *Moses* after he had been in the Mount, and received the Law. He no sooner was come down thence, but he was at it, *Exod. 33. 13.* *Shew me thy way that I may know thee.* God

Gen. 37. 3.

1 Sam. 6. 12.

Jer. 50. 4.
2 Pet. 2. 20.
Rev. 3. 14.

ἐπικτηνός.
κύριος.
Διόνυσος.

ὁ μὲν τοῦ ἡν
καὶ ἀγαθός,
ὅτι ἐν ἀμείνω
τὰς ψυχὰς αὐτοῦ.
Xenop. ENN. 6.

grants him that request : Is he satisfied ? No : he must have more yet. God must go along with the people. Well, *I will do this thing also that thou hast spoken*, saith God, *vers.16,17*. Is he content ? No : for he said, *vers.17*. *I beseech thee shew me thy glory*. God shews it him : Is he well yet ? No : God must pardon the sin of his people too, and take them and him for his inheritance, *Chap.34.9*. Adde this fruit of his favour to the rest, and then *Moses* hath done, for present at least. The covetous is not so greedy of gain, as the godly of grace. He alwaies cries, *Give, give*, and never hath enough. If once thou saiest, *It is enough*, thou art undone, if thou cease to go forward, thou beginnest to go backward, &c.

si dixisti, sufficit, peristi.
Ang.

Arrogancy.



Arrogancy.

DANIEL 4. 30.

The King spake and said; Is not this great Babylon that I have built for the house of the Kingdom, by the might of my power, and for the honour of my majesty?



Ic plura absurda quam verba. Here are not so many words as absurdities, as one well observed of Peters speech to our Saviour in the transfiguration, Master, It is good for us to be here: Let us build, &c. Luk. 9. 33. So here. *The King spake and said:* He for whom God had done so much,

Cartw. hist.
Christ.

giving him so large an Empire, and adding to him the Kingdom of Egypt, as his pay for his pains at Tyre. He, who in the year of his triumph had this vision of his downfall, and had heard from heaven, *Hew down the tree, yet leave the stump.* He had left the poor captive Jews a *stump*, a kingly seed; and hath therefore a *stump* left him, and is reserved for a kingly state again. He that had heard, that he should shortly be bound with a band of iron and brass, as a mad man, and turned a grazing among beasts for seven years together, till he should know that the heavens do rule, and not (as the Poet hath it) *Ludit in humanis divina potentia rebus.* He that had such sweet and savoury counsell given him by Daniel, (who was a fair deal worse troubled for him then He was for himself, *vers. 19.*) *Break off thy sins by righteousness, &c.* Be as abrupt in thy repentance as thou hast been corrupt in thy courses, *If it may be a lengthening of thy tranquillity.* That [If] imports not so much a doubt as a difficulty, in regard of the greatness of his sin. Notwithstanding which, God, of his

Stet inter gramina, tanquam vinculus catenula.
Lyr.

goodness

Herod. l. 1.

Videbis Ioseph
Antiq. Iud. l. 16
c. 11.

Hoyl. Geog.

Great means
breed great
minders, a Chro.
32. 31.
Dio in Tiberio.
Euripides.
Whatev r God
gives to any,
his glory he
will not give.
When Satan
came once to
look after di-
vine honour,
Christ puts
him off with a
short answer,
Avoid Satan.
M. Pemble of
Perf Monar.
63.

1 Pet. 5. 5.

goodnesse, gave him time to repent. Now that *He* (a full twelve moneth after all this) should walk in his palace, and thus talk to himself, who can but wonder? *Is not this great Babylon that I have built?* A great City it was indeed, and built four square (as *Herodotus* describeth it) but *Nimrod* and *Ninus* built it: *Nebuchadnezzar* only enlarged it, and built the palace entirely. Yet such is this mans arrogance, he knows no other founder. Wherein he first robs God: for it is he that *builds the house*, and without whom *they labour in vain that build it*, *Psal. 127. 1.* Next he wrongs his Ancestours the first founders. Thirdly, he considers not, how he had wasted and wearied the bodies and goods of his poor subjects: This made the people in *Rehoboams* time cry to him, *Alleva jugum, Alleva jugum*, Ease thou the yoke put upon us, by thy father *Solomon*, when he built his own house, and the house of God. Fourthly, he proclaims his pride in opposing his City to Gods city, and making it his heaven, as it were: saying in effect, what God can cast me out of it? Whereas that City was afterwards taken by *Cyrus*, *Alexander*, and others. As likewise *Rome* (that mysticall *Babylon*) which, since it became the nest of Antichrist, was never besieged by any but it was surprized; yet, saith she in her heart, *I sit a Queen, and shall see no sorrow*, *Revel. 18. 7.* Lastly, As he arrogates to himself the *kingdome* (till he had licked of the whip, and learned better language, *vers. 37.*) so now, *the power and the glory too, by the might of my power, and for the honour of my majesty.* God is not in all his thoughts. He sacrificeth to himself, as *Sejanus* did; and (*Polyphemus*-like) sets up himself for the sole doer. Whereas God, as he is the first author and owner of all; so, to him, as to the utmost end of all, they ought all to return, *Quasi circulo quodam confecto*, and as the rivers doe to the sea whence they had their beginning. See *Rom. 11. 36.* *Sith of him, and through him, and to him are all things, to him alone be glory for ever.* His glory he will not give to any other, *1sa. 42. 8.* what ever he part with, none shall share with him in that. It is his jewell, his darling, his own eye, his wife (with reverence to his Majesty be it spoken) And as *Abner* might not see *Dauids* face unlesse he brought him his wife *Mischa*, so neither may any stand before God, that bereave him of his glory. He comes down from heaven (as it were) and fights hand to hand with a proud person in single combate, the whole world beholding. *Surely God resisteth the proud, saith Peter.* He sets himself

himself in battle-array against them (as the originall hath it) as he did against Pharaoh, Herod, and this Nebuchadnezzar; whose minde was hardened in pride (that hate of heaven, and gate to hell) as the Prophet tels his son, *Dan. 5. 20.* therefore, besides the brutish change of his minde; his body was much changed in feeding and living among wilde beasts: It was not only a phrensie (as *Ericus* King of *Swethland*, being expeld his Kingdom, for grief, fell mad: or as *Bajazet* taken by *Tamberlane*, and *Bonsface* the 8th by *Charles of Burbon*, bit and tare themselves for grief and vexation) but he was banished from the society of men, by the just judgement of God. And so lying in the wet and cold among beasts, his garments rotted, his hair grew hard, his nails long, &c. his mans shape remaining, his humane soul was changed to be brutish: his body also mis-shapen and deformed, not transformed, as Dr *Wilket* hath it in his *Hexapha* upon *Daniel*, where you may read of divers like examples. Surely the Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth, *Isa. 23. 8.* For the day of the Lord of hosts shall be every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. The lofty looks of man shall be humbled, and the Lord alone shall be exalted in that day. So saith *Isaiah*: nay, so saith *Ezop*; who being asked, what God did in heaven? He pulleth down the proud, said he, and lifteth up the lowly: this is his work and business. He bears an aking tooth, a special spleen (as I may say so) to this sin of Arrogancy. His heart hates it, *Prov. 6. 16, 17.* His mouth curseth it, *Psal. 119. 21.* and his hand plagueth it, as he did *Herod* among others. The people had fly-blown him with their flatteries. This swels him; and, for his pride, God turns those worms upon him to devour him: as he did the lice, upon that proud King of *Spain*, that set forth the invincible Armado (as they vainly called it) against *England*. The Spaniards are generally noted for an insolent people; and their ambition hath been, to settle their Catholike Monarchy over all Christendome; but God hath hitherto crossed it, and, we trust, will doe. Their language they call *Romance* (as if it were pure *latine*) and themselves the right *Hidalgoes*, as if they were the only Gentlemen. So the Turks will needs be thought the only *Musulmans* or true believers, as *Papists* the only *Catholiks* (the *Donasists* affected the same title) *Gnosticks* the only knowing men, *Anabaptists* the only spirituall persons, *Jesuites*

1777-1778

Wilket on Dan.
Turk. b. 1.

Wilket on Daniel. fol. 137.

Isa. 2. 11, 17.
Eraf. Apophth.
Herod affecting
to be a lousie
god, was eaten
up of worms.
Fenble.

Don Mendoza,
printed a lying
poem in France
of a triumph
before the vi-
ctory.

Cand Elizab.
fol. 371.

The Spaniards
in the pride of
their Monar-
chy are grown
also now to
swear by the
life of their
King.
Sands Relat. 10
Breem. Enqui.
p. 50.
Hoyl Geog. p. 30
Iren. l. 1. c. 24.

*Imperium liti-
raram est penes
Iesuitas, Calau.
ex Apologisa-
Relat. of West.
Relig.*

Heyl Geog 662

*Cate of the
Church, p. 114.*

*ὁτι τὰς σιζα-
μα.
3 Thell. 2. 4.*

All. and Mon.

*Das hist. fol.
99, 102.*

Jesuities the only scholars, Politicians and Oratours of the world. They vaunt that the Church, is the soul of the world, the Clergy of the Church and they of the Clergy: that a Jesuite cannot possibly be an heretike; but that as the devil let up *Luther* (that *Arch-heretike*) so God sent forth them to oppose him. The *Chineses* would persuade us, That they only see with two eyes, & all other Nations but with one. These proud Jesuities would have us believe the like of them. And as it is reported of the great *Cham* of *Tartary*, that he reputes himself the Monarch of the whole world, and that therefore every day, as soon as he hath dined, he causeth his trumpets to be sounded, by that sign giving leave to other Princes of the earth to go to dinner: So would these Jesuities be held the only Worthies, their main endeavour being to subject all to the Pope, and the Pope to themselves. *Their faction* (saith one) *is a most agile sharpsword, whose blade is sheathed at pleasure, in the bowels of every Commonwealth, but the handle reacheth to Rome and Spain.* So that the very life, death and fortunes of all Kings and Commonwealths hang upon the horoscopes of the Jesuities pleasure. If the Jesuities be as lucky stars in the ascendent and culminant, they may live, continue and flourish: if malevolent, they perish, but that *Deus dominabitur astris.* Now may it not well be said to these croaking frogs and encroaching locusts of *Rome*, *Ye take too much upon you, ye sons of Levi?* They teach, That the state ecclesiasticall is to far more excellent then the civil, as the Sun then the Moon, even in temporall pomp and power: and that therefore the chief of their Clergy is as far above the mightiest Emperour, as the Sun above the Moon. And as the Sun borrows her light of the Moon, so doth the Emperour, his State and power from the Pope. Is not this that *Man of sinne*, that exalts himself above all that is called *Augustus*, or above all Kings and Emperours? trampling upon their necks, forcing them to hold his stirrop, to dance attendance at his gate, &c. kicking off their crowns, and crowning them again with his feet, as *Pandolphus* the Popes Legat did King *John* of *England*? As for King *Henry* the second of this land, he was forced by the Pope to kneel and pray to *Beckets* shrine, whom he had disgraced in his person, and having had him above his will (saith the Chronicler) whiles he lived, hath him now over his faith, being dead. Going to *Canterbury* to visit the sepulchre of his own Martyr, he went three miles on his bare feet, which with hard stones were forced to yeeld bloody tokens of his devorion

on

on the way. And which was most shamefull of all, though he protested to the very last, That he neither commanded nor willed, nor by any sleight sought the death of *Becket*, yet by the Legat he was compelled to undergo the discipline of rods upon his bare flesh, and to receive of every Priest there present (and there were not a few) three or four lashes upon the bare: one of the Embassadors saying the while, *Domine noli minari*. Sir, you may spare your threats, for we fear them not; as being of such a Court, as is wont to bear rule over Kings and Emperours. In like sort the Pope, within the memory of many yet alive, lashed *Henry* the fourth of *France* (in the person of his Embassador at *Rome*) after the singing of every verse of *Miserere* the 51. Psalm, untill the whole Psalm was sung out. *Clemens* the fifth would not absolve the *Venetians* of their Excommunication, till *Francis Dandalus* their Embassador had lain, like a dog at his feet under his table, with a chain of iron about his neck. Neither would Pope *Martin* the fourth absolve the *Sicilians*, till they came & prostrated themselves before him, with these words of the Letany, *O Lamb of God that takest away the sins of the world, Grant us thy peace*. The Pope answereth, *My peace I give you, my peace I leave unto you*. Prodigious blasphemy! *Sed exorto Evangelij jubare, sagaciores (ut spero) principes, ad nuntium vestri Orbis non solvent subligacula*, saith a reverend Divine of our Church. They tell us, *That not their Popes only, but their whole Clergy is a state so distinct and absolute, as not any way subject to the temporall Magistrat*, though their crimes be never so many or monstrous. These be the *Locusts* that have no King. Prov. 30. 17. they will have none, but that Angel of the bottomlesse pit, *Abaddon* the Pope, who stiles himself *A servant of servants*, yet stamps on his coyn, *That Nation and countrey that will not serve thee shall be rooted out*. The *Lateran* Councel blasphemously ascribed that to the Pope, *All power is given to thee both in heaven and in earth: thou art all, and over all*. And now was the Pope in the height of his pride, and ruff of his jollity, when suddenly (the same or the next year after) God, who resisteth the proud, raised up *Luther* to cut his comb, and to call him *Antichrist*. Ever since which, there hath been a sensible decay of the Pa-

pacy

Revis de vith Pontif.
Rom p 140.

Gabriel Powell of the
unlawfulness of To-
leration p 92.

Revis p 198.

Ibid. 187.

D. Prileaux contra
Eudem. 106. p. 75.

Revel. 9. 11.

Pareus in Apoc 17. 3.
In concilio Lateranen-
sultimo 1516. uno an-
no antequam Lutherus
energit plenaria pote-
stas in totam Ecclesiam
Pape concessa est.
que in nullo prius con-
cilio fuit confirmata.
Par. hist. eccles. p. 384.

*Ab eo tempore quo per
vos Papa Antichristus
esse caput, non modo,
non crevit ejus impe-
rium, sed magis ac-
magis decrevit, 1. 3. de
Papa, cap. 11.
2 Thess., 1.
Iac. R. v p 69.*

*Risum teneatū amici?
Horat.*

*Rom. 1. 20
Sicut testatur scriptura.
Ceteros homines pro
infantibus habebat
Beron Anna. 10 v 4.
Hunc regem duntaxat
appellare solent ejus.
Epist. 10. & ep. 1.*

*D. Field of the
Church, Gerson, Carle-
ton, &c.*

*Antichristus significat
et mulum seu vicari-
um Christi. Significat
etiam Christo contra-
rium.
Iac. Revius de vitis
Christi. p 186.*

pany thorowout the Christian world, as *Bellarmino* with grief acknowledgeth. It was but time God should take him down, that exalted himself not only above Angels, whom (saith *John* the 23. in *extravag.*) he hath power to excommunicate, but also above all that is called God. Our Lord God the Pope, saith one of his Parasites. *Tu meritis in terris diceris esse Deus*, saith another. *Nicolas* the first said, That he was not to be called to an account by any one, because *Constantine* had called the Pope by the name of God. For the which grosse fiction, the very *Glosse* there derideth him. And who can hold laughing at that ridiculous glosse of a Popish Postiller upon that text, *Exod. 30 31*? Where, because it is said of the holy oil, *Upon mans flesh it shall not be poured, Thou shalt anoint Aaron and his sonnes, &c.* therefore He infers in an hyperbolicall sense, *That Priests are Angels, not having humane flesh*. It is not for nothing (I trow) that they send, for the most part, all their Clergy immediately to heaven without let. Whereas all the temporality (except Martyrs) must passe by purgatory. These they look aloof on; as the proud Pharisee did on the Publican, as *Caiaphas* did on the Councel, *Ye know nothing at all*, saith he, *Job. 11. 49*. Ye are all but babies to me, &c. or as thole *Bragadochio's* in *Isaiah* looked on their betters, with *Stand by thy self, for I am holier then thou*. *Odis fastum illius ecclesie*, I hate the pride of that Church of *Rome* (saith *Basil*) that *Western brow* (as he was wont to call it, and) wherof he maketh great complain to his friend *Evagrius*. The other four Patriarches (and with them the whole Eastern Church) separated themselves from the Bishop of *Rome* for his incoleable insolency: and, at their parting, used these or the like words, *Thy haughtinesse we know, thy covetousnesse we cannot satisfie, thy encroaching we can no longer abide, live to thy self, &c.* This proud Bishop had strent himself beyond his line, prized himself above the market, set up his counter for a thousand pound; affecting not a primacy only, as succellour to *Peter*, but a supremacy, as Vicar to *Christ*: indeed an Antichrist or counter-Christ, pretending to be instead of Christ, but fighting against Christ, denying and opposing him in all his offices. Pope *Leo* the first blasphemously boasted (and *Nicolas* the third feared not to affirm the same: *That*

That Peter was taken into fellowship with the blessed Trinity, therefore Peters successor must be Universal Bishop. This the Patriarch of Constantinople stomached, and could as little bear a superiour, as the Pope an equall: And therefore the former strives to bring all the East under him, the later, East and West too. His claw-back Canonists tell him (and he believes it) that he is King of Kings, and Lord of Lords: that he hath the power of both swords thorowout the whole world, and rule over all reasonable creatures: that he can doe whatsoever Christ can doe, &c. Now, as every little winde raiseth a bubble, so doth the Pope value himself so much the more, as he sees himself higher in the rate of others opinions. Philip the Fair (King of France) dealt plainly with him (which few others durst doe) Anno 1294. For, when Pope Boniface wrote thus to him, in an imperious manner, *We would have thee to know, that thou art subject to us in temporals and spirituals, &c.* He stoutly denied it, beginning his letter, with, *Sciat tua maxima Patritas. Be it known to your Foolishnesse* (in stead of Holinesse) and appealed to the See Apostolike, then (as he said) vacant, and to the future Council. Self-love makes men unreasonable, and teacheth them to turn the glasse to see themselves bigger, others lesser then they are. *I am, and there is none besides me, saith Niniveh. I will ascend into heaven, and set my nest above the stars, saith Babylon.*

Moscon de mjeft. militans Eccles. l. c. 1.
Hottent. cap. 4. From Zabar.

Column te cire &c.
Alfred. Chronolog p. 115.

Zeph. 1. 15.
H. 14. 13.

My roof receives me not, 'tis air I tread:

At every step I feel my advanced head

Knock out a star in heaven——saith Sejanus.

Attilas King of Hunnes, arrogantly vaunted, That the stars fell before him, the earth trembled at his presence, &c. Who hath not heard of the swelling titles of the great Cham, of the great Turk, of divers Roman Emperours? As Diocletian, who first commanded divine honours to be done unto him, and held forth his feet to be kissed: Caligula, who by certain Engines thundered and lightened, as another Jupiter, casting up stones for thunder bolts, and repeating that hemistich in Homer—*ἡπ' ἀνδρῶν, ἡ γὰρ οὐρα* Commodus would needs have the twelve moneths of the year called or counted by his twelve names or titles; Amazonius, Inviſtus, Felix, Pius, &c. And the time of his reign to be held the golden

Neard. Chronic.

Eutrep. & alij.

Dio in vita.

Idea in vita Commodi.

Roderic. Santij list
Hispan p 483.

modi.
by nos.

Grece vinehorvius.

Se sostris in terra à se
devictis columnis in-
scriptis in deo tñ pœny
a totis tñs tñs tñs tñs
tñs tñs, Hierod. l 2.

1 Tim 3.

Sed velut immor-
gas via inde excolerit,
illus postea redire non
posuit.

M. Perkins;

golden age, and so stiled in all dates and writings. And *Alphonso* the Wile (the fool rather) King of Spain blasphemously said, *That if he had been of the council at the Creation, he could have made and ordered some things better then they were.* I will ascend above the height of the clouds, and will be like the most high, saith the King of Babel, Isa. 14. 14. It may seem strange that such proud thoughts should enter into any mans heart. But by nature there's never a better of us. *As in water face answers to face, so doth the heart of a man to a man.* The naturall heart is nothing else but a lump of proud flesh. That old leaven of corruption hath soured and swelled the whole lump, 1 Cor. 5. 7. The Greek word for pride signifies *swellth*. For pride is like a great swelling in the body, which unfits it for any good service, and is apt to putrifie, break and run, with loathsome and foul matter: So doth pride disabke the soul from doing duty, and at last breaks into odious words and deeds, abominable to God and men. Now if this be not thy case, blesse God for his restraining and sanctifying spirit; lift up many an humble, joyfull and thankfull heart to him who made thee to differ. Say not as that arrogant *Arminian* did in answer to the Apostles question, *Who made thee to differ? Ego me ipsum discerno*, I my self have made the difference. Or as that proud heretike said to God, *Non habeo Domine quod ignoscas*, I have done nothing wherefore to crave pardon. If we had no more sins to answer for, then this one of pride, we could not escape the damnation of hell. *S^t Paul* advieth young Students in Divinity, not to be high-minded, lest they fall into the condemnation of the devil. It was pride that turned him out of heaven. *Pride* (saith *Hugo*) *was born in heaven: but forgetting by what way she fell thence, she could never finde her way thither again.* Only ever since, it looks and aims at the highest. The first man would know as God; the *Babel*-builders would dwell as God. And as our first parents in the beginning did learn that proud lesson of the devil, *Ye shall be as gods*, so we, being in their loins when they sinned (saith a reverend *Divine*) and descending from them by ordinary generation, do, together with our nature, receive that corruption from them, whereby we think thus proudly of our selves, that we farre excell others, and are as little gods on earth, in respect

Parci biff. ecclef. pag.

344.

tu fidiu tu Satana.

Ench. l. 5 c. 17.

At fix Salvatore ef-
set Orundus Bez.

Cand. Eliz.

2 Cor. 5. 16.

Coloff 4.

Joh. 5. 40.

1 Sam. 17. 28.

that if he had but a place to stand in, off the earth, he could remove the whole body of the earth. *Richardus de Sancto Victore* (a Monke of *Paris*) prefer'd himself for skill in divinity, above the Prophets and Apostles. This he had learned of his lord *Lucifer*, who teacheth his scholars, that which they call *depths in divinity*, indeed *depths of Satan*, whereof to be ignorant is no small commendation, *Revel. 2. 24.* The *Gnosticks*, great students in these depths of the devil, counted and called themselves, The only knowing men. The *Manichees* besotted with an opinion of themselves, derived their name of *Manna*; because they held, That what-
lover they taught was to be received as food from heaven. *Novatus* called himself *Moses*, and a brother that he had, *Aaron*. *Montanus* said he was the Comforter, and his *Peperusa* and *Tymium* (two pelting Parishes in *Phrygia*) he called *Jerusalem*, as if they had been the only Churches in the world. *Elymas* the forcerer had called himself *Bariesus*, as if he had been near of kin to Christ, *Act. 13. 6.* And *John O-Neal*, father to the Earl of *Tyrone*, inscribed himself in all places, *I great John O-Neal, Cousin to Christ, friend to the Queen of England, and soe to all the world.* But though we had known Christ after the flesh (saith *Paul*) yet henceforth know we him no more. Yea, though we had touched him in blood, and been flesh of his flesh, and bone of his bone, yet without faith, all that were nothing. It was an honour to *Mark*, that he was *Barnabas* his sisters son: But it is a blamish to Christs brethren, that neither did they believe in him, *Joh. 7 5.* Indeed how could they, when they sought their own praise only, according to that, How can ye believe in me, when ye receive honour one of another? Go up, say they to him, into *Judea*, that thy disciples also may see thy works that thou doest. For there is no man, &c. *Joh. 7 3 4.* Thus they insulted over him, or sought at least to get credit by him. But he would not gratifie them so far. For he might well have said to them, as once *Eliab* did ill to his brother *David*, *I know your pride, and the naughtinesse of your hearts, but it shall not be so.* As for the best of his kindred, He preferred *Peter*, that lively spark, and *James* and *John*, those sons of thunder, before his own brother *James*, and before *Judas*, *Simon*, and others of them that were his near kinsmen.

For

For who is my mother? and who are my brethren, &c? Surely, he that doth the will of God, he is my brother and sister and mother. Christ calls his Church *his sister, his spouse*, Cant. 5.2. The nearest affinity is *Spouse*, and the nearest consanguinity, *Sisters*. And no lesse good tearms he gives her also after her fall, when once truly humbled, he calls her his Love, his Dove, his undefiled one, Chap 5.9. For to him will I speak (with speciaall intimations of my love) even to him that is poor in spirit, and contrite in heart, and trembleth at my word, Isa. 66.2. Though the Lord be high, yet he respecteth the lowly: but the proud he knoweth afar off: their breath is offensive to his sharp tent, they may not come near him. Whereupon excellently *S^t Austin, Videto magnum miraculum*, saith he. See here a great wonder. God is on high: thou liftest up thy self, and he fleeth from thee: thou humblest thy self, and he descendeth to thee. Low things he looks close upon, that he may exalt them: proud things he knows afar off, that he may depresse them. The proud Pharisee pressed as near God as he could: the poor Publican, not daring to do so, stood aloof off. Yet was God far from the Pharisee, near to the Publican. *Hugo de Sancto Victore*, brings in God and the devil thus debating it. *Fussit Dominus funiculos afferri in partitionem, &c.* God commanded the lines to be brought, and division to be made. The fat and sweet of the earth he found in the low valleys, these he bade be set on the one side. The deserts and dry places he found upon steep rocks and high mountains, larger in compass, lesse in worth. These he made be set on the other side: and calling for the devil, bad him take his choice. The devil, who looks aloft, and cares not for low things, chose the later, and brag'd he had got the better. But what said God? Thou art beneath, and therefore lookest only after high things: I am above, and see from thence the sweetnes of low things. The violet is the lowest, but sweetest of flowers, so is humility of graces. A broken heart that lies low, and hears all that God saith, Oh it is a sacrifice that God is much delighted in! For it sends for God (as *Joab* did for *David*) to take the glory of all its achievements. It cries out, *Non nobis Domine.* And, *Not we, but his name, through faith in his name, hath made this man strong, &c.* Why look ye so earnestly upon us? It casteth down its crown at Christs feet, as the 24 Elders, *Revel. 4.* and sets the crown on Christs head, as *Bathsheba* did upon *Solomons*, Cant. 2. Arrogance on the other side seeks, serves, and sets up it self only; shuts out God, and is therefore worthily

Mark 3.33.

Aug de temp.
Humilita de
proximo respicit
ut attollari;
superba de longe
nos cit ut de-
primat. Ibid.
Humilita est jan-
nus Christus
Domini:
Qui intrat per
hanc januam
humiliter se por-
tet, ut sano capite
intrare con-
tingat. Aug in
lozan.

Aa. 3. 12, 16.

Gen 31.29.
 1oh. 19.10.
 מִיָּדָא תִּלְבֵּן
 ididunv. Ar-
 rianus
 Herod. l. 2.

Αδαμαντι δεδε-
 σμεν. ως το τῆς
 αἰσῆς ἡ κτηνῶν.
 Adian. var.
 bish. l. 2.

Heyl Geog. 421

Turk. bish.
 * fol. 205.

D. Hæst. cont.

abhorred by him. It is in the power of my hand to doe you hurt, saith proud *Laban*. Knowest thou not that I have power to crucifie thee, and power to loose thee? said *Pilate*. *Cyrus* caused this to be graven upon his sepulchre, I could doe all things: not considering that it was God that held his right hand, to subdue Nations before him, and gave him the hidden riches of secret places, lls. 45. 1, 2, 3. *Afryes* King of *Egypt* (the same is that *Pharaoh* *Hophra's* that *Jeremy* prophecied against, chap. 44.) was so puffed up with pride, that he perswaded himself, and boasted, That his Kingdome was more surely settled, then that it could be taken from him by any, whether God or man. Not long after he was taken in battle by *Amasis* one of his own subjects, and hanged up. *Dionysius* tyrant of *Sicily*, thought and said, That his Kingdome was bound to him with chains of *Adamant*. But time soon confuted him: for he was driven out, and forced to teach school at *Corinth* for a poor living. *Xerxes* (the same is thought to be that *Ahashuerosh*, *Eth. 1.*) was so lifted up, that he was angry with the mountains, winds, rivers, elements, as if they had been men under his pay; and demanded of them reverence and obedience. At *Hellepont* he caused to be wafted over two millions of men for the conquest of *Greece*: where when a sudden tempest had shrewdly battered his bridge of boats, he caused the sea to be beaten with 300 stripes, and cast a pair of fetters into it, to make it know to whom it was subject. Not long after he was forced to flie back in a poor fishers boat, which, being overburdened, had sunk all, had not the *Persians* by casting away themselves, saved the life of their King. And the like befell *Sigismund* the young King of *Hungary*, of whom it is storied, that beholding the greatnes of his Army, in his great jollity, hearing of the coming of the *Turks*, he should proudly say, What need we to fear the *Turks*, who need not at all to fear the falling of the heavens? which if they should fall, yet were we able with our spears and halberds to hold them up for falling upon us. He, shortly after this, received a notable overthrow, many of his Army being slain, many taken, and himself had undoubtedly fallen into his enemies hands, had he not in a little boat got over *Danubius*. It is just with God, that proud enterprises seldom prosper: whereas those things that are fearfully and modestly undertaken commonly succeed. *Abab* was lewd, but *Benhadad* insolent. If therefore *Abab* shall be scourged with the rod of *Benhadads* fear, *Benhadad* shall

shall be smitten with the sword of *Ahabs* revenge. Of all things God will not endure a presumptuous and self-confident vaunter. The stones in the wall of *Aphek* shall sooner turn executioners, than an arrogant *Aramise* shall scape unrevenge'd. How much less than an *Israelite*? Who hath not read that proud speech of *Rehoboam*?

My little finger shall be thicker than my fathers loins. This, how 1 King. 14. 27.

truly he spake, that one thing sufficiently sheweth, that *Solomons* shields of gold, were in *Rehoboams* daies turned to brasse. Yea, it is well observed, *That God dealt more severely with his servant David, for numbring the people, then for the matter of Uriah.* He is more angry with a (spiritual) and immediate affront offered to his Majesty, in our pride and self-confidence in earthly things, then with a fleshly crime, though hainously seconded. Yea *S^t Austin* doubts not to say, That the pride of Virginity is as hatefull a sin as impurity. *Every one that is proud in heart is abomination to the Lord,* Prov. 16 5. *Tamberlane* told the *Bassa* of *Natolia*, whom

D Halls cont.

he had taken in his first encounter, That he was sent from heaven to punish his master *Bajazets* rashness; and to teach him, that the proud are hated of God, whose promise is to pluck down the mighty, and to raise up the lowly. And when he had taken *Bajazer* in battle, after he had once spoken with him, and found him to be, amidst all his misery, intolerably proud, he carried him about in an iron Cage to be seen and derided of all. And, to his further disgrace, upon festival daies, used him for a foot-stool, and at other times scornfully fed him like a dog with crumbs fallen from his table. All which *Tamberlane* did, not so much for hatred to the man, as to manifest the just judgement of God against the arrogant folly of the proud. It is reported that *Tamberlane* being requested by one of his Noble-men (that might be bold to speak to him) to remit some part of his severity against the person of so great a Prince, answered, *That he did not use that rigour against him as a King, but rather did punish him as a proud ambitious tyrant. What wouldst thou have done with me,* said *Tamberlane* to *Bajazer*, *if it had been my fortune to have fallen into thine hands? I would,*

Turk. hist. 217.

Ibid. 120.

Ibidem.

I would, said *Bajazer*, *have enclosed thee in a cage of iron, and so in triumph have carried thee up and down my Kingdom.* Even so said *Tamberlane*, *shalt thou be served.* He further asked him, *Whether ever he had given God thanks for making him so great an Emperour?* who confessed ingenuously, *He never thought of it.* To whom *Tamberlane* replied, *That it was no wonder so ungrate-*

Lunclavius in
Annal. Turcar.

full a man should be made a spectacle of misery. For you, saith he, being blinde of one eye, and I lame of a leg, Was there any worth in us, Why God should set us over two great Empires of Turks and Tatars, to command many more worthy then our selves? It was therefore an excellent speech of the last French King, When I was born, there were a thousand other souls more born, What have I done to God more then they? It is his meer grace and mercy, which doth often binde me more unto his justice: For the faults of great men are never small.

In the history
of his life and
death p. 93.

Antidotes a-
gainst arrogan-
cy

1.

1 Col. 4. 7.

Here then, for a counterpoison against pride and self-conceitednesse, first, Dwell a while, and take some time to demur upon that piercing passage of the Apostle, *Who* (in Gods name) *made thee to differ?* or, What hast thou man, that thou hast not received? If then thou hast received it, why dost thou glory, as if thou hadst not received it? If thou excell others in any gift or good part, thou must needly say of it, as once the poor Prophet did of his hatchet, *Alas master, it is but borrowed.* To be proud of it therefore is as great a folly, as for a vain Stage-plaier to be proud of his borrowed robes: or a silly groom of his Masters horte: it is as if the mud-wall should be proud of the Sun-shine. That face is hatcht with impudency, that dare arrogate any good thing to it self, that sacrificeth to his own net, that saith but in his heart, *My power and the might of mine hand hath gotten me this wealth.* This is to pay the rent to a wrong landlord, and so to forfeit all, as they did, *Hos. 2. 9.* And as that proud King of Egypt did, *Ezek. 29 3. 9. Isa. 19 5, 6.* Because Pharaoh saith, *The river (Nilus) is mine own, therefore saith God, I will dry up the river, and so, starve Egypt.*

2 King 6 5.

Deut. 8. 17.

2.

Secondly, Get thine heart well seasoned with the fear of God. For the fear of the Lord is to hate evil, as pride, arrogancy, &c. *Prov. 8. 13.* Joseph truly feared God, and therefore hated not only grosse evils (as that of adultery) but close evils, as this of arrogancy. *It is not in me: God shall give Pharaoh an answer,* *Gen 41. 16.* As he insinuates himself by this dutifull comprecation, so he extenuates his gifts, that he may give the glory to God. And he lost nothing by it. For he that said, *Without me God shall answer Pharaoh,* heard from Pharaoh, *Without thee shall no man lift up his hand in the land of Egypt,* *ver. 44.* So John Baptist was full of the fear of God, and thereby of humility: for these two go coupled, *Prov. 22. 4.* and so close, that there is no copulative in the original: thus it runs, *By humility the fear of the Lord* (the one is as it

were

were predicated of the other) *are riches, and honour, and life.* What riches *John Baptist* had, I know not: but for honour, that hand of his that he thought not worthy to unloose Christs latchet of his shoe, Christ thought worthy to be laid upon his head in baptism. *John* modestly withstood the motion at first: *he forbade him*, yea he earnestly forbade him, as the Greek word signifies: *for I have need, saith he, to be baptized of thee, and comest thou to me?* But when he heard better reason, he soon submitted (an humble man will never be an heretike, never be opinionate, at least obstinate) *Then he suffered him*, Mat. 3. 14, 15. There are that say, That for his humility here on earth, he is dignified with that place in heaven, from which *Lucifer* fell. Who told them that, I know not: but this I know, that he that *humbleth himself shall be exalted.*

Διευκλινεσθ
nitix prohibuit.
Διδ. in compo
intendit signi
ficationem.

Thirdly, Learn and labour to know more of God and his will, of thy self, and thy duty. The more any one seeth of God, the lesse he seeth by himself. As he that hath looked awhile upon the body of the Sun, when he looks down again seeth nothing, but is dazelled. *Abraham* when he stood before God, and considered the infinite distance and disproportion, confesseth himself to be *dust and ashes.* *Iob* abhorres himself in dust and ashes, who till then thought himself some-body: *Isaiah* cries out, *Woe is me, for I am undone*, Isa. 6. 5. Yea that proud *Nebuchadnezzar* (when once tamed and taken down, and had seen but some small portion of Gods might and majesty) acknowledged, *That all the inhabitants of the earth are nothing*, &c. Dan. 4. 35. See thy self next, what thou art by nature, what by practice: See this in the clear crystall of Gods pure law, that *perfect law of liberty*, as *S^t James* calls it; because it freely and fully shews a man the blemishes of his soul, the errors of his life. The sight whereof (if any thing) will lay a man low in his own eyes, and make him as much abated and abashed before God, as *Mephibosheth* would have been before *David*, if he had been as fully guilty of treason, as *Ziba* falsely accused him. But therefore did *Laodicea* to admire her self, because she *knew not that she was wretched and miserable*, &c. This if she had seen, she would soon have laid down her plumes. And so would that blinde Pharisee that bragg'd as fast of his righteousness, as once *Zenxis* the Painter did of *Atalanta's* picture; which when he had finished, he

3.

Gen 18. 17.
Epbar uirga-
pbat uirgis, cum
Iob 42. 6.
Disce hominis
deservat, & ut
tra dicam nihil
tatem Rolin
locum.
All nations
are but as a
drop of a buc.
k e before
God. Quantu
lignitur et in
ignis purga
particula?
Unde superbit
homo cujus con-
ceptis culpa,
nasci pœra,
labor vitæ ne-
cesse mori?
Revel. 3. 17.
Phariseum non
vulnera, sed
munera osten-
tat.

Μαριέντα παύ
ν μαραδου

wrote under it, *Sooner may painters envy, then imitate this work :* yea he to pleased himself with the conceit of what he had done, that he died with laughing at it.

4.

Fourthly, Consider seriously the many woes God hath denounced against proud persons, all which will be as surely executed upon thee (if thou repent not) as the coat is on thy back, or the heart in thy body. *Nebuchadnezzar* for instance; and, after him, *Belshazzar*; because he would not to be warned : as before him *Sennacherib*, whose statue is yet to be seen (saith *Herodotus*) in *Vulcans* Temple, with this inscription, *Look upon me, and learn to fear God.* No sin so directly offends God as pride, and his judgements are most direct against it above all sins. When a wall swells, it is nearer breaking : when the heart is puffed up, it is nearer destruction.

Dan 5. 22.
Εὐρίστις ἰσχυρὸς
ὡς οὐρανὸς ὕψος
Herod
Ἰσχυρὸς ἰσχυρὸς
ἀνὰ μόνον, &c.
178.

5.

Fifthly, Look upon the best that ever breathed, and you shall finde them most modestly conceited of themselves. *Jacob* is lesse then the least of Gods loving kindeneses : *David* a worme and no man : *Agur* more brutish then any man : Great *Paul* the least of Saints, the greatest of sinners : *Peter*, a man a sinner, a very mixture of dirt and sinne. *Bradford* in his own judgement, *A very painted hypocrite.* Mr *Bartlet Green* Martyr, was of such a modest nature, so humbly thinking of himself, as in few is to be found (saith Mr *Fox*) ever dejecting himself under that was in him, and ever seeming to be lesse then he was; as well declareth not only his letter to Mr *Philpot*, wherein he doth earnestly expostulate with him, for slandering him with praise of his wit and learning, and other excellent vertues : but also by his own speech and answers in his examination, &c. When he was beaten and scourged with rods by *Bonner* (which scarce any man would believe, nor I neither, saith the same Mr *Fox*, but that I heard it of him) and he greatly rejoyced in the same, yet his shame-fac'd modesty was such, that neither he would expresse any mention thereof, lest he should seem to glory too much in himself, save that only he opened the same to one Mr *Cotton* of the Temple, a friend of his, a little before his death. A gracious heart is not a blab of his tongue, but rests and rejoyceth silently in the conscience of a secret goodnesse. Christian modesty teacheth a wise man not to expose himself to the fairest shew, and to live at the utmost pitch of his strength. Christ (beside the vail of his humanity) saies, *See you tell no man :* hid himself that they might not make him a King,

ἀνὴρ ἁγίος
ἀδς. Luk. 5. 8.

Ab and Mon,
fol. 1684.

rode upon an Ass-colt, wash his Disciples feet, sought not his own, but his Fathers glory, humbled himself to the death of the crosse, emptied himself of all his excellencies, suffered the contradiction of sinners, who took him for a demoniack and a mad man: whereas in him were hid all the treasures of wisdom. In him they were, but hid they were: shall we fret when we are obscured? Is it not enough that we shall one day appear with him in glory? *Moses* hides his glorified face, and saith, *Who am I?* when God was sending him to *Pharaoh*. Many a man saies, *Who am I not?* and rather seems to be good, then seeks to be so. All his care is to be seen with *Iehu*, and to dazle mens eyes with admiration, not caring for unknown riches. *A fool hath no delight in understanding*, but only for this, *that his heart may discover it self*, *Prov. 18. 2.* that he may have the name and the note of a wise man. But such an one passeth commonly for a proud fool. For, *When pride cometh, then cometh shame: but with the shame fac'd is wisdom*, *Prov. 11. 2.* The originall word there signifies such as hide themselves through modesty, who blush at mens praises (saith *Aben Ezra*) and are ashamed to arrogate or own any commendation, though never so well deserved. When *Charls* the fit was royally entertained by the French King at *Paris*, one of the Councellours made an elegant speech to him, rehearsing all his brave acts, He briefly and modestly replied, *That he accepted of the oration, because it admonished him, not so much what he had been, as what he ought to be.* And when the Citizens of *Antwerp* presented him with a rich *Arras*, wherein was curiously set forth his victory over the King of *France*, together with the names of that King, and the other Princes that were overthrowen by him in the battle, he refused to receive it. But when they that presented it, had taken out those names, he received it, and took great content in it. The stars are not seen by day: the Sun it self is not seen by night. As it is no small art to hide art, so no small glory to conceal glory. *Not I but the grace of God that is in me*, saith *Paul*. *Not I, but thy talent hath gained other talents*, saith the good servant. The more direct the Sun is over us, and in us, the lesse is our shadow of pride and self-love. Boughes, the more laden with fruit, the more lowly: but in a fan, the

ἐκείνους ἐαυτὸν.
Phil. 2. 7.

Tantum in vanam famam capiet. Martell.

Occurrit modesti, summissi, qui pre-verticunda se abdunt, quos pudet quicquam perarroganter accere. Aben Ezra. Id est qui vel in publico apparere veretuntur. Martell.

Id est sibi gratum esse oratorem, quodcumque ei fecisset, quod talis esse deberet.

Ioh. Maol, loc. com. 495.

Ibid. p. 175.

Our King Henry the fifth after his victory at Agincourt, gave straight order, that no ballad or song should be made or sung more then of thanksgiving to the Lord, &c.

Trussells continuation of Daniels history of England fol. 104.

chasse

Hebreorum proverbium est, Stater in tegmina positum positum edet. Kimchi & R. Solomon.

Prov. 14. 33.

Holophantes dicitur qui onit aq. lendaat.

Corn. Nepos.

Act. and Mon. fol. 1620.

Ed. prafulgebant quod non visibantur. Tacit. Hinnius, Justinie. Sotades.

6.

chasse is above the corn : not because it is better, but because it is lighter. Empty casks sound loudest, say we : Empty purses gingle most, say the Hebrews, *That which is in the midst of fools is soon made known*, saith Solomon : they are lavish of that little wisdom they have, and will laugh on purpose (with *Egnatius*) to shew their white teeth. They set the best side outward with *Alcibiades*, and have a trick, as *Stephen Gardner* had, with boldnesse and stoutnesse to make their gifts to appear much greater ; as butchers use to blow up their flesh, to make it better liked of. But what saith our Saviour, *Let your light shine*, not your lightnesse : and let your end be that the light may be seen, not that your selves may be seen. The wise Historian observed, that the statues of *Brutus* and *Cassius* did therefore shine, because they were not seen, and were the more glorious and illustrious, because they were not brought forth with other images, in a solemn procession at the funerall of *Germanicus*. The engine that doth all in great works, is oft inward, hidden, not taken notice of : so they that best deserve, do least desire to be noticed or applauded. They have low conceits of themselves, and love not the loud praises of others. *Moses* shone and knew not of it. *David* flies from honour, and it follows him : *Saul* follows it, and it flies from him. Thinke of this, and it will prick the bladder of pride : make it fall flat, and shrivell to nothing, It will cure us of arrogancy, which is nothing else, saith one, but the neighing of folly.

Lastly, Pray to God to pull down thine heart, as he did *Nebuchadnezzars*, but especially *Pauls*, & to hide pride from thee. The key of mans heart he keeps under his own girdle, and orders it at his pleasure. Ply the throne of grace therefore with incessant suites, to subdue thy stout heart, to cripple thine iron sinews, to make and keep thee supple and soluble, tender and tractable, pliant and obedient ; that to the *Nilus* of his grace may overflow the low valley of thy minde, and fill thee with all orient and fragrant flowers of knowledge and vertue. This was the course *S. Paul* took when the devil (that *King of all the children of pride*, as *Leviathan* is called, *Job* 41. 34) sought to puff him up with the abundance of his revelations. In danger he was to have been carried higher in conceitednesse, then he was before in his

his extasie. But he complained berimes, as soon as ever the devil assaied to blow up such a blab in his soul, he ran to God, and *praid thrice*, and prevaild that Gods grace was sufficient for him. How easie is it for the best man to dote upon himself, and to be lifted up so high, as to lose the sight both of the ground whence he rises, and of the hand that advanced him? How hard was it for *Uzziah*, that had invented strange engines for the battering of his enemies, to finde out any means to beat down his own proud thoughts! Praier would have done it. Pray therefore, and God shall humble thy heart, pray, I say, to the Lord. He hath promised a heart of flesh: and to pray, is to put in suit the promites, &c.

1 Cor. 12.

Art.



Arts.

DANIEL I. 17.

As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams.



He perfection even of humane arts both liberall and mechanick, is to be found in the Church : For, his God doth instruct him so discretion (saith the Prophet of the very plow-man) and this also (that is his skill in matters of husbandry) cometh forth from the Lord of hosts, which is wonderfull in counsel, and excellent in working. He it was that filled Bezaleel and Aholiab with the spirit of wildome for the work of the Tabernacle ; and that gave to the prophet *Isaiah*, the tongue of the learned, that he should know how to time a word to him that is weary : he wakeneth morning by morning, he wakeneth my ear to hear as the learned, who are ever listning after more, even to the last breath. As it is reported of *David Chytraus*, a Dutch Divine, that when he lay upon his death-bed, and heard some that sat by him, disputing with a low voice (lest they should disturb him) he lifted up his head, as well as he could, and desired them to speak out, for he should die the more chearfully, if he died learning to somewhat. *Libenter omnibus omnes opes concesserim, ut mihi liceat, vi nulla interpellante, isto modo in literis vivere*, saith *Tully*. I would give all the good in the world, that I might but sit quietly at my study, and

Isa 48. 6.
Exodus 25. 3.
Inventus est artifex,
qui & campasulam
& indicem & libra-
men & omnia in Caro-
ni & annulo digiti colo-
rat. Sphinx p. 20.
Isa 50. 4.

Tuandorem sibi de-
cessum fore si mori-
bundus etiam aliquid
didicisset. Melch: A-
dum in vita.
Epist. 1. 9.

ἡ γὰρ ὁ σὺν
ἀδρ.

Satis esse sole
nen lucere, quā
Chrīstī solum
non docere.

De offi: Grae
sub jurem
De doct Chrīst
cap. 22.

To use Heathē
Aulchours for
offentation, is
to make a calt
of the treasure
gotten out of
Ægypt.

Acts 7 32.
Com in Exod.

Epiſt. 84.
1 Sam. 71. 51.

Deut. 21 12, 13

Prov. 9. 3:

1 Pet. 3 16.

Σὺν δὲ τῇς τῶν
ῥαυκαῖς
αὐτοῦ.

Preacher he was (according to his name) a *master of speech*, as *Paul* was said to be, *Act. 14. 12.* an eloquent man, and mighty in the Scriptures, as *Apollōs*; *Act. 18 24.* His eloquence (whereby he so drew men in to admiration of him, that it was grown to a common proverb, *Better the Sun should not shine, then that Chrīst should not teach*) he is said to have drawn out of *Aristophanes* his 28 Comedies, w^{ch} he laid usually under his pillow, when he went to sleep. This was (as *Theodoret* hath it) to gather roses off the thorns, (sweet honey out of bitter flowers, wholesome medicines out of venomous beasts and serpents. This was to spoil the *Egyptians* of the jewels they unjustly detained from the Church, as *Austin* hath it. See we not, saith he, with what a deal of gold, silver, costly garments *Cyprian* (that sweet Doctour and blessed Martyr) went laden out of *Ægypt*? With what a deal *Lactantius*, *Victorinus*, *Optatus*, *Hilarinus*, besides innumerable *Greek Fathers*? And this was first done by that faithful servant of God *Moses*, of whom it is written, *That he was learned in all the wisdom of the Ægyptians*, and so became mighty in word and deed. Now the learning of the *Ægyptians* (saith *Peregrinus*) was fore-told *Mathematicke*, *Physicks*, *Æthicks* and *Divinity*, a chief part wherof was *Hieroglyphicks*. In all these *Moses* was thoroughly instructed, saith *Philo*; and in short space excelled not only all his fellows, but his teachers too. So did *Daniel* and his three companions, all the wise-men of *Babylon*, whose books they read, and whose learning they looked into, which (had they held it unlawful) they would as little have medled with, as with the meats that came from the Kings table, saith *S. Hierome*: But this was (as he elſewhere hath it) to wring the sword out of *Goliaths* hand, and to cut off his head therewith: this was to shave the captive womans head, and pare her nails, and so to take her to wife. Humanity may be fityl used as a hand-maid to Divinity, or as *Diers* colour the cloth with some inferiour colour first, that they may make it a perfect purple. Willdome tenderth forth the Arts as her maids, to call them into the City, to help them to the better understanding of the holy Scriptures: which elſe, they that are unlearned and unstable, wrest unto their own destruction. *Theodoret* mentioneth *S. Basili* sharp reply to one *Demoſthenes*, who being but an officer of the Emperours kitchen, durst encounter that Doctour of the whole world with wrested Scriptures, *It belongs to the (an unlettered person) to look to the portage-pot.* Our Saviour (*I grant*) chose unlearned men for his Disciples; but he made them learned before he

he made use of them, he gifted them before he sent them abroad. In-
 somuch as *Act. 4. 13.* the Priests and Scribes (whom for their learn-
 ing *S. Paul* called, *The Princes of this world*, *1 Cor. 2. 8.*) won-
 dered at their boldnesse and abilities; as knowing that they were
 unlearned and ignorant men: they marvelled (as the *Nazarens*
 also did at *Christ*) how they came by that new learning. But be-
 sides that, it is well observed, That our Saviour excluded not from
 his discipline learned *Nathanael* and *Nicodemus* a master in *Israel*,
 lest if he should have called simple ones only, it might have been
 thought they had been deceived out of their simplicity. True it is
 (and pitty it is) that the greatest Clarke are not alwaies the wis-
 est men in the things of God; because *knowledge puffeth up*: as
 it did the *Athenians*, where no Church was founded, they were to
 self-conceited: *Paul* the babbler was no body with them, the re-
 surrection they derided as impossible in nature, and took it to have
 been some strange goddesse, that *Paul* sought to bring in amongst
 them. So when those three famous Bishops *Cranmer*, *Latimer*
 and *Ridley* were prisoners at *Oxford* (where also they suffered)
 one of them complains, That not one schollar came at them, or
 shew'd them any countenance. *Many for the tree of knowledge*,
utterly lose the tree of life, saith a Father. *The unlearned carry a-*
way heaven, when we with all our Arts and Sciences are tumbled
into hell. And suffer ye the wife of this world, saith another, that
 search into natures secrets, and ascend no higher, to descend with
 all their wisdom into hell: where none are so filled with the wrath
 of God, as your knowing men and Philosophers, that detained or
 imprisoned the truth in unrighteousnesse, *Rom. 1. 18.* and were
 therefore delivered up to a reprobate sense, or an injudicious minde,
ver. 28. so that they became the heretikes Patriarchs, as *Tertul-*
lian stileth them: For it is no hard thing to shew, That divers an-
 cient heretikes drew their erroneous opinions out of the writings
 of the Philosophers. The Papists also tell us, That we may finde
 their holy water, and sprinkling of sepulchres, in *Juvenals* sixth Sa-
 tyre: their lights in sepulchres in *Suetonius* his *Othavius*; lamps
 lighted on Saturday in *Seneca's* 96. Epistle: distribution of tapers
 among the people, in *Macrobius* his *Saturnals*: Purgatory in *Vir-*
gils Aeneas, &c. *Bembo* the Cardinal tels us of his *S. Francis*,
 That he was reckoned by the Romish Church in the number of the
 gods. He means, he was canonized for a Saint. But the Cardinal
 affected to deliver himself in Heathen language. So did *Pomponius*.

Latius

Afron elegit
Christus et i-
diorum, sed ocu-
lavit in pruden-
tes: quia q. dona-
dedit, et mini-
steria D. Bed-
dingf. Conc. ad
Cler. Oxon.
I han de Tur-
re crem.
1 Cor. 9. 1.

Multi propter
ambitionem silen-
tie amant
ambitione
inducti rapiunt
celum &c. *Aug.*
in re sapientes
sejus seculi al-
ia sapientes, et
terram tingent-
es sapienter
descendere tu-
terram. *Bern.*
de vita solitar.
in philosopho eff-
se patitur has
hanc horum
Baron cinel.
atantun 44.
in munerum
Deorum ab ec-
clesia Rom. re-
latus est in
h. flor. Veneta.

Anno 1443.

Alfred. Chiron
p 460.D. Prideaux ex
Agr ppa &
Balco.V. x possum me
continere quin
dicam, sancte
Socrates ora
pro nobis
Joh. M. l. loc.
com. p. 126.Sleidan. Com.
Greg de l'alex.
tom 2
D Prideaux
Lect. de salute
Erbnic.
Act 4.
Lib 3. confess.
cap 4.1 Cor. 1. 1. to
111

Letus that antiquary. His name was *Petrus*, but he changed it for *Pomponius* a Roman name : he called himself also *Dictator*, and worshipped *Romulus*, saith *Ludo: Vives*. Such another a late was *Castilio* the *Ciceronian* Translator of the Bible : And before them all, *Averroes* the Arabian Physitian, who so madly admires his Master *Aristotle*, as that he doubts not to say, that there is no errour to be found in his works, that his learning was the chief truth, and that his understanding was the utmost bound of humane understanding : that he was the rule and patern that nature invented, wherein to set forth the utmost perfection of a man, &c. And when he died, cried out, *Sis anima mea cum Philosophis*. Let my soul be where the Philosophers souls are. The *Colonenses* indeed set forth a book, *De salute Aristotelis*, of the salvation of *Aristotle*, and affirm, That he was Christs fore-runner in naturals, as *John Baptist* was in supernaturals. And whether *Erasmus* was in earnest or in jest, I know not ; but in his Preface to *Tullies Tusculan Questions*, he hath this piece of Letany, *I can hardly forbear saying, Saint Socrates pray for us*. When he was ready to die, he often repeated this speech, *Domine, fac finem, fac finem*. Make an end. Lord, make an end : but what he meant by those words, I wot not, saith *Melancthon*. Sure it is, his Saint *Socrates* could then doe him no good. *Justin Martyr* tells us, That he left his Gentilisme upon reading a piece of *Plato* : and holds (but groundlessly) that those that lived *ante Christum* (that is, according to the rule of reason) before Christ came in the flesh, were to be counted good Christians, although they had no hope, understanding, nor taste of the future restauration by Christ. This Paradox was stily defended in the Council of *Trent* by *Androdinus, Soto, Vega* and *Victoria*. *Venator* also the *Arminian* rageth and saith, *I deny this proposition, No man can be saved that is not knit to Christ by a true faith*. But the Scripture affirmeth, That there is no other name under heaven whereby to be saved, but only by the name of *Jesus*. And *S. Austin* (though he yeeldeth that by the reading of *Cicero's Hortensius*, he was taken off from the hope of vain things, and the desire of earthly cares, & perswaded to the love of wisdom, and contemplation of the things above) yet he cannot but say, that nothing more cooled his affection toward that book then this, that he found not in it the name of *Jesus*. This to a true Christian is *mel in ore, melos in aure, jubilum in corde* ; honey in his mouth, musick in his ear, jubilee in his heart. *S. Paul* cannot come off it, but

but names it nine severall times in ten verses. All the learning that he cared for was to *know Jesus Christ, and him crucified*. To know him, I say, not notionally only, and out of the book (for so every Catechisme teacheth him) but experimentally: to know the power of his death, and the vertue of his resurrection: to have a Bible stamp in his head, and the counterpane of the Covenant graven in his heart. This, this, is the only learning, without the which all other learning doth but light men into utter darknesse. Of *Monius* a certain Poet it is recorded, that he was for learning every way so absolute and accomplished, that he gave place to no man then alive. *Eratosthenes* was fir-named *πρωταβη*, because he could dispute excellently in any art whatsoever. *Democritus* was skilfull in all sciences, saith *Suidas*: there was nothing wherein he could not publickly professe, saith *Cicero*. *Hippias Eleus* was wont to boast, That there was nothing in any art which he knew not of, whether liberall or illiberall: for with his own hands he made the ring he wore upon his finger, the coat upon his back, the shoes upon his feet, &c. as *Tully* tels us. *Aristotle* was a magazine of learning, and is therefore (as afore-said) over-admired by *Averroes*, and was abundantly rewarded by *Alexander* the Great, who gave him for his book, *De natura animalium*, eight hundred talents. *Gaza*, who translated that work of *Aristotle* into latine, and dedicated it to Pope *Sixtus*, met not with so good a match. For when he had brought and presented the book very richly bound up in velvet, and bossed with gold, the Pope (that Assie) asked him what the out-side stood him in: *Gaza* made answer fourty crowns. The Pope allowed him so much money, and so dismissed that learned man without any further reward, who deserved a great honourary for so profitable a piece of work. But to return to his Authour *Aristotle*, whom all worthily extoll for his learning, not so for his honesty. In the Town of *Stuckard* in *Germany*, a certain Doctour of Divinity preached, That the Church might be ruled and taught concerning God, and the things of God out of *Aristotles* Philolophy (his Ethicks especially) though the Bible were lost out of the world. Whereas he himselfe confesseth the disability of morall knowledge to rectifie the intemperance of nature: and made it good in his practice: for he used a common strumper to satisfie his lust. He was also accused at *Athens*, and banished into *Chalcen*, because he had evil opinions of the Deity, say divers Authours. As for his Divinity, which he calls his Meta-

Phil. 3. 10.

τὴν ἐγκύκλιον
παιδείαν ἐπαρ-
εργάσατο ἡν ὡ-
κοῖν. ἀπὸ ἐκείνου.
Suidas.
πρωταβητὴν
πρωταβητὴν
ἐμπεριστα-
Suidas
Nihil excipie-
bat de quo non
proficerebatur.
Acad. quest. 1. 6.
Cic. 3 de orat.

Hec male nuce
artes miseras
hec æcua tra-
stant. Juven.
Ludit qui steri-
lissima ponit
bano Prop. 1. 2.
Joh. Manl. loc.
com p. 572.
Asio quidam
narravit fabulā.
at ille movebat
aures.

Ibid. 478.

Aristot. Ethic.
1. 7 cap. 3. & 4.
damus in theo.
prafat.

Optimarum ar-
tium scientiam.
& maximam
verum gloriam,
&c. Lib 7. ep.
familiar.
Quod Pompeio
confusus, ejusq;
paries securus
jucron
Ioh. Minl. loc.
com 481, 486
Ciceroni linguā
omnes fere mi-
vantur, pectus nō
ira 13. c. 4. conf.
Nescio quomodo
imbecillus est
medicina quam
morbus.
Nullus mihi per
otium dies exit
partem nostram
sui. Ijs vendico
non vaco somno,
sed succumbo,
&c. Sen. epist.
Epist. 15.
Delectabatur
exoletis, idq;
Neronem in facere
docuerat: cū
antea tanta fuit
morum severi-
tate, ut ab eo se-
reter, ne se oscu-
laretur, ne vē
una secum ce-
nandi causa
discumberet.
Dio. in Nero.

Iam 4.6.

physicks, whereof he writes 14 books: It is, saith *Ramus*, the most foolish and impious piece of sophistry that ever was written. *Tully* was a great scholar, no doubt, and he knew it. *Two things*, saith he, *I have to glory in, my knowledge of good arts, and my waging of great acts: the first whereof shall never be taken from me, while alive, the second no not when I am dead* There was one that wrote an Apology for *Tully* (saith *Melanthion*) and commended him for a holy man, and a good Christian: because he saith somewhere *Reprehendo peccata mea* &c. I condemn mine own errours, for that I trusted to *Pompey*, and took his part. And *Lotamius Lovaniensis* writes, *That there was no other faith found in Abraham, then what was found in Cicero*. Whereas *Abraham* saw my day, saith *Christ*, and rejoiced: he walked with God, and was upright: Not so *Cicero*. His tongue we all admire, saith *Augustine*, not so his practice: And how little his learning could doe for him (for lack of faith) when he came to die, that speech of his sufficiently witnesseth, *I know not how, but so it is, the medicine is weaker then the disease*. It is nothing but true faith, that can fortifie the heart against the fear of death. *Seneca* and such like have set forth what a mercy mortality is, what a happinesse that we can lose our lives when we list, how contented a man should be with life, how couragious in death, &c. A great Philosopher he was, and a close student, as himself testifieth. A mighty man he was surely, saith *Lipsius*, and a mighty spirit works in them that reade him. But yet (by your leave) he that shall read *Dio Cassius* his testimony of him, will scarce take him for an honest man. He salutes his friend *Lucilius* thus, *Si Philosophari bene est, ego quidem Philosophor*. But his practice was most unphilosophicall. He envied against Court-parasites, yet was ever himself at Court: He detested flatterers, when none flattered more then he: He taught chastity, but was too inward with *Agrippina* the mother of *Nero*, and taught him by his practice that abhorred trade of unnaturall filthinesse. He reprov'd rich men, but gat a vast estate; and condemned luxury, when himself had five hundred stools of Cedar, with feet of ivory, and every thing else answerable. Thus *Abanah* and *Pharphar* may serve to scour and rinse, but *Jordan* only can cure the leper. Learning and Philosophy may barb and curb corruption: but it is the Scripture only that giveth more grace, as *St James* hath it, and doth a perfect cure upon the conscience. And that is only too, when it is seconded and set on by the spirit; who

moves

moves upon the face of these waters, stirs them, and makes them medicinable, *wholsome words*, such as have a healing property in them, as the word signifies. For else the word profiteth not, *unlesse it be mixt with faith*: yea the bare letter killeth (I say not, learning killeth, as that *Ignoramus* once mistook the matter) but *the spirit giveth life*. *Erasmus* was as well seen in the text as another, and did a great deal of good by his latine translation, gave much light to it by his Annotations and Paraphrases. Besides his other worthy works, he took infinite pains in furbishing the Fathers. *This one thing* (saith he) *I dare boldly affirm, That S. Hieroms books never cost him so much pains in making them, as they have cost me in restoring them.* And yet for all this we cannot tell what to make of him, for matter of religion. *Erasmus in religione fuit æquus*, saith *Bucholcerus*. He was as soon with Protestants, and as soon with Papists, and so was well thought of on neither side, lost his good esteem with all. *Beza* thinks he was not found in the doctrine of the Trinity. And it was a witty truth put upon him by one of his friends (as he himself relates it) concerning his *Enchiridion* of a Christian souldier, *That there was more holinesse to be found in his book, then in the Authour of his book.* *Rarum facit virtus cum scientia mixturam*, saith one. Learning and grace meet not but in a few. *Galen* the chief Physitian derided the Bible. *Paracelsus* was an Atheist, and (if *Erastus* belie him not) a Magician. *Ulpian* the chief Lawyer was a bloody persecutour. *Baldus* an Arch-patron of the Popes supremacy; and yet they were wont to say of him, *That he knew all that was knowable.* *Tostatus* (otherwise called *Abulenſis*) was *omnium scientiarum, doctrinarumq; arca & emporium*, A magazine or mart of all sciences; so skilfull in each, that one would have thought he had studied nothing else but that, all his life long. Besides, if he had had all his works, he is thought to have written as many sheets, as he lived daies: and yet carried down the stream of the times with the *error of the wicked*, as *S. Peter* hath it, *2 Pet. 3. 17.* And as *Calderinus* his contemporary was wont to say, when he went to *Massé*, *Eamus ad communem errorem*, he stickled stilly for Antichrist. *Laudo acumen viri si in meliora incidisset tempora longè maximi*, saith *Casaubon*. It was his unhappinesse that he fell upon such bad times, else he might, likely, have been better. I was an obstinate Papist (saith *Latimer* of himself) as any was in *England*; Inſomuch that when I should be made Bachelour in Divinity, my whole argument went

ὁπιδενοντες ἄ-
201
2 Tim. 1. 13.
Heb 4. 2.
Tu bene cavissi-
ne te ulla occi-
dere possit:
Litera, nam no-
ta est litura vul-
to ribi.
S Tho Moore.
...quis nescit
Erasmus Culi.
as æternum si la-
tuisset opus?
Minoris arbi-
tror Hieronymo
suos constituisse
libros conduos
quam nobis res-
titutos Erasmus
Anot in Ro. 1.
Plus sanctimo-
rie conspicit in
ipso libello, quā
in libelli aucto-
re.
Iob. a Woovers
in Polymathia.
D. Pridea test.
Nihil unquam
cum ignorasse.
Neand. Chron.
p 91.
Ita in singulis
doctrina evasit, ut
earum unita
tantum toto vi-
te sue decursa
operam dedisse
videretur. Bo-
nosius in vita
Tostati.
Casaub. exerc.
in Baron.

Aff. and Mon.
fol. 910.

Ioh. Manl loc.
com p. 172.

Sic canes lin-
gunt ulceri La
zari.

Paul Iovius in
elegijs virorum
literis illustris.
Lil. Girald.
Dialog Volater.
Anthropolog l.
21.

Parei Medulla
hist. escl. p. 311.

against *Philip Melancthon* and his opinions. *Bilney* heard me at that time, and perceived that I was zealous without knowledge, and came to me afterwards in my study, and desired me, for Gods sake to hear his confession. I did so: and, to say the truth, by his confession I learned more then afore in many years. So from that time forward I began to smell the Word of God, and forsake the school-Doctours, and such like fooleries. Horrible barbarisme had overspread the eye of whole Christendome. To be a Grecian was grown suspicious, but to be an Hebrician, little lesse then hereticall. *Rodulphus Agricola*, and *Joannes Capnio* lived together at *Heydelberg*. *Rodulphus* interpreted Greek Authours to the young students: *Capnio* read them an Hebrew lecture, but privately, and to a few only, for fear of the Monks, who were mad at that generall resurrection of all good learning and language, a little before the receiving of the Gospel. For as in the first plantation thereof in *Europe*, God shipped the arts before into *Greece*, that they might be as harbingers unto it, as *Tertullian* speaketh: So in these later ages, the Lord intending a reformation of religion, set up the Turk to overrun *Greece*, and by that means sent over into these Western parts divers learned exiles, as *Chrysoloras*, *Trapezuntius*, *Gaza* (who translated *Tully de senectute* into Greek) *Argyrophylus*, *Chalcondylas*, *Cydonius* (who translated likewise *Thomas Aquinas* his works) *Marcus Musurus* (with whom *Erasmus* lived familiarly) *Hermotimus Spartiata*, whom *Capnio* heard in *France*, as he had done *Argyrophylus* in *Italy*. These were Gods first instruments to restore humane learning, that was almost lost out of the world. At which time also he vouchsafed to mankind the knowledge of the Art of Printing, which is said to have been first invented at *Strasborow* in *Germany*, by *John Guttenberg* a Monk, where likewise *John Mentelius* printed the first book, and that was *Tullies Offices*: the copy whereof is kept in the publike library at *Frankford* to this day for a monument. After this, the Presse was translated first to *Mentz*, and then to *Rome* by *Joannes Gallinaceus*. And shortly after, there were printed at *Paris*, *Antwerp*, *Venice*, and divers other places, the works of sundry learned men, stirred up by God to fetch the Arts back out of banishment. Such as were in *Italy*, *Bembus*, *Sadoletus*, *Victorius*; in *Germany*, *Erasmus*, *Melancthon*, *Camerarius*, *Sturmius*: In *France*, *Budaus*, *Silvius*, *Turnebus*, *Lambinus*: here in *England*, *Ludovicus Fives*, *S^t Thomas Moor*, *Lilly*, *Linaker* (my near kinsman by the mothers

mothers side) and many others. *Buchanan* indeed the *Scot* complains, that he was born, *nec cælo, nec solo, nec sæculo erudito*, in neither learned air, soil, nor age. But as the Historian saith of *D. Cox*, and *M. Iohn Cheek* (Tutours to *K. Edw. 6*) that though they were men of mean birth, yet were they so well esteemed for vertue and learning, that they might well be said to be born of themselves. So may it be said of that Prince of Poets *Buchanan*, He was an honour to his country, better known by him, perhaps abroad, then he by it, as little *Hippo* was by great *S. Austin*.

But to proceed : After that humane learning began thus to flourish and lift up the head, Divinity also, that had been shamefully obscured and surried with needlesse and endlesse doubts and disputes, was vindicated and illustrated by the knowledge of latine, Greek and Hebrew (the dignity and study whereof the holy Ghost seems to intimate that he would have ever kept a foot in the Church by the inscription of our Saviours title on the crosse in those three tongues) and all frivolous and fruitlesse school-quirks taken out of the way, young students were put upon the reading of the Scriptures, in stead whereof, till then, little was heard in the Church, but the dotages of Monks, and legendary fables. Then grew up that *sæclix proventus*, that golden age of glorious Divines famous and matchlesse for depth of learning and height of holines. I speak not here of Jesuites, who brag that the Empire of learning is within their dominion, and that we have not a schollar on our side. The Cardinal (such is his candour) in his book of ecclesiasticall writers, doth not vouchsafe to name any one of ours : under whose table (neverthelesse) it is evident that he scraped together most of the crums, that he maketh use of. Great schollars, we grant, they are many of them. And yet we doubt not to say of them, as the Chronicler doth of *D. Shaw* and frier *Pinket* (that were *Richard* the 3. factours to obtrude bastardy on *K. Edw. 4.* and so to disable his children for succession) *That they were of greater learning then honesty, and yet of more repute then learning : being such, that more regarded by the ignorant to be accounted learned, then by the learned to be judged ignorant. Inter indoctos etiam Corydus sonat.* To learned men those seem fools, that to fools seem learned, saith *Quintilian*. *Attorneys* (saith another) *among swains are taken for Lawyers, among Lawyers they hardly have the esteem of swains.* Jesuites have a notable faculty of setting the best side outward (as is noted before of *Stephen Gardner*) and of boasting themselves for some great

Lite of *Edw. 6*
by Sir *Iohn*
H-yw p. 3.
Sic Archelaus,
magis ex Eur-
pido, quam Eur-
ripides ex Ar-
chelai familia-
ritate innouit.
Eraf Adag.

Imperium lite-
rarum est penes
Iesuitas. Eudæ,
Joh.

Truffets contin.
of *Daniels* hist.
of *England*, fol.
2. 2.
Eruditio salti
videntur qui
saluti eruditæ
videre velint.
Quint. in Insti.
Leguleiorum fa-
ces decem drach.
marie: qui inter
optiones se ja-
stitant iurisper-
itos, ne opilio-
nam quidem e-
st martone ha-
bentur. *Rex Fla-*
tecnicus p. 135.

2 Sam. 5. 6.

Brist. Mon. 48.

D Hall epist.
decad. 1. ep. 5.
& epist. 7.

Johnston: de
Naturæ Con-
stantia 66.

Diog Laert.

De catuli pan-
niculos.

1 Sam. 10. 11,
12.

thing, as *Simon Magus*. The *Jebusites* boasted and insulted over *David*, that he should not enter their tower of *Sion*, though there were but some few blinde and lame to defend it. The *Jesuites* crack as fast of their power and prowess, could they but get us out of our paper-castle of scripture-testimonies into the open field of *Fathers* and *Councils* (as *Bristow* phraseth it) what they would do to us, what babies they would make of us. But how well they have done it, let all the world see in their concertations and controversies with our *Whitakers* and *Rainolds* (to go no further) many of whose works remain yet unanswered, indeed because they are unanswerable. For *D. Whitakers*; one that knew him well, and knew as well what he said of him, gives him this testimony, *That never man saw him without reverence, nor heard him without wonder*. And for *D. Rainolds*, He was (saith the same *Aurhour*) a well furnished library, full of all faculties, of all studies, of all learning: whose reading, whose memory was near to a miracle. He was (saith another forraign writer) a living library, a third University. *Gentilius* (who yet loved him not) could not but confesse, That he knew the civil law as well as himself, who yet was the Kings professour for the laws in the University of *Oxford*. These came not to the Divinity schools *ἡμισυαντοι*, half-dipped, as *Lucian* phraseth it, but thorowly died, and well provided of humane learning. *Spensippus* was wont to say to such as came to his philosophy-school without musick and Geometry, *Get you hence: for you want the handles and handmaids to Philosophy*. *Plato* in his *Common-wealth*, calleth those *bastard Philosophers*, who think they can attain to other arts without the help of *Logick*. *Unskilfull Logicians*, saith he, *tear truths in pieces as curs do clouts*. Our Lord *Christ* (the Arch-prophet and great Doctour of his Church) though he be not tied to schools or means, but can make an Assle confute his master, and doth oft chuse the simple to confound the learned (when it was scornfully demanded, *Is Saul also among the Prophets?* one of the same place answered, *But who is their father?* As who should say, Prophecy comes not so much by mans teaching as Gods; therefore wonder not that *Saul* prophesies, though not bred a schollar) yet himself honoured schools, when he sate among the Doctours, both hearing them (for learning sake,) and asking them questions: when he pitcht upon *Paul*, schollar to *Gamaliel*, for an elect vessel to bear his name to the *Gentiles*, and to be able at *Athens* to dispute philosophically with those *Philosophers*: when he commanded *Timothy* to give attendance

tendance to reading : when he gave *Solomon* wildome to set in order so many Proverbs, and to discourse of so many particulars, from the Cedar to the shrub : when he gave his people a *Kiriath-sepher*, a City of letters or books (such as our Universities are) to be unto them, as the library of *Alexandria* is said to be, physick for the soul. Divers of the Patriarchs are held to have been skilfull in physick, and therefore to welcome to Kings, as *Abraham* and *Isaac* to *Pharao* and *Abimelech*. From the mouth of *Adam*, saith one, as from a fountain issued all the profitable doctrine, discipline, wisdom and knowledge that is in the world. The longevity of the Fathers before the flood was a work of Gods providence, for the perfecting of the sciences, saith another. *Iaphet* dispersed abroad his Europe the doctrine of the promised seed, saith a third, which was afterward collected and conserved by the *Sibylls*, when it began to be forgotten. Hence the ancient Sages fetched whatsoever found thing they held concerning God, the immortality of the soul, the duration of Empires, &c. *Abrahams* philosophy is thus described by *Philo* the Jew, who might have it by tradition. He reduced all the effects of the second causes to the first cause immediate. He did not attribute to the Sun the light of the day, nor to the clouds rain, nor to the eyes sight, nor to the ears hearing, nor to the other next instruments of sense the cause of their faculty, but referred all to the Sovereign head, the Creator of substances, the giver of forms, the cause of causes, &c. *Iosephus* and *Eusebius* tell us, That *Abraham* taught the Mathematicks in *Egypt*. Neither want there those that shew a book that was made, as they say, by *Moses* and his sister *Miriam*, concerning *Alchymy*; which is an *Art* without art, saith one, *A multiplying of something by nothing*, saith another. An *omne, aliquid, nihil*, that *Moses*, I believe never dreamt of : nor was it any part of the wisdom of *Egypt*, wherein he was so well instructed and excelled, *Act* 7 22. And although he were mighty in word and deed, yet he hath left us nothing in writing of his *Egyptian* learning, nothing of the true rationally philosophy, which he both learned and taught long before *Mercurius Trismegistus* was born (whom yet *Iamblicus* makes the first author of *Egyptian Arts*) *S. Ambrose* gives the reason : because he received Gods Spirit, as the servant of God, faithfull in all his houte, he preferred the heavenly truth before that vain earthly philosophy ; and set down such things only, as he judged fit for the furtherance of our faith. Arts are a rich blessing of the Lord, and it was then, and is ever to be wished, that all Gods

Ios. 19. 19.
in his *lucis id.*
regia.
Ag Syria ab
axis & duos,
quasi meseta
publica sive po-
puli. *Becman.*
de Or ginib.
Busho Chron.
Noland Chron.

Euseb. de præ-
par. cap ult.
Iose. h. Antiq.
1. 1. c. 1.
Delmus in disq.
Mag. 1. 1. c. 3. q.
1. sect 1.
Alchymia est
ars sine arte,
ut sita sita est
pars cum parte;
medum est stre-
nue mentiri, Fi-
nus est mendica-
rum ire Ryb.
num hunc à
pl be decantati
veritat Libanua
Lib. de myst. cr.
eEgyp.
Ivanem illam
& usuratoriā
Philosophie
doctrinam veri-
tati rationi
posthabuit, &
ea descripsit,
&c. 6. Hexon:
c. 2.

Maschil of David
vid
Prov. c. 1.

Isa. 50. 4.
Job 33. 23.

Act. 17.

Utinam tam no-
stra potuiss. i.
confirmare quā
facile aliena
destruxit.
Ora. pro L. Flac.
ὅτιν ποιεῖται ὁ
παῖς τοῦ παν-
τος ὁ ἐπεὶ ἡ
ἐξουσία ἐστὶν
αὐτοῦ πάντας ἀν-
θρώπων ἀνέχειν.
Plato in Tim.
Illum quasi pa-
rem em hujus
Universitatis
invenire diffici-
le est: & cum
jam inveneris,
ind care in vul-
gus, nescis Cic.

faithfull messengers were endued with such excellent parts of hu-
mane learning, as *Moses* was. But, *what is the chaff to the wheat?*
saith the Lord, to those that preached mens devices, and sought out
vain things in stead of Gods word, *Ier. 23. 28.* striving to please the
people, and to set up themselves, by ostentation of their own gifts
and learning. The 32. *Psalms* is entituled, *Dauids learning*; and
was penned to teach the unlearned how to get true happinesse. And
Solomon calleth this knowledge *Wisdoms* or *Knowledges*. And *Isa*
calleth that a *learned tongue*, that studieth out cases of conscience,
and speaketh a word in due season; *Job* calls him an *Interpreter*, one
of a thousand, that declareth unto man his righteousness, &c. How
vain then are those that count nothing worthy to be known, but
these earthly learnings, and spend all their time and studies in them?
as the Heathen did, till they become almost as heathenish. Their
spare-hours indeed, and as it were for recreation sake, many of the
ancient Fathers spent, and not unprofitably, in Heathen Authours:
partly for the bettering of their stile, as *Chrysostome*: and partly for
confutation of heathenish opinions and superstitions, as *Clemens*
Alexandrinus, &c. which made *Julian* the apostate cry out, *Pro-*
prios pennis configimur, we are beaten with our own weapons. Thus
S. Paul beat the *Athenians*; thus *Arnobius* in a lofty and lively stile
beats the *Gentiles*, after that himself had written some things a-
gainst the Christians, before he was converted from *Gentilisme*. He,
for his stile, was called the *Christian Caesar*, as *Lactantius* (his scho-
lar) was called the *Christian Cicero*. *S. Hierom* passeth this censure
upon his Writings: *Lactantius* was, as it were, a certain flood of
Tullian eloquence: I would he had been as happy at confirming of
our religion, as he was at the confuting of the contrary superstition.
Sed, non omnia possumus omnes. *Tully* wished, Would he could as
easily finde out the true God, as descry the false. And had he consul-
ted the Jews, whom for their calamities he so much sleighted, he
might haply have heard of him. Something he had read of him, and
thereby groped after him in the dark, *Act. 17. 27.* in *Plato*; who
speaketh thus, and is translated word for word by *Tully*: To finde
out the maker and Father of all, is a hard task: to tell what he is,
when thou hast found him out, is impossible. Hence the *Athenians*
had their altar dedicated to the unknown god, that is, to the true and
only God: Of whom they had learned (out of the ancient Philoso-
phers and *Sibyls* oracles) that he was but one invisible, ineffable
essence, whose name cannot be uttered, as the Jews held, from whom
the

the best of the Philosophers drew their best Divinity. Hence *Lucan* a Heathen Poet, calleth the Jews God, an uncertain God: *Invenal* jeareth, That they worship nothing but the clouds, and an unknown God within them. And *Aristophanes* brings in *Socrates* worshipping the clouds, because he worshipped not the same Gods, as the vulgar did, but sought to bring in new ones, as *Laertius* relates it. For which cause also, he was condemned to death in the same court of *Areopagus*, whither *S. Paul* was hurried, but by a speciall providence of God escaped: not being so much as called to his answer, which would have been to the hazard of his life. *Athens* is called by *Euripides*, the Greece of Greece: by *Demosthenes*, the eye, soul and Sun of Greece: by *Thucydides*, the common school of mankind. There were the finest and most mercuriall wits of the world: and they had the bravest preacher in the world, who took his text off one of their altars, and expounded it out of their own Authours. But with what successe? Some doubted, some derided, a very few only were converted, & no Church planted. For the natural man (though never so learned) perceiveth not the things of God, as little as *Nicodemus* (though a Doctour) did the doctrine of regeneration.

What then? shall learning be the lesse valued, because by some abused, perverted, and made a hinderance from heaven? The *Anabaptists* indeed condemned the arts, and other ornaments of grace and nature, for the unworthinesse of the persons or subjects, wherein they were found. *Luther* retorted upon them, Then, belike, matrimony, authority, liberty, &c. are to be despised and avoided. Are not the works of God good, because the men, who use them are, some of them wicked? The *Romans*, I know not upon what dislike, banished one time, all Philosophers out of their City; but that was not the wisest act that ever they did. *Licinius* the Emperour was such an enemy to learning, that he called it the plague and poison of the Common-wealth. But that was the braying of an ass, rather then the speech of a man. Pope *Paul* the second pronounced all schollars heretikes; and seriously exhorted the *Romans* not to breed up their children at school; it was enough if they could write and reade. It is cautioned by the Duke of *Russia*, That there be no schools, lest there should be any schollars but himself. The people say in a difficult question, *God and our great Duke know all this*.

The Turks Janizaries upbraided their Emperour with his learning. For when *Bajazes* the second had cast *Achmetes Bassa* into prison, those martial men, amongst many other opprobrious words where-

...dedita sacra
incerti iudea
Dei. In paraf.
l. 2.
Nil prater nu-
ber & celi nu-
men adorant.

et 17.

ΕΙΔΕΞ ΕΙΔΕΑ.

ΣΤ.

ΧΟΙΡΟΝ ΤΗΣ ΑΥΤΟΥ
ΤΗΣ ΕΙΡΗΣΙΑΣ
ΕΥΘΕΛΕΤΕΡ.

Gel. l. 15. c. 11.

Humanitatis.
sanctos qui no-
mine hereticos
appellat
Ioh. Munt loc.
com p. 243.

Heyl Geog. 343.

Turk. hist. fol.
414.

Plato,

מַדְּוֹס, Heb.

○ינב

עֲשׂוֹת דְּשׁוּפָאִימָה
contemplative
persons,

Turk. Hist. 118.

Et hoc ipso lau-
dem veram me-
ruit quod falsam
contemptit.

Liptius

Gabriel Simeon
in Symbolis.

Camd Elisab.

412, 100.

with they shamefully loaded him, as drunkard, beast, rascal, &c. they called him oftentimes by the name of *Bengi*, *Bengi*, that is, *Schollar*, *schollar*, which amongst them is accounted in a Prince to be no small disgrace. But what said a far wiser man? *Happy is that Common-wealth where either Philosophers bear rule, or the Rulers study philosophy*. The Doctors and Judges amongst us (to intimate some such thing surely) have one and the same habit (square caps and scarlet gowns) prescribed them. *Nebuchadnezzar* seems to have been a scholar, *Dan. 1. 19.* for he was able to pose the young students, and to pronounce after he had conversed with them, which were the best learned. Yea, it is said, *v. 20.* *That in all matters of wisdom and understanding, that the King enquired of Daniel and his fellows, he found them ten times better then all the Magicians* (for they called their Philosophers and Interpreters of divine and humane laws) *and wise men* (the learned of all Nations were called so, *Mat. 23. 34.* till *Pythagoras* first in modesty named himself *Philosopher*, or a well-willer to wisdom) *that were in all his realm.* *Ahashuerosh* also, when he could not sleep, called for a book: so did *Tamberlane* the night before the mortall battle between him and *Bajazet*, he called for a book (care would not suffer him to sleep) wherein was contained the lives of his fathers and Ancestours, and other valiant worthies: the which he used ordinarily to reade, as he then did, not as therewith vainly to deceive the time, but to make use thereof by the imitation of that which was by them worthily done, and declining of such dangers, as they by their rashness or over-sight fell into. *Alphonfus* King of *Sicily* called his books his best Councillours: for they would tell him truth, when none else durst. *Iulius Caesar* wrote his own acts, and modestly called them, not Histories, but Commentaries. He would be carved standing upon a globe of the world, and having in his left hand a book, in his right hand a sword, with this title or motto, *Ex utroq. Caesar.* *Q. Elizabeth*, who was wont to qualifie the tediousness of her serious affairs with the sweet recreation of letters, either read or wrote somewhat every day, saith *M. Camden*: who also testifieth, that she translated *Boetius* his books, *De consolatione*, handiome, into the English tongue; that she took very ill that Anagram, *Veritas a mata*, according to the Queen of Scots name *Maria Stuarta*: that being perplexed whether or no to put the Queen of Scots to death, she sate many times melancholly, and often sighing muttered to

her

her self, *Aut fer aut feri*, and *Ne feriare feri*, &c. She answered severall Embassadors in their severall languages: being herein like *Cleopatra*, who gave answers by her self to the *Ethiopians*, *Arabians*, *Hebrews*, *Syrians*, *Medes* and *Parthians*, and could tune her tongue like an instrument of many strings (saith *Plutarch*) to whatsoever dialect she liked. But besides the vulgar tongues (wherein she was ready) Queen *Elizabeth* understood the learned tongues: as did also, not long before her, the Lady *Jane Gray*, and that famous *Olympia Fulva Morata*, of *Ferrara* in *Italy*; who publickly and with great commendation professed the Greek and Latine tongue at *Heidelberg*, anno Dom. 1554. I conclude with *K. James*, whose golden pen (saith a reverend Divine, in whose words I relate it) hath given such a blow to that beast of *Rome*, that he will never be able to stand upon his four legs again: He hath shot out of his royal bow such keen arrows taken out of the quiver of Gods book, which will hang in the sides of that scarlet whore, and make her lame as long as she lives, &c. This learned King after he had moderated as Doctour of the Chair at *Oxford* in all faculties, when, in the publike library there, he beheld the little chains wherewith the severall books are fastened to their places, I could wish, said he (if ever it be my lot to be carried captive) to be shut up in this prison, to be bound with these chains, and to spend my life with these fellow-captives that stand here chained. Few Princes have the happinesse that *Trajan* had, who though he were no schollar, yet he truly understood, and accordingly did those things that pertain to a schollar. But he highly esteemed learning in *Pliny*, and others whom he prized and preferred, no lesse then did *Antoninus* the Philosopher; who was not ashamed after that he was Emperour, to resort daily to his Doctour. And after he came to *Athens*, and was admitted to be of that University, he granted them large privileges, did them great honours, and founded many Lectures with a liberall allowance of maintenance. *Aeneas Sylvius* (afterwards Pope) was wont to say of learning, That popular men should esteem it as silver, Noblemen as gold, Princes as pearls. His successor *Nicolas* the fifth, when it was told him, That there were such and such in *Rome* that made good verses Nay not good verses, said he, for if they can do so, why come they not, and make themselves known to me, Qui Poetis etiam malis pateo, who am a favourer and rewarder of any Poets be they never so bad? Divers learned men flourished in the

την γλωτταν
αυτης οργανον ην
πλουτοειδον ου-
πιτις ορεσων
καθ' ην βεβαια η
διδασκην.
Κιουαρχ.

M Bologn Gen.
direct. for wal.
with God, p. 15.

Equidem si un-
qua a nobis in
fuit sit, ut cap-
turus dicar, hoc
cancerem carcere
conferat &c.
Rex Platon, per
D. I. I. I. I. I. I. I.
p. 113

Bonarum artium
experts et igno-
rant: licet verè
ea que ad virum
doctum pertinent
intelligere ac
facere videretur
D.

Erunt cum non
erubuisse, cum
esset Imperator,
et auduisse
unquam ad do-
ctorem proficisci.
1. Dico in vita
B. Chrys. in. ali.

Dau hist. fol. 68.

*Johnston de no-
tura constantia,
F 69
Neand Chron.*

*An: Dom 1437.
Eucholz. Chron*

*Iam. .17.
πιστις θεου αγα-
θη η, και δωρη-
μα τελειον.
2 Pet 2. 22.
εστι λυπηνη εις
κωλυσιμα βοηθου-
μεν.*

the times of our *Henry 1.* (surnamed *Beauclark*) because he had in his youth some taste of learning, which put many of his subjects into the fashion of the book : like as all the Court of *Sicily* was set upon the study of Philosophy, when *Dionysius* looked that way, and had got the company of *Aristippus* and *Plato* : the former of whom, said he, is ever craving money of me, the later desires nothing but books. And indeed how much *Plato* preferred books before money well appeared, when he gave (as he is reported to doe) for three books thirty thousand florens. As of *Renchlin* it is storied, that he gave the Jew a crown an hour that read Hebrew to him at *Rome*. Of *S. Hierome*, That he went by night and by stealth to the Jew that taught him Hebrew : for it had been known, the Jews would have been the death of them both. This he did, when he was now an old man : as *Cato*, though old, set himself to learn Greek, and *Sigismund* the Emperour Latine. The Emperour much bewailed the matter at the Councel of *Constance*, That neither he, nor any of his great Courtiers and Councillours were able to answer a forraign Embassadour in the Latine tongue. He began therefore to learn, though it were late first. And when some of his Nobles that had no learning, and therefore hated it, took it in great disdain and dudin, that he preferred before them some that were of mean degree, meerly for their learning, he answered, *That he had good reason to honour schollars above all, as those that were singularly graced and gifted by God.* Knights and Lords, said he, *I can make in a day as many as I list; but schollars God only can make, from whom comes every good gift and perfect giving :* which in the originall Greek is an *Hexameter* verse, as that of *S. Peter* is an *Iambick*, *Et poeticum quid spiras.* The sow that was washed to her wallowing in the mire, &c.

Atheisme.

Atheisme.

PSAL. 14. 1.

The fool hath said in his heart, There is no God.



He fool hath said it: and surely none but a fool would say it. One in whom common reason is faded and dried up, as the sap is in a leaf in Autumn, so the word signifies. The Philosopher goes further, and saith, *He that denieth the one God, and his providence in all things, is not only void of reason, but of sense.* And yet this witlesse, saplesse, senselesse creature, this wilde asse-colt, is every mothers childe of us by nature: witnesse S. Paul, Rom. 3. where going about to prove all naturall men to be sinners, he fetcheth proof out of this Psalm, and the tenth, where the same thing is avowed. It is (I confesse) an inviolable principle, and indelibly stampt upon mans nature, *That there is a God.* The barbarous people of *Brasil*, that are said to be, *Sine Fide, sine Rege, sine Lege*, that have neither Religion, Rule nor Raiment, yet they have some knowledge of God, some spice of religion, such as it is: Rather then want a god, they worship the very devil; not inwardly only (for so the most among us do, being acted and agitated by the devil, who is therefore called the *God of this world*; by whom he is as readily obeyed, as God was in the Creation, when he said, *Let there be light, &c.*) but also with an outward worship. The devil himself, though he be no Atheist, nor can be (for he feels the wrath of God, and so *believes and trembles*) yet he doth all he can to make men Atheists: because when there is no fear of God before their eyes, they will sinne all manner of sins the devil would have them sinne, *Psalm 14. 1, 2, 3.* And *Rom. 3. 18.* After a bedroile of sundry other sins, this is subjoynd, as the root of all the rest, *There is no fear of God before their eyes:* That is, they are flat Atheists, if not in opinion, yet in practice.

Atheists in opinion are, 1. Such as conclude there is no God:

2. Such

*De dejs utrum
sint non asserit
affirmare, dicit
Protagoras.
de te ti de
negat de dejs
adhuc.*

*Diocaretus &
Protagoras de
Deo asserunt
ne, modo ferre-
at esse, in-
venit non con-
stant. Cic.*

2. Such as suspect as much. Of the former sort was *Pharaoh*, who knew no other God but himself, and therefore asked, *Who is the Lord?* He should rather have asked, *Who is Pharaoh?* a miserable mortall creature, a worme and no man, a mixture and compound of dirt and sin. Gods attributes shew both what he is, and who he is. To the Question of *Moses*, *what he is?* God gave a short answer, *I am.* To the second by *Pharaoh*, *who he is?* he made a large reply, till *Pharaoh* was forced to answer him, *The Lord is righteous.* *Eliphaz* also accuseth *Job*, that he should say, *How doth God know? Can he judge through the thick cloud? Dark clouds are a covering to him, that he seeth not, and he walketh in the circuit of heaven,* *Job 22 13, 14.* As if he had had nothing to do, or took no care at least of his earthly kingdom. And doth not *Job* himself, when once wet to the skin with the tempest of Gods wrath soaking into his soul, seem to say so much, *Job 37. 23, 24.* But God steps forth (as it were from behinde the hangings) over-hearing and controuling him out of the whirlwinde, *Chap 38. 2.* Who is this, saith he, that talks thus? How now? Peace, and be still. Histories tell us of some profest Atheists that utterly denied a Deity, and that, either out of sensuality as *Epicurus* and *Lucretius*: or out of stomack, as *Diagoras*, who having written a book of verses, and made it ready to be set forth, was by stealth deprived of it. And when he had called him that had stolen it before the Senate of *Athens*, he sware that he did it not, and so was quit, and afterwards set out the book in his own name. Which when *Diagoras* saw, and that he was not presently stricken with a thunderbolt, he became an Atheist. So did *Porphry* and *Lucian*, who were Christians at first, but receiving injury by the Church, the one by words, the other by blows, in spite became Atheists. *Porphry* wrote against the Bible, and sought to disprove it. So did *Galen* the great Physician. He jeers at *Moses* for saying, *That God made all things of nothing.* *Egregie dicis, Domine Moses, sed quomodo probas?* is said to have been the speech of *Aristotle*, when he read *Genesis*. For, *ex nihilo nihil fit*, saith Philosophy. And *Plato* never calls God *Namthis* or *Kness*, a Creatour, but *Amangzès*, as if he had made the world of a pre-existling matter, coeternall with God himself. But what saith the Apostle? *Credo, non probo.* Thorow saith we understand that the worlds were framed by the bare word of God, *Heb. 11. 3.* And by the same mighty word are upheld, *Heb. 1. 3.* which else would soon shatter and

fall

fall alunder, but that he *hoops* them, as it were, and holds them together. This the *Athenians* knew not, as *S. Paul* boldly tells them, *Act. 17. 23, 24.* Whom therefore ye ignorantly worship, him declare I unto you, God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. Thus saith the Lord, the heaven is my throne, and the earth is my footstool: Where is the house that ye build unto me? *Isa. 66. 1.* The Turks build their Mosques or Churches without any roof, because they hold even as we doe, That God is incomprehensible, a circle, whose center is every where, whose circumference is no where, as *Empedocles* described him. *Aristotle* would confine him to heaven, as if his presence and providence extended not to things done on the earth. *Lucian* also, that Atheist, tells us of certain crannies and chinks in heaven, through the which *Jupiter*, at some set times, looks down upon men. And if then they be praying they may be heard, otherwise not. With the same impudency also doth he deride all other his Heathenish gods: and yet with the same blasphemous mouth railth upon Christ as a crucified Cosener (I abhor to relate it) and upon Christians as mad men, because so forward to suffer Martyrdom. Thus he laies about him on every side, and makes that good of himself, that some have affirmed of *Constantinus Copronymus*, That he was neither Jew, Pagan, nor Christian, *Sed coluvius quædam impietatis*, but an arrant Atheist. So before him are said to have been *Theodore of Cyrene*, *Evemerus*, *Hippo*, *Nicanor*, and others mentioned by *Clemens Alexandrinus*. Such an one was that monster *Caligula*, that braved his god *Jupiter*, and threatened him. And yet notwithstanding at every clap of thunder or flash of lightning, he ran under his bed, or sought somewhere to hide himself, as a frightened worme wriggles into his hole. *Mentiuuntur qui dicunt se non sentire esse Deum*, saith *Seneca*. They lie that say they think there is no God. For though they say so to thee by day, yet they doubt thereof within themselves by night. Then fear comes upon them and trembling, which maketh all their bones to shake, as it did his, *Job 4. 14.* And as it is reported of *Tullius Hostilius* (the third King of *Romans*), that turned the peoples mindes to the study of warlike discipline, despising *Numa* his predecessours sacrifices, and saying that religion did but effeminate mens mindes, and make them unfit for noble imployments. Nevertheless *Lactantius* witnesseth, that this King fained to himself

Turk hist. 342.

Christum nomi-
nat ἀνθρώπου
πατρὸς σφίσις.

In proreptione.
Sacton u. i. fert-
cum alium sic
examinatum
lovi Eīs γὰρ
Δαυὰρ πᾶσι
τῷ Εὐνὰ
τῷ ἡμῶν οὐδὲ
ἀνδρὶ τῷ
ἀνδρὶ τῷ 3.

Plutarch

Lactantius.

Rom 2.15.

Statius.

self and worshipped two new Gods, *Pavorem & Pallorem*, Fear and Palenesse : Gods that he carried about with him in his own bosome, and could not shake off. For as any man is more desperately wicked and irreligious, so he is more vexed with the terrours of his own conscience, which is Gods spie and mans over-seer, and stings him, betwixt whiles, with unquestionable conviction and horreur. It was an Atheistical speech of *Statius* the Poet.

Primus in orbe Deos fecit Timor.

That Fear first made gods in the world : and that all opinion of a Deity was frivolous, devised by wise men to keep the people in awe and order. For if there were no other argument to prove, that there is a God, these very fears and terrours of conscience, stricken into mens minds after sinne, were sufficient. For these must needs come from a Judge that detesteth dishonesty, and exerciseth judgement upon the soul. *Richard* the third of *England* felt this. And so did *Charls* the ninth of *France*. The former, after the murder of his two innocent Nephews, had fearfull dreams : Insomuch that he did often leap out of his bed in the dark, and catching his sword (which alway naked stuck by his side) he would go distractedly about the chamber, every where seeking to find out the cause of his own occasioned disquiet. The later, after the bloody massacre of *Paris*, could seldom take any sound sleep ; being as terrible to himself, as he formerly had been to others : and could never endure to be awakened out of sleep without musick, or some like diversion. Now could these men possibly either conclude or suspect there was no God ?

Some I confesse there are that lay violent hands upon all the principles in their heads, and doe what they can to tear them out, that they may sinne the more freely. They are loth to confesse a God, for fear to stand in awe of him, and yet (will they, nill they) the fear of the least things maketh them to confesse him. Nay, because they fear not him that made all things, therefore they stand in awe of all things : As *Abar* that trembled as a shaken leaf, and his grandson *Manasseh*, that hid his head among the thorns, and from thence was pulled, and bound with fetters. He that had faced the heavens, and neither feared God nor cared for man, is now at his wits ends for the fear of his heart wherewith he did fear, and for the sight of his eyes which he did see, *Deut. 28. 67*. What would such Atheists then do, did they but see hell? *Belharmin*

*Truffels contin.
of Daniels hist.
of England fol.
249
Somnum nocturni
horrores plerumq.
interrumpunt
et rursus a stabiliti
symphoniaci concitabant. Thuan.
an 157.*

*Isa. 7. 21
2 Chron 33. 11*

*Tanta adeo cum
res trepidæ
reverentia divini
Nasitur.
Silii 1. 7.*

is of opinion that one glimpse of hell were enough to make a man not only turn Christian and sober, but *Anchorise* and Monk, to live after the strictest rule that may be. And yet he tells us of a certain Advocate of the Court of *Rome*, that being at point of death, stirred up by the slanders by to repent, and call upon God; with a constant countenance, and without signe of fear, he turn'd his speech to God, and said: *Lord, I have a desire to speak unto thee, not for myself, but for my Wife and children. For I am hastening to hell, neither is there any thing that thou shouldst doe for me. And this he spake*, saith *Bellarmino* (who was there present and heard it) *as if he had spoke of a journey to some village or town, and was no more affrighted*. Surely had this man had a right apprehension of hell-torments endlesse, eatelesse, remediless, such as he should never be able to abide or avoid, he could not have made so light account of them. But a discourse of hell is but as painted fire which burns not: or as the painting of the toad, which men can look on and handle without affrightment. Of Pope *Clement* the fifth it is reported, That when a Nephew of his (whom he had loved sensually and sinfully) died, he sent his Chaplain to a Necromancer, to learn how it fared with him in the other world. The Conjuror shewed him to the Chaplain lying in a fiery bed in hell: which when it was told the Pope, he never joyed more after it, but within a short while died also. But to most men it may be justly said, as *Cato* did once to *Cesar*, *I beleeve that thou thinkest all that is said of hell so be false and fabulous*.

Men live (alas) as if they should ne'r die:

Or as if hell were a meer slippery.

And this is that (2) Atheisme in practice, so rife in all places: for of such dust-heaps (that confesse God with their lips, but deny him in their lives) ye may finde in every corner. All places is full of them, and so is hell too.

1. Some think basely of God, as if he were altogether such an one as themselves, because he keeps silence and bears with their evil manners, *Psalm. 50. 21.* *Averroes* the Philosopher hence draws an argument against Gods presence and providence here on earth, thinks he meddles with nothing below the Moon, because of his slownesse to anger.

2. There are again that grant a God, but made all of mercy: and thereupon lay the reins in the neck, to doe wickedly with both hands

Bbb

earnestly,

*Bellar. de arte
moriendi l. 2.
cap. 10.
Ego enim pro-
pero ad inferos;
neg. est ut ali-
quid pro me a-
gas.*

*Jac. Rev. Hist.
Pontif. Rom.
199.*

*Credo que de
inferis dicuntur
falsa esse existi-
ma.*

*Hec vivunt bo-
mines, tanquam
mors nulla se-
quatur:
Aut veluit in-
fernus fabula
vana foret.*

*ἰσχυροῦς ὁ θεός
Act. 13.*

Nahum 1.2, 10

earnestly, as presuming of an easie and speedy pardon. *Nahum* tells us, *That God is jealous, and the Lord revengeth: the Lord revengeth, and is furious &c.* And that such as these are but as stubble laid out in the Sun & drying, that it may burn the better: and like grapes let to hang in the Sun-shine till they be ripe for the wine-press of Gods wrath, *Rev. 15 16.*

Judas betraying Christ was an occasion of his death, as man, in disputing, he did what in him lay to take away his life, as God. *D. Silbr. hede 10. 12. --- Servituz acant, fumenta loquentur.*

3. Others look upon God as a just Judge, and sharp revenger of sinne and disobedience, and hereupon could wish (for their own ease) that there were no God. This is *Deicidium, God-slaughter.* The good soul wisheth with *David, Vivat Deus*, let God live, and blessed be the God of my salvation. But the wicked is a *hater of God*, *Rom. 1 30.* and so a murderer of him, according to that *1 Job 3. 15. He that hateth any is a murderer.* This is a high and hateful degree of Atheisme. If a man curse the King in his heart, and with him out of the world, the same is so heinous, that the souls of heaven shall disclose it: How horrible then is this same sin against the King of Kings, and Lord of Lords.

4. Some again have bald conceits of God, as if he were an old man sitting in heaven, with a crown on his head, a scepter in his hand, and had the parts and proportions of a man, as the Papists picture him. God made man after his image, and men (to requite him) will needs make God after their image, cast him anew in their base mould, and make an idoll of him. In the year of Christ 403 this foolish and atheistical question, *An Deus corporeus sit?* Whether the divine essence be a true body, having hands, feet, &c. as men have, stirred up great strife among the Monks of *Egypt*: For the ruder and more ignorant sort of them, held that it was so. *Xenophanes* was wont to say, *That if beasts were able to paint, they would pourtray God like to themselves; because they could not naturally conceive any further.* So do these naturall brut beasts (as *Peter* calleth them) made to be taken and destroyed, speak and think evil of God whom they know not, and so utterly perish in their own destruction, *2 Pet. 2 12.*

5. Other practisall Atheists there are not a few, that deny not God indeed, but dethrone him, which is as bad: whiles they are lovers of pleasures more then lovers of God: make their belly their God, their gold their god, yea the god of this world their god, coming to them especially with offers of honours and promotions, *All this Will I give thee.* In too many families (saith one) *Venus hath her altars in the chambers, and Bacchus his sacrifices in the butteries;*

Func in Com. Chron.

Quia nihil animal animi / scriptum cogitare potest,

Jerem. Dike, Mal. 3. 8.

butteries : Which two having made their dividend, and shared their devotees, alas what a poor thirds will be left for God ? Thus he. *Will a man rob his God ?* The blinde Heathens would not deal so ill by their dung-hill Deities. *Yet ye have robbed me, saith the Lord of hosts.* Not in tithes and offerings only, but in offering up your selves, your souls and bodies to be a holy, lively and acceptable sacrifice unto me, yea in loving the Lord your God with all your soul, minde and might, and your neighbour as your selves, which is better then all burnt sacrifices, as that Scribe understandingly answered. Not but that there may be, and ~~the~~ sacrificing Sodomites, as *Isa. 1.10.* Archatheists, arrant hypocrites, that bring thousands of rams, and rivers of oil, that offer largely, and would give any good for a dispensation, even the sons of their body, for the sins of their souls. But they doe worke then lose their labour, they commit sinne. For, *The sacrifice of the wicked is abomination to the Lord : how much more when he bringeth it with an evil heart,* saith *Solomon* : as thinking to cezen God with a carcase (as *Prometheus* would have done his *Jupiter*) with an outside, a forme of godlinesse, a shadow of religion. Surely God may say to these Atheists, as once *Isaac* did to his father, *Behold the fire and the wood, but where is the Lamb ?* Or as *Jacob* did to his sons that brought him *Josephs* bloody coat, *Here's the coat, but where's the childe ?* *Cainiste* first, saith *Luther*, *offerentes non personam, sed opus persona.* These are of *Cains* kindred, that offer to God the work done, but themselves they doe not offer : they draw nigh to God with their lips, but their hearts are farre from him. God also will be as farre from them, when they have most need of him, as he was from *Saul*, the hypocriticall Atheist. *God hath forsaken me,* saith he, and the *Philistims* are upon me. So, sickness, death, hell is upon me, and God hath forsaken me : neither is it my *Lord, Lord*, that can bring him back to my help and deliverance. The Swan in the law was white in feathers, yet reputed unclean, and unmeet for sacrifice, because the skinnie under them was black. Wash therefore your hands, ye sinners : but withall, cleanse your hearts, ye double-minded, *Jam. 4. 8.* God is not mocked, *Gal. 6.* nor an hypocriticall service accepted : dissembled sanctity is double iniquity.

To end this Discourse (and to this first Decad) *David* gives us these sure signs of an Atheist, *Psal. 14.*

Bbb 2

First,

□'772
Dij ster corarij.
Bisale 822 q.
super sterco-
rarium.
Rom. 11.1.

Is. 27. 26.

Mic. 6. 6, 7.

Iroy: 21. 17.

Luth. in decal.

1 Sam. 28. 15.

Marks of an
Atheist.

First, A disordered life, No sooner doth the fool conceit there is no God, but presently follows, *Corrupt are they and doe abominable*, vers. 1. Yea they prevaricate, till they stinke again, v. 3. as the old world did, that was grown so foul, that God was fain to wash it with a flood. All sinne is both, 1. from Atheisme: for did men believe a God that saw all, and would punish all, they durst not but be innocent: And 2. to Atheism. The best that can come of sinne is repentance; which if men have no minde to, they will be willing to turn Atheists, and it is the best of their play, to wipe out all notions of a Deity as much as may be, for their own quiet, lest they fall into a hell above-ground, and be tormented before their time. Hence flow all exorbitancies in mens lives. Hence there is no hoe in sinning. For what (saith one) should, or can keep the wit and will of man in, when once we conceit, there is no such thing as God? And from the weakness of this spring (saith another) flow all enormities. Men say in their hearts, It may be there is an almighty God, it may be not: and thence they will have some care in the duties of religion, but a full care they have not: whereas, if they did believe it fully, they would serve him with a full and perfect heart. Thus he. *David* walked before God with an upright heart in all things, save only in the matter of *Uriah*: In that one particular he despised both God and his Commandment, 2 *Sam.* 12. 11. and that out of the venome of originall lust, the master-vein wherein is Atheisme. Thus in generall. Then

11.

Secondly (for particulars.) The Atheist is a great oppressour of others, a very catiff-Canniball, *verse 4. He eats up Gods people, as he eats bread.* He tears the very flesh off the poor, and isles them (that which he leaves of them) for old shoes, as the Prophet hath it: *David* in another Psalm compares these Atheisticall men-eaters to a lion couchant and rampant. *God is not in all his thoughts*, saith he, *Psal.* 10. 4. What follows? *He lieth in wait secretly as a lion: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net*, that is, into his bonds, debts, mortgages, &c. As the Jews in *Nehemiah* had done their poor brethren, whom therefore he taxeth of Atheisme and irreligion, *Ought ye not to have feared God*, saith he, *and not to have dealt thus hardly with your brethren, I pray you let us leave off this usury.* So *Job* to his friends, those uncharitable censurers. *To him that is in misery pitty should be shewed from his friend, but he*

M. Capell of
tempt p 265.

D. Preston his
sensible demonstration
of the Deity.

Mica. 3. 2, 3.

Nich 5. 9, 10.

he forsaketh the fear of the Almighty, Job 6.14. Or, as David expresseth in the place above-cited, *He saith in his heart, God hath forgotten, he hideth his face, he will never see it.* Hence it is that he sitteth in the lurking places of the villages, in the secret places doth he murder the innocent, his eyes are privily set against the poor. He not only robs the poor, but ravisheth him: he not only robs the poor, but ravisheth him: he not only murders him, but eats him up as bread: he makes no more conscience to undo a poor man, then to eat a meals meat when he is hungry. A poor mans substance is his life. The poor widdow cast into the treasury all that she had, even *all her living*, saith the text, *Mark 12.44.* It is in the originally, *All her life.* So she with the bloody issue is said to have spent all her life, that is, her livelyhood upon Physicians, *Luk. 8.43.* For a poor man in his house, is like a snail in his shell: crush that, and ye kill him: which the Atheist cares not to doe, as who fears not God, and so regards not man, *Luk 18.2.*

David's Sdy.

Thirdly, The Atheist calls not upon God, saith *David* there, either in Church or chamber; unlesse it be for fashion sake, and that he may not be held a rank Atheist. The grosse hypocrite (whom I have proved an Atheist) may make a goodly praiser for matter, and set a glosse, a grace upon it in the utterance, but it is but lip-labour, and to lost labour, the effect of art and parts, not of the heart and spirit of grace and supplication, *Zach. 12.10.* Some short-winded wishes he may have, *Pf. 46.* not pour out his soul with groans unutterable.

III.
As beggars have
learned to curse,
so Atheists to
pray.

Lastly, Reproaching religion, and casting contempt upon those that profess and practise it, is a note *David* gives of an Atheist, *verf. 6.* You have shamed the counsell of the poor, because God is his refuge. See it in *Ishmael* and *Michol*, *Tobiah* and *Sanballat*, in *Herod* and *Pilate*. *Whats truth?* saith he to our Saviour, *Job. 18.38.* in a scornfull profane manner. *Herod* also having been long desirous to see Christ, and hoping to see some miracle done by him (as by some base jugler) when he could obtain nothing of him, set him at nought, and mocked him, *Luk. 23.11.* So did *Julian* and *Lucian* the primitive Christians: contemptuously calling them *Gallileans*; *Ulpian*, deceivers; *Demetrian*, and other Heathen-Atheists, procurers of all publike calamities: crying out therefore, *Christianos ad leones*, To the lions with these Christians. *Tan- Tertul Apolici.*
in malis quia Christiani, as *Pliny* said of them. No otherwise 40.

IIII

evil then for that they were Christians. So far did ignorance and malice prevail in the world among those, I mean, that were *Atheists* without God in the world, that it was counted a capital crime to call himself a Christian. *A sect every where spoke against* of old, *Act. 28. 22.* and so is still. Every fool, that saith in his heart, there is no God, hath out of the same quiver a bolt to shoot at goodness. *Barren Michol* hath too many sons, *Qui scoptice & scabiose de bonis loquuntur*, as one saith, who speak scornfully and scurvily of men much better then themselves, reproaching religion for hypocrisy, sincerity for singularity, strictness for silliness. In *Italy* (saith one, and I wish it were not so in *England*) they hold integrity for little better then silliness, and abjectness. And it is notoriously known (saith another) that the most honourable name of Christian, is, in *Italy*, and at *Rome*, a name of reproach, and usually abused to signifie a *Fool* or a *Dolt*. They boast themselves rather in the name of Catholike. So did the *Rogatian* and *Arrian* heretikes before them; calling the true Christians *Ambrosians*, *Athanasians*, *Homousians*, &c. As these their successors did, *Wicelivists*, *Waldenses*, *Hussites*, and now of late *Lutherans*, *Zuinglians*, *Calvinists*, *Puritans*, and what not? The *Atheists* in *Nehemiah's* time thought to have jeared the good Jews out of their forwardness to re-build the City. And to did the *Papists* (herein *Atheists*) hope by like arts to have weakned the hands of the renowned Reformers. *Erasmus* also (that mongrell in religion) that was, *Mente & dente potens*, as one saith of him, how bitter is he against *Luther* in his *Hyperaspistis*, declaring thereby what spirit he was of? And what a dry wipe was that he gave *Wolfgangus Capito*, *Qualem se Capito decimum sperat*? He could not deny (saith Mr *Calvin*) but that *Capito* was a holy man, and one that took very good pains to purge the Church. But whereas he held it as bootlesse a businesse, and impossible for Christs Ministers to seek to correct the worlds wickedness, as to make a rive runne backward, under the person of that one man, he condemned us all of inconsiderate zeal. Howbeit *wisdom* is justified of her children. *Mat. 11. 19.* Or (as some learned men read that text) *wisdom* is judged of her children: That is, Those that pretend to be her children (as *Erasmus* with his fellow-Pharisees did) they perversly and preposterously passe sentence upon their Mother, whom they ought, as dutifull children, to hearken and submit to. But many learned men are arrant *Atheists*: as

S. Ebr. Sauts.

D Fully on the
Rhem Testim.
Aner. in Act.
lect 4.
Su Harp Lynd.

Bu hole
hyperaspist.
Diatribes ad
seruum arbitrii
M Luther.

Calv in presat.
ad Isaiam.

i. Duxation in
a. carur vel se-
tentia pronunciat.
Camerarium.
Sensitum.

were

were not only the Sadduces, but these Pharisees also, that out of the venom of their spirits, could not but mock at the precious and heart-piercing Sermons of the Sonne of God, *Luk.*

16.14. Religion was not more with them a matter of forme, then of scorn, a manifest mark of the worst kinde of wicked, *Psal.* 1.1. a right note of a ranke Atheist, *Isa.* 21. 11. and

22. 13. 2 *Pet.* 3. 3.

ἡμετέροις
Cōspiciantē sub
sannabant.

F I N I S.

